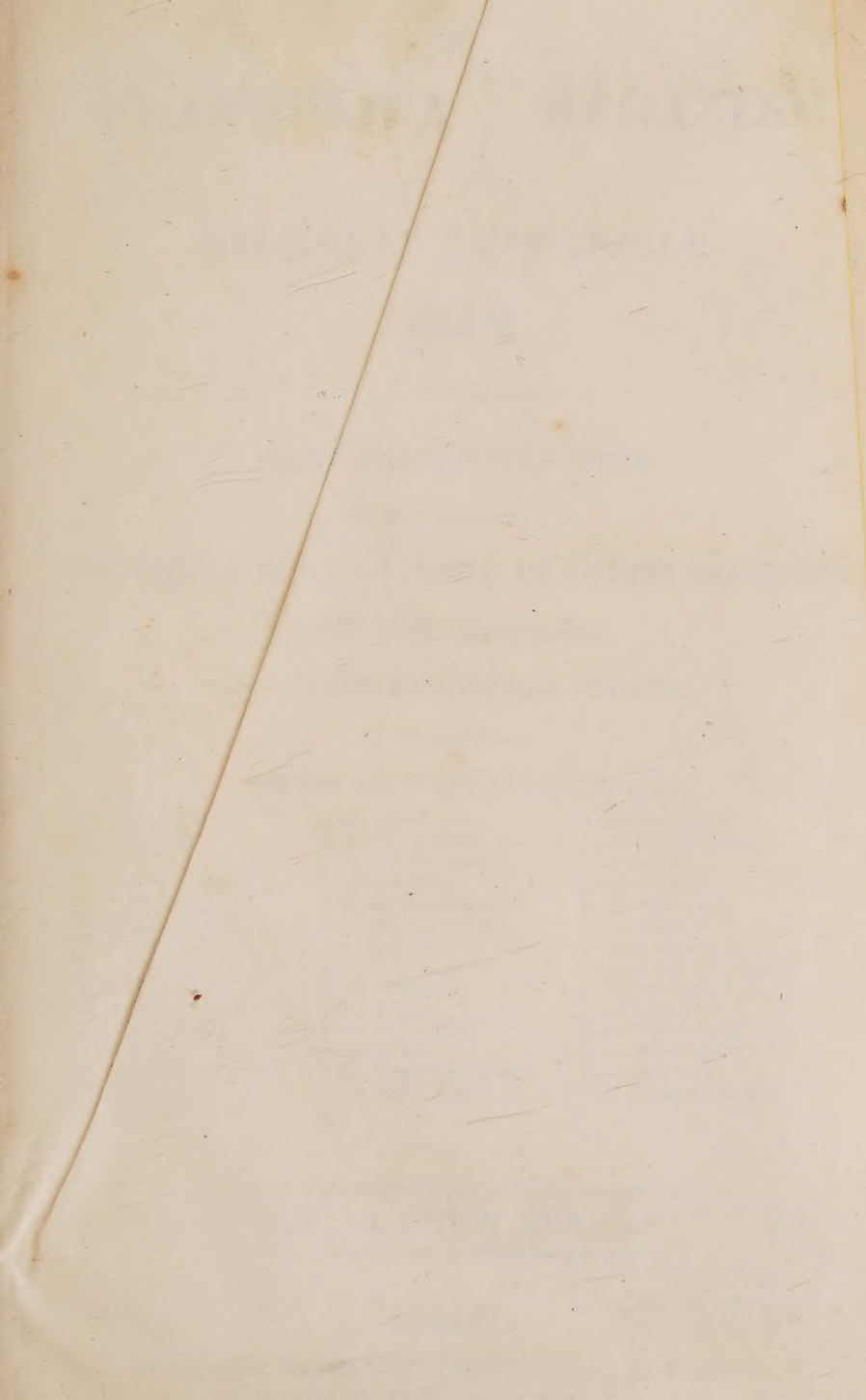


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THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE,
1828.

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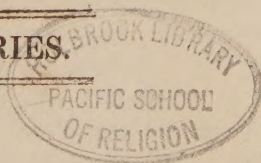
VOL. VI.—NEW SERIES.

LONDON:

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1828

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EVANGELICAL MAGAZINE
PREFACE

According to long established usage, the Conductors of the Evangelical Magazine would address to their numerous Friends their annual acknowledgments and congratulations. For a continued and even increasing patronage, they desire to be thankful to God and to the Christian Public; and from thence to take encouragement in the prosecution of their future labours.

In reviewing the state of another year, they cannot but mark, with peculiar interest, the various steps which have been taken by several Ministers and Churches, with a view to promote the true revival of Religion in this Country. Most earnestly would they pray that the good work may not be suffered to languish, for the want of zeal or spirituality in those who have put their hands to the ark of God. It is indeed a great work that is proposed to be accomplished; but it is one which terminates in a remarkable degree, with the character and promise of the present dispensation. "When the times of refreshing" predicted, shall come "from the presence of the Lord," then shall all hearts be made glad; "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." The good news which have reached the Churches of Christ in Great Britain, from the New World, have given an impulse to Ministers and private Christians, which we doubt not, will be long and powerfully felt. It is indeed a cheering consideration, that the same free Spirit, who has been moving upon the waters of the American sanctuaries, can visit our Nile in this land, and cause the rushing streams of salvation to flow out from one end of the Kingdom to another. To that holy agency which is now silent in reference to this great object, we would cheerfully contribute our humble mite. Our judgments, our hearts, our principles—all conspire to approve of every thing like this revival in the work of God. We particularly refer our readers to the many valuable papers which the present Volume of the Evangelical Magazine contains on this awakening subject. We ask our friends, in town and country, to co-operate with us in helping forward the work of the Lord. Let nothing short of an actual increase of devotedness to God be aimed at. The mere excitement of the affections will speedily subside, if a real elevation of the Spirit is not sought and enjoyed. Let a spirit of watchfulness be associated with that of prayer, lest the enemy should sow tares among the wheat; for if God should be pleased

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his people, and elevate them to high communion with himself, there will be a mighty struggle amongst the powers of darkness, in various ways, to mar the glorious work. And how fatal will it be to churches and individuals, should they acquire a name for spiritual life while they are dead! Yet, in the combined struggle for revival, many such sad instances may be anticipated; so that what the Saviour says "to one," he says "to all,—Watch."

In referring to the manner in which the Magazine has been conducted during the year, the Editors cannot forbear rendering their acknowledgments to many eminent individuals, for the valuable aid they have afforded them in ministering to the religious instruction and excitement of the Christian public. To the Rev. Dr. J. P. Smith, the Rev. Dr. H. Belfrage, Dr. Huie, the Rev. T. H. Horne, the Rev. G. Burder, the Rev. H. F. Burder, the Rev. J. A. James, the Rev. J. Thorntop, the Rev. J. Clayton, and others, they would tender special acknowledgments. From their pens they have been happy enough to receive some most useful and interesting communications, by which they feel confident the actual tone and character of the Work have been improved; and with the same valued assistance during another year, and especially with the blessing of God, they hope to have more than equal claims to that public suffrage they have so long and so nobly enjoyed.

To promote union among all true Christians; to "contend earnestly for the faith once delivered to the saints;" to furnish the earliest notice of those books which may be deemed important; to circulate humane and religious intelligence; to supply the best information of the state of religion, both in town and country; to give a full report of the state of Christian Missions; to present faithful records of the lives and deaths of good men; and to blend firmness of doctrine with conciliation of temper;—these are, and have been, the great objects proposed by the Conductors of the Evangelical Magazine. For the signal blessing which God has caused to rest on their past labours, they desire to be unfeignedly thankful; and while they record his past mercies, they would go forward in the strength of the Lord, looking up for fresh supplies of "that wisdom, which is first pure, then peaceable, gentle, easy to be entreated of, full of mercy and good fruits, without partiality, and without hypocrisy."

Conscious of the responsibility connected with the management of a work which circulates so widely, both at home and abroad, and feeling their own insufficiency, they would throw themselves upon the prayers of their numerous friends; who cannot confer so great a favour on them, in any other way, as by bearing them and their labours on their minds, when they pray for Zion, and all the agencies by which the designs of infinite mercy are accomplished in the hearts of the children of men. When the records of eternity are unfolded, it is confidently believed that not a few of the vessels of mercy will have to proclaim the benefit they have derived from the perusal of this and other Christian periodicals.



REV^d JOHN REYNOLDS,

ROMSEY,

HANTS.

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR JANUARY, 1828.

Memoir

OF

MISS AZUBAH CLARK,

*Who died at the Station of Gorukhpore, in the Presidency of Bengal, July 25, 1826,
Aged Nineteen Years and Five Months.*

"I love them that love me, and they that seek me early shall find me."—*Proverbs viii. 17.*

To the Editor of the Evangelical Magazine.

MY DEAR SIR ;

ENCLOSED for your examination, is a very brief and unpretending memorial, of one whose mingled sweetness and piety had rendered her inexpressibly dear to a wide circle of bereaved relatives and friends.

The desire to perpetuate the memory of those we have loved, is natural to man, and sanctioned by revelation. True gentleness ought not to be forgotten, and it is in the bosom of domestic retirement that this lovely character is best ascertained. How closely this artless young Christian had intertwined herself with the fondest affections of her friends, the many and bitter tears shed at her departure will most forcibly demonstrate. Something may, perhaps, be conceded to the partiality of those who were daily cheered by the soft fragrant atmosphere of pious affection that ever surrounded her.

The cottager, whose summer evenings have been soothed by one favourite nightingale that filled his little quiet garden with melody, may, perhaps, be forgiven, if he should rate very highly his little warbling friend. yet there are other nightingales ; and sweet is it to think that there are thousands and ten thousands of youthful minds on which the simple truths of the Bible have wrought as benignly as they did on the mind of our dear departed friend. These have now their sorrows, fears, and cares ; so too had she : they are leaning on their Redeemer's protection ; so too did she. The end of this faith is here portrayed. With filial confidence she stretched forth her little hand to Him who sitteth in the high heavens, yet dwelleth with the meek. He led her gently and safely through every sorrow and snare ; he opened the way to the trembling spirit that trusted in Him. She lived deeply beloved, and died

in the calm serenity of immortal hope. She courted not observation while living, and if her emancipated spirit can witness aught that is done upon earth, what wishes she? The admiration of her fellow sinners? Oh, no! she wishes nothing at all, but that others may flee to the same haven, live in the same covert of the Saviour's care, die in the same joyful hope, and join her in the same ascription of all—quite all, the praise to Him who hath redeemed her with his blood.

Will the enclosed short sketch of her character promote this her own wish? If you think it will do so, even in the very humblest degree, it is at your disposal.

Your's affectionately,

THE object of the following pages is not to eulogize the deceased, but to sketch a faithful portrait of the effect produced by the truths of the Bible on a humble, gentle mind. And this attempt is made in order to show, that although the human heart is naturally a dry, barren, sandy desert, yet there is a living stream which, when poured on it, can convert the wilderness into the green garden of the Lord, and make every lovely grace to bud and flourish there. It is attempted, that others, especially of her own sex, may be induced, even in their earliest youth, to retire to their secret chambers, and read with deep attention and much prayer those inspired pages which alone are able to save the soul. It is attempted, in the sweet hope that some one kindred mind, at least, will read these simple lines, and then hasten away to draw abundantly from the ever-flowing fountain of the water of life, and so be filled with the same dovelike spirit that abode upon her; emulate, nay, surpass her in every meek and heavenly grace; and then go serenely and joyfully away to mingle with her triumphant song.

Of the very early history of our happy friend we deem it needful to say little. She was born February 10, 1807, and the first wish concerning her was, that she should be brought up religiously, even from infancy. In the wisdom of Providence, the care of her education devolved upon an elder brother, who had been very seriously impressed with the awful certainties of religion. His profession, as Surgeon in the Naval Service of the Honourable East India Company, requiring his long and frequent absence from England, she was, therefore, placed under the roof of a pious family near London. Here the utmost tenderness and kindness were shown to her; her opening mind was directed towards religious truth, and examples of piety were held up to her imitation. Invaluable is the blessing of religious admonition from lips that we love. They only who love us, teach effectually. - How many a warning word, uttered with the fond trembling tear of maternal and Christian solicitude, has fallen apparently upon utterly desert soil: years of hardness, and guilt, and misery, may have intervened; yet, perhaps, when the affectionate, warning lip is silent in the grave, that one sentence, long forgotten, and that kind smile, now hidden for ever, may have returned at once, with a gush of overwhelming tenderness and remorse; and so the dissolute and wretched youth has become a meek, and prayerful, and penitent man, and died in peace. How many such histories will the great day unfold!

To a pious lady of this family, it is not improbable that we are to trace some of the first serious impressions made upon her mind. A letter from this kind friend has been found carefully preserved among her choicest treasures; it was written in December, 1818, on the occasion of her removing to another residence. The contents are so solid and instructive,

that an extract from it will be read with pleasure. It has been well remarked, that the style of a letter tests, perhaps, equally the mind of the writer, and, at least, his impression of the mind of the reader; and it has thus been incontestably shown, that the inspired Epistles of St. Paul could never have been addressed to rude and barbarous minds, as some infidels have childishly pretended. May we not ask, Is this exactly a letter which would have been addressed to every girl of eleven years—her age at that time?

Her friend thus writes:—

“Amidst all your pursuits, attend to the care of your soul. I trust you are inclined to remember your Creator in the days of your youth. Let the God that made and supports you, and from whom you derive every comfort, have the best of your time. The advantage of early piety is great:

’Twill save you from a thousand snares,
To mind religion young.

(Alas! how many children of pious parents forget these two short lines, till, having plunged themselves into guilt and ruin, they are too late convinced what a serious and faithful warning they contain!) Is it not calculated to make you happy, to know that you have God for your Father, Christ as your Redeemer, and the prospect of Heaven as your home? Will you not, then, from this hour cry, ‘My Father! thou art the guide of my youth.’”

She then quotes a passage from a letter of the late Mr. Pearce, of Birmingham, to a young lady placed in circumstances similar to her own.

“I hope,” says he, “that amidst her various acquirements of an ornamental or scientific nature, my dear girl will not omit that first, that great concern, the dedication of her heart to God. To this, my dear friend, every thing invites you that is worthy of your attention;—the dignity of a rational and immortal soul; the condition of human nature; the gracious truths and promises of God; the sweetness and usefulness of religion; the comfort it yields in affliction; the security it affords in temptation; the support it gives in death, and the prospect it opens of life everlasting. All these considerations, backed with the uncertainty of life; the solemnity of judgment; the terrors of perdition; and the calls of conscience and of God;—all demand your heart for the blessed Jehovah! This, and nothing

short of this, is true religion! Oh! what a blessedness will attend the hearty surrender of yourself to the God and Father of men! Methinks I see all the angels of God rejoicing at the sight; all the saints in heaven partaking of their joy; the Saviour himself, who died for sinners, gazing on you with delight; your own heart filled with peace and joy in believing; and a thousand streams of goodness flowing from your renovated soul, to refresh the aged saint, and to encourage your fellow-youth to seek first the kingdom of heaven, to press on to God.”

Is it not more than probable, that, after reading this letter, thoughts such as these might rise in her heart—Alas! shall I ever be of use to others? I, who am so very far from what I ought to be myself? Is it not likely that she retired pensively, to pray in secret that all this might be accomplished in her own case?—And may we not ask farther, Was not much of this fervent anticipation beautifully verified and illustrated in her own short career? The reader will judge in proceeding.

She was now permitted to enjoy very superior advantages, under the affectionate superintendence of the lady at Denmark Hill, to whose care she was now committed; and it is but an act of plain duty, as well as sincere gratitude, to record that she ever looked back on this period of her life with sentiments of unaffected pleasure. Her mind was now beginning to feel more fully alive to the importance of eternal things: she began to consider the salvation of her soul as the one thing needful, and to be very punctual in the duties of the closet; a sure index of a mind about to advance.

Among other means of devotion, she adopted that of keeping a diary. Many very excellent persons doubt the utility of this practice; but, perhaps, few have begun it, and discontinued it because it injured them. We do most sincerely believe, that to her this diary was of very considerable utility; that it helped to keep her mind more fixed on the great purpose of living a life of faith and

devotion in the sight of God. All men do invariably and constantly think with more earnestness and effect of those subjects which they daily write upon. Is it not probable that a young Christian, who occasionally records the state of her heart, whether spiritual and happy, or worldly and miserable, will be less likely to sink into utter indifference than if she never wrote a sentence about the matter?

The propriety of publishing diaries, we apprehend to be another and totally different question.

It is scarcely necessary to say, that the extensive diary and religious papers of our dear retiring friend, were kept wholly and absolutely private; even their existence was scarcely suspected by her most intimate friends, till her spirit had risen far above the sphere of human praise or human censure. We should sincerely delight to see a beloved sister, or brother, or child, adopting this practice precisely in the same manner. We would say to such a young friend, "Let it be seen only by Him who knoweth the heart. A diary written to be exhibited, is worse than disgusting. Write once or twice a week—not too often; not a mere collection of complaints, but a record of thoughts, and events, and conversations, that impress the mind seriously: it will thus become more pleasant to write, and more useful to re-peruse in future life." Who does not wish he had devoted a few minutes before going to bed to write a plain honest account of his religious improvement, or declension, through the week; and so could now look back, and turn to the date, and see how it went with him in days gone by? It would certainly have saved many a young man, and young woman too, from temptations that have ruined them. Conceive a nation of people adopting this practice—would they be more or less frivolous? And is not frivolity the great bane of this dissipated age? Fancy how

Parisian exquisites and London opera-hunters would smile at so uncouth and uncourtly advice! Now, there can scarcely be any stronger recommendation of a practice than the contempt of some minds.

At the age of fourteen years, this gentle girl commenced a short history of her own thoughts; and she continued it, as opportunity served, till within a few days of her happy death. It seems to have been begun on recovering from an illness. In the first leaf is this appropriate and deeply solemn passage of Scripture: "And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake Him, he will cast thee off for ever."—1 Chron. xxviii. 9.

One of her very first remarks evinces an incipient acquaintance with that first and foundation-doctrine of Scripture and experience, the natural ungodliness, and deceit, and wickedness, of the unrenewed heart; she says, in the childlike language of real deep emotion,

"Oh! keep a watchful eye upon thy servant, that she be not led away by that great tempter. Oh Lord! tear him from that heart in which he is so firmly lodged! If thou, Lord! dost not listen to her prayer, she will become a child of that wretched being."

Happy they to whom these sighs of the struggling mind are very intelligible; and deeply are they to be pitied who see nothing in them but matter of wonder, or perhaps even of ridicule.

In the spring of the ensuing year, 1822, occurred a very great change in all her circumstances, and a sudden deprivation of those happy means of religious, moral, and intellectual improvement with which she had hitherto been favoured. But, with a little New Testament, and solitude for prayer, a Christian mind may be ever

advancing. She was now called by divine Providence to quit England, as it has proved, for ever, and to accompany her brother who was about to sail for India, to occupy the medical station to which he had been appointed; but although thus suddenly dissevered from her native land, the home of her childhood, and many of her most endeared friends, never, never to see them any more upon earth, still she was not without the society of those who watched over her soul's spiritual progress with deep Christian solicitude; and, above all, she had her precious Bible and an ever-present God to guide and comfort her.

We cannot here refrain from describing her general air and manner, as nearly as we can, in the very words of a lady who knew her intimately at this period of life:—

“The great leading and prominent features were simplicity and modesty. She was exactly one of whom, after quitting her, we should say, ‘What an artless, unassuming, mind is this!’ At the very opposite extreme from that self-confident spirit which is conscious of great intellectual power, and demands admiration as a matter of right, she seemed rather desirous to shrink away from observation; and, when treated with the attention her modesty and good sense naturally excited, there was about her a peculiarly grateful manner that seemed to say, far more expressively than words, ‘How kind to take all this notice of me!’ She was, in a word, not unlike Addison’s favourite friend, who, observing several eyes turned towards her, looked round to see what beautiful woman they could be looking at. Nor was this retiring diffidence by any means owing to the want of either natural or acquired grace. It is true, her good sense and modesty would have made the idea of pretending to beauty, in her own view, positively ridiculous; yet was her person eminently pleasing. Her stature was slightly above the usual size; her very dark brown hair, shaded a clear, healthy, right honest English countenance, somewhat tinged with pensive thought: but this pensiveness was any thing but gloom; it was merely an index of those calmly-serious thoughts that passed within, and was frequently animated by the merry smile of innocent gaiety, and the glance of a quick brown eye, that beamed with affection towards her tried Christian friends. Neither was she by any means deficient in

those elegant accomplishments which add so very much to the loveliness of the female character, although her extreme diffidence prevented any but her most intimate friends from knowing the extent of her acquirements.”

Thus far her intelligent friend, whose keen penetration of character is not easily deceived by specious appearances. Without any farther reference to her, who is now far above the reach of human commendation, may we hope forgiveness if we add, that it is the expression of the countenance, and not its mere symmetry, that thrills the inmost soul? they who have been the most intensely, the most devotedly, the most constantly beloved, have rarely been women of faultless regularity of feature, but rather of some peculiar and inexpressible charm, of which intelligent benignity generally forms the characteristic ingredient. We say, too, fearlessly, there is no cosmetic on this earth like well-informed piety; this throws a soft drapery of modest gentleness around every form, renders even the homeliest very agreeable, and pours upon beauty the finishing and inimitable charm of self-forgetfulness.

That inscrutable wisdom which has superadded to the fragrant peach its silky down, to the dark clustering grape its delicate waxy bloom, and to the elegant papilio its rich velvet plumage, has not less exquisitely finished the fairest work of all. Yet, woman is made for ends far higher, and far nobler, than merely to be admired; and, inasmuch as an entire surrender of all honour and praise to the Creator, must be alike the obvious duty and highest glory of every created being; therefore has there been most beneficently appointed a mysterious link between the increase of all natural grace and the growth of all real lowliness and conscientiousness, and meekness of mind. How this union is brought about, is another question. The fact itself is certain, and the connexion

as close as that of the expansion of a rose with the genial warmth of the sunbeams. The law is unvarying: so much so, that if, from the subtlety of temptation, and the treachery of the human heart, a Christian woman, with all the rich blessings of refined taste, and clear intellect, and natural loveliness, shall begin to lose sight for a while of the high and lofty and yet deeply humbling truths of revelation, and shall cherish a secret self-complacency, and forget for a time that every delightful ornament is but a gift, not to be vainly exhibited but gratefully enjoyed; then already a portion of the glory has departed. Part of the Nazaritic lock that should have been holy to the Lord has been insidiously shorn away, and there ensues a certain indefinable consciousness of spiritual declension. Another and a less estimable expression is given to the eye. The charm that dazzles and seduces may remain, but the charm that sweetly filled with all pure and ennobling tenderness, is waxing dim. By a kind instinct of Providence, birds of the most delicate plumage are most impatient of being touched; and so too, minds of real elegance and refinement are most quickly alarmed at the insidious language of praise. Oh! how happy it is when the young Christian, with nice sensibility of impending injury, retires gladly away from the noxious vapours of worldly adulation, to the pure, healthy atmosphere of religious thought! Then the mind expands once more, and sweet lowly tears return again, with the returning consciousness of heaven's forgiving mercy.

How happy would it be, both for men and women, did we but always attend to the scriptural injunction, "Keep yourselves in the love of God." If He be pleased with us, it is of small moment how little earthly admiration we may gain; but, in truth, we should gain far more affection even here: bad as the world is, "Love,

and you will be loved," is still true. Half the hard looks we get, are from our own unchristian, unaffectionate tempers. Delicious, indeed, would it be, could we but fully enjoy that beautiful disposition, which our own sweet Christian poet has so well described:—

"True piety is cheerful as the day;
Will weep indeed, and heave a pitying groan
For others woes, but smiles upon her own.
The free-born Christian has no chains to
prove,

Or, if a chain, the golden one of love:
Shall he, for such deliverance freely wrought,
Recompense ill? He trembles at the thought.
His Master's interest, and his own combin'd,
Prompt every movement of his heart and
mind;

Thought, word, and deed, his liberty evince,
His freedom is the freedom of a prince."

COWPER'S TRUTH.

But we earnestly solicit indulgence for this long digression, and hasten forward with our little narrative.

Early in the spring of 1822, this young gentle Christian quitted for ever her native shores, embarked on board an Indiaman, the *Duchess of Athol*, and was soon upon the wide world of waters, far from all sight of land.

Nothing very unusual occurred during the early part of the voyage, until they began to approach the Cape of Good Hope. A circumstance, sufficient to appal the stoutest heart, then served to try a little that steady, serene confidence in Providence, which already characterised the young disciple. They who have perused the elegant and pious narrative of the loss of the ship *Kent*, will easily allow that there can be few catastrophes more awful than the breaking out of fire in a large, thickly-crowded ship, far from land and all sympathy and succour. Her journal of the 19th of April contains the following account:—

"Between one and two o'clock of this day, we were suddenly aroused by a cry of 'Fire!' and it was soon discovered to proceed from the after hold. The third mate boldly ventured down amidst the volumes of thick smoke, to direct the engine, and try to ex-

tinguish it. Most providentially, the burning case, in which the fire originated, was discovered before it had time to communicate itself to a quantity of very combustible materials near. The case was got upon deck, and thrown instantly overboard, without being opened to see what it contained."

This may, perhaps, have been one of those very curious instances of spontaneous combustion which demand so much attention; especially from those who have to do with the lading of ships for the equatorial regions.

During the great and fearful alarm, it was proposed to put up the helm, and run at once for the Cape. This was accordingly done. From the extreme density of the smoke, it seems to have been some time before the source of this imminent danger was removed; and, although the wind had just before the accident become favourable, yet, had the fire burst out in the night, or had the case remained hidden in the smoke till the flame had communicated to the adjoining dry deal boxes, it is probable that the ship would have been a mass of burnt beams at the bottom of the sea, before they could have proceeded one quarter of the distance to land.

Her reflections on their safe arrival, are characteristic of her mind and feelings. She writes thus:—

"On the 22d, that is, the third day after the fire, we anchored at some distance from Simon's Town, it being too hazy to go any further that night; but the next day proving fine, we anchored in safety off the town. How truly may we say, the Lord is with us wherever we are, whether by sea or land! But how often are the instances of his goodness and mercy thrown away on his careless creatures? How many merely exclaim, 'A lucky thing! Fortunate, indeed, it so turned out!' But can one who has the slightest sense of religion, let such an event pass by without improving by it? Surely none but a very hardened sinner indeed! Yet I grieve to think that so great a portion of our crew have considered it merely thus, and not as a kind hint from our heavenly Father to repent and be forgiven. I trust it has not been without some benefit to me. Since that time, I have been enabled to put all my confidence in God; and to look up to him as my comforter and friend! The consolation I

have received from his Holy Book has been great indeed; and I trust, on arriving at our destination, I shall be enabled, by his Almighty aid, to impart abundantly rich and precious hope to many, many poor heathens, out of this same blessed book."

Then follows this calm, pensive anticipation:—

"If, however, it should please Him to take me from this sinful world, before I can do any great good in it, my only prayer is, that I may be fully prepared for that heavenly kingdom, and then, oh my Father! thy holy will be done!"

To her account of the threatening fire, her brother adds the following note:—

"I cannot here forbear to add my testimony to the sweet spirit of resignation with which she contemplated the approach of death in one of its most terrific forms. She united with great fervour in the solemn exercise of devotion, when the devouring flame on the one hand, and the watery element on the other, seemed waiting the command of the sovereign Lord of all, for our inevitable destruction. Although little more than fifteen years of age, she evinced the greatest calmness and composure, and proved that her confidence was firmly placed on high."

We crave leave to make one remark in passing. That unhappy sceptic, Volney, entertained the opinion, that by the profundity of his erudition in Egyptian antiquities, he could explode the religion of Jesus Christ. A speculation, perhaps, about as probable as that he could bring home one of the Egyptian pyramids in his portfolio, as an illustration of his sagacious theory. Happily, he wrote a book, and exposed his futile dreams to day. His work was rewarded with the admiration of sundry gaping boys, and moreover with the calm contempt of every decently-read man, whether infidel or Christian. Now, the philosopher found himself on one of the American lakes, in a severe squall of wind. He had before this vented his dignified contempt of some poor Christians on board, who just knew their Bible true. When there seemed a fair likelihood that the vessel

would go down, and his humble fellow-passengers calmly commended themselves to their Redeemer's protection—then the erudite reasoner became singularly and most distressingly affected. He began to entertain what we imagine to have been unusually shrewd and sagacious suspicions that this approaching process of drowning might not, perhaps, annihilate that portion of him called his soul. In a word, he trembled to die, and meet an avenging God and the insulted Saviour; and, during the continuance of the storm, his fears were expressed with the most abject timidity. At length it pleased Providence to abate the violence of the storm,—which, for any thing all the philosophers on this earth can demonstrate to the contrary, may have been sent for the very end of exposing the futile vanity of infidel arrogance, and confirming these poor men in their love of the Bible;—upon which the humbled sceptic, unwilling to confess his sad error, and save his soul, chose rather to beg of his fellow passengers not to betray his weak pusillanimity, which he ascribed to a temporary forgetfulness of his own exalted philosophy. Very simple Christian people frequently have eyes: the poor unhappy man was deeply pitied—for true Christians never scorn—and the simple truth of the case was recorded for the benefit of others."

Now, we do not commend this anecdote to the attention of haughty philosophers themselves, for they, alas! never learn but by the blow that chastises and humbles as it falls; but we do commend it to the attention of those young men who may be in some danger of being betrayed to ruin, by their specious sophistry. We beg them to observe this somewhat striking contrast between a bearded philosopher, in the full pride of his boasted system, yet crouching in abject cowardice at approaching dissolution, and this timid, gentle

girl of fifteen years, in whom the principles of Christianity were only beginning to germinate and develop themselves, and who yet stands calm and undismayed in the near prospect of death, in one of the most fearful forms that the imagination can contemplate! Whence this mighty diversity? Alas! the day cometh, when we shall see it awfully demonstrated, that of all cant the cant of sceptical impertinence is at once the most injurious and the most contemptible; and that of all deep, and solid, and ennobling philosophy, the highest of all is that which humbles us into the deepest prostration of heart for our errors and sins, and brings unto subjection every thought to the obedience of Christ. A Christian man or woman is yet the highest style of moral existence; and much were it for the well being of any people, could they exchange a host of sceptics, with all their vapouring ignorance, for ten poor men who truly fear and honour their God and Saviour. Has this ever been shown? Yes; it has been shown:—the overthrow of Sodom and Gomorrah, and all the cities of the plain, is part of this world's true history. There the ten righteous men were not found; "and fire from the Lord overthrew those cities, and all the inhabitants of the cities, and that which grew upon the ground." We do not at all admire presumptuous attempts to unfold the secret designs of Him whose ways are higher than our ways, as though we were admitted into the secret council of Creation or of Providence; but certainly it is not for man's shallow philosophy to say whether or not the preservation of this ship and its crew may not have been owing to far other causes than probably ever entered the minds of either the profane, or perhaps even the pious of the passengers. Happily, there are every moment thousands, and ten thousands of events in this little world, the secret causes

of which lie far too deep for our puny intellect to unravel. Many of the great French wits seem to have felt seriously aggrieved that the creation of the universe was not delayed till they had delivered a few hints upon the occasion. Some of them thought it expedient to produce their speculations on the matter. The celebrated Buffon appears to have inclined to the method of striking a piece out of the sun for a world, and making the fragments serve for moons and other useful purposes! Such are the drivellings of man's boasted intellect, when he abandons his Bible, and is abandoned of his God. Our meek artless friend aspired to no philosophical reveries; but she did far better, she trusted in her Saviour's word, and he watched over her by sea and by land, protected her by night and by day, and brought her to her desired haven in peace.

On the 22d of April, she was permitted to enjoy that indescribable luxury, after the monotony of a long voyage—a walk among green trees and luxuriant foliage. The remarks in her journal are these; and we think, considering her age, they indicate a mind peculiarly awake to observation:—

“April 22. Went on shore at Simon's Town: not a very interesting place, and it would, perhaps, be less so, but for the beautiful mountains behind it. The distance from Cape Town is about twenty-two miles. When within six miles of the latter, the scenery became exceedingly agreeable. Very many magnificent country seals seemed to open from the avenues as we passed by them; and we often saw the summits of the mountains towering above the trees in the most sublime and beautiful manner. Cape Town itself very much surpassed what I had conceived of it; the streets, regularly intersecting each other at right angles, pleased me much. The houses are built in the Dutch style; most of them quite white and very roomy, and many, with what are called stoops before them, that is, brickwork raised from the ground a little, about the width of the house, on which the families occasionally walk. We strolled through the Company's garden, and examined the wild beasts,

then visited the other curiosities of the place, and afterwards took a delightful walk through the Kloof-house Garden, and part of the way up the Lion's Mountain. The scenery was most lovely and romantic, as we passed amidst the orange trees, the lemon, the citron, the fig, and various other fruits.”

During her interesting abode at Cape Town, she enjoyed the hospitable kindness of Dr. and Mrs. Philip, whose names are associated with every sentiment of piety and worth. Her stay, however, was but short, as the ship soon got under weigh for Madras, and arrived at her destination without the slightest accident. On the 16th of June, she left Madras for Calcutta, and reached the shores of Bengal towards the close of the month; and these are among the last remarks recorded in her journal before setting foot on the land from which she was never to return:—

“This day, having read a small portion of Doddridge, in which he recommends the Christian to consider how often he has been within an inch of death and eternity, and how ungrateful he has been to his Almighty Preserver, I was led to think how many times have I most narrowly escaped, and yet how disobedient have I been! I look back on my past life, and am disgusted with it! I do pray to my great Creator to forgive me, although I fear my sins are too great to be forgiven. I am astonished when I think of my own past thoughtlessness and wretchedness! Can I expect forgiveness from thee, my Holy Father! whom I have so much offended? Oh, look in pity on me, and change this heart of stone for a heart of flesh, and give me a meek and holy temper, like that of my blessed Saviour! Oh! do thou uphold me in all my trials, whether great or small; for if thou dost not strengthen me, then I know that all will go wrong with me. It is said, that however great the sinner that cometh unto thee, thou wilt not shut thine ear against her, but wilt listen to her and pardon her. Is there, then, oh! my Father, any hope for me? Wilt thou, indeed, pardon me, and make me one of thine own blessed children?”

With this paper, are closed the fragments which have been found relating to the period prior to her arrival in Bengal. It may be necessary to state, that she continued in secret to pour out her soul before God. She was impressed with the

deepest sense of the divine holiness and justice, and with the consciousness of her own utter unworthiness in his sight; yet to those with whom she habitually associated, or enjoyed occasional intercourse, she ever appeared cheerful, animated, and joyous. Her engaging and interesting deportment was the theme of general remark. Without a passing observation, it might be inferred, from the strain of many of her expressions, that some positive injunction had been violated. Her warm and sensitive heart rendered her peculiarly alive to the wishes of her friends, whether expressed or understood; and never was their influence exerted without the manifestation, on her part, of the tenderest affection. They only who have felt the burden of sin, and to whom it has pleased God to make known the need in which they stand of a Saviour, can properly understand the cause of that deep self-abasement of which the preceding sentiments are so strongly characteristic.*

THE ERROR OF BALAAM.

How can Balaam be held up as a monument of wickedness—was he not a prophet? Yes, the Apostle Peter calls him a prophet; his history proves him to have been so, and subsequent events show that his prophecies were true. Were not all prophets good men? No! The book of God informs us, that amidst the countless multitude which shall stand before the judgment-seat of Christ, there will be some who will plead for admission into heaven on the following grounds:—"Lord, Lord! have we not *prophesied* in thy name, and in thy name have cast out devils, and in thy name have done many wondrous works?" and the Judge will say unto them, "I never knew you; depart from me, ye that work iniquity." Thus we perceive, that a prophetic spirit was not always the companion of a sanctified heart; and that a humble, believing

mind, is far more to be desired than the most splendid abilities.

The history of this gifted, but wicked man, will furnish much to instruct and admonish us; and likewise show the madness of those who follow his pernicious ways.

I. He foretold the glory of Christ, and the destruction of his enemies.

"Balaam, the son of Beor, hath said, and the man whose eyes are open hath said: he who heard the words of God, and knew the knowledge of the Most High, who saw the vision of the Almighty falling into a trance, but having his eyes open: I shall see him but not now: I shall behold him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the comers of Moab, and destroy all the children of Sheth."—Num. xxiv. 17.

This had a partial accomplishment in the types of Christ; but it is in the great Antitype that we see its completion. At the birth of Jesus the star appeared, and guided the wise men to Jerusalem; and they said, "Where is he that is born King of the Jews? for we have seen his *Star* in the East, and are come to worship him." Here are both the sceptre and the star; and in the messages which the adorable Saviour sent the Asiatic churches, he says, "I, Jesus, have sent mine Angel to testify unto you, I am the root and the offspring of David, and the bright and morning star." This sceptre-bearing Saviour sits upon his holy hill in Zion, having dominion over the hearts of multitudes who were once his enemies, but who have been made his willing subjects in the day of his power: and he will proceed with his conquests until he hath the heathen for his inheritance, and the uttermost parts of the earth for his possession: *then* all his enemies shall be his footstool. Reader! this is a glorious and a dreadful subject: it so penetrated the heart of David, that he exclaimed, "O, kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little: blessed are all they who put their trust in him."

II. Balaam had grand conceptions of the character of God.

When speaking of the faithfulness of Jehovah, he said, "God is not a man that he should lie, nor the son of man that he should repent: hath he said,

* Her life in India, and happy death, will form the subject of the concluding paper.

and shall he not do it? or hath he spoken, and shall he not make it good?" Was there ever a more beautiful and encouraging description of this attribute of Deity? Knowing also the paternal care and love of God to his saints, he said, "How shall I curse whom God hath not cursed, and how shall I defy whom the Lord hath not defied? There is no enchantment against Jacob, neither is there any divination against Israel. Blessed is he who blesseth thee, and he who curseth thee is cursed." Who would imagine that wicked Balaam said this?

III. He strongly resisted temptation for a season.

In this particular, we behold an astonishing display of that struggle, which sometimes takes place between an enlightened judgment and a vicious heart. Before him stood the chief servants of Balak, king of the Moabites, holding the rewards of divination in their hand; presenting at the same time this urgent request from their master:—"Let nothing, I pray thee, hinder thee from coming unto me, for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come, therefore, I pray thee, and curse me this people of Israel." Here was an irresistible charm for a proud and covetous heart. How few men have principle enough to resist such powerful solicitations! But the Lord laid a restraint upon him, saying, "*Thou shalt not go: thou shalt not curse this people, for they are blessed;*" and his conscience forced him to reply unto the princes of Moab, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord; to do less or more." This was as it ought to be. It was the dictate of an enlightened understanding. It seemed like the fear of the Lord: but behold, in the twinkling of an eye, his covetousness began to operate, and he entreates the princes not to go away that night. "Stop," says he, "that I may know what the Lord will say unto me more." "I know what is the plain path of duty; I know the command of God on this point, but my *inclination* would fain have it otherwise—stay a little and I will tempt God, and work up my imagination, and get over my scruples, and try to believe that black is white, and perhaps to-morrow I may *feel* it right to go." This is the exact meaning of

his conduct; and I am persuaded that many, who call themselves Christians, act precisely in the same way. The commands of God are very plain. They know what is right. Their conscience warns them; and yet they endeavour to stifle every conviction, to conquer every sense of sin and shame, and commit secret sins, and open crimes, with greediness. Like Balaam, they keep the temptation in their eye, while God is thundering in their ear, and we see who at last gains the victory.

IV. After parleying with the temptation for a season, he yielded.

And is not this invariably the case? Paul says, *Resist! fight! flee!* but never parley: ah! if temptation be not vigorously resisted at the commencement, the tempter will take advantage, and renew his attack with double force. *Conscience generally decides rightly the first time;* but should its decisions be neglected, and trampled upon, it loses its energy, and becomes seared as with a hot iron. Cannot all of you, who may hear or read this, recollect the bitter hour, when you also ceased to watch, resist, and pray? when you treated the dictates of conscience with contempt, and thus Satan overcame you? "And Balaam rose up in the morning and saddled his ass, and went with the princes of Moab;" for lust, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death.

V. The Lord met him in his journey, and took an unusual method to convince him of his rebellion, but still he pressed forward.

"And God's anger was kindled against him *because he went*, and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants with him: and the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass." *This was done thrice:* "And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" Thus the man who loved the wages of unrighteousness, was rebuked for his iniquity; the dumb ass, speaking with man's voice, rebuked the madness of the Prophet—and what a rebuke it was! who but Balaam would not have

taken the alarm? whose conscience would not have struck him that all was wrong? who would not have trembled at so strange an interposition—hastened back to his house with double speed, and, with weeping and supplication, sought forgiveness? But no! the hope of gain so dazzled his eyes, that he saw no danger; for they who *will be rich* fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition.

VI. Although his heart was wholly engrossed with the hope of acquiring riches, yet he completely failed in all his expectations.

On his arrival at Court, he and Balak united in offering costly sacrifices, thinking thereby to conciliate the mind of God towards them. They also ascended the hills, and took different views of the Israelitish camp, expecting that the moment might arrive for the ruin of that favoured people: but it was all in vain. At last Balak's anger was kindled against Balaam, and he smote his hands together, in rage and despair, and said unto him, "I called thee to curse mine enemies, and behold thou hast blessed them these three times; therefore now *fee* to thy place. I thought to promote thee to great honour, but lo! the Lord hath kept thee back from honour." Poor wretch! he fancied that he could serve God and Mammon, but he *offended both*. Ah! how he must have been chagrined when all his hopes were blasted!

VII. He uttered an ineffectual wish for future happiness, but neglected to use the means appointed for attaining it.

Those well known words, so often quoted, were the words of Balaam—"Let me die the death of the righteous, and let my last end be like his." What was there to prevent it? If he had been truly in earnest for the blessing, he would have broken off from his sins, and sought mercy from his offended God; but while these were the words of his lips, his *heart* was full of enmity against God. He cannot openly curse Israel, for he knows that they are blessed, yet he attempts their ruin, and nearly succeeds. Moses says, that "through the council of Balaam the Midianitish women caused the children of Israel to commit a trespass against the Lord, and the Lord

punished the people with a plague on account of it;" and Christ explains this diabolical transaction, by showing us that "Balaam taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." How could he talk of dying the death of the righteous, while he was forming plans to draw men down to hell, through the allurements of beautiful but abandoned women!!

VIII. He had an awful foreboding of eternal misery, and died fighting against God.

Behold what views he had of futurity: "*I shall see him, but not now; I shall behold him, but not nigh.*" I shall see him: yea, behold he cometh in the clouds, and *every eye* shall see him. But not now;—it will be at the last day, when the wicked of all ranks shall say to the rocks and the mountains, Fall on us, and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb. I shall behold him, but not near—not near as my Friend, but afar off as my Judge to condemn me, and to drive me away in my wickedness. Between us and you there is a great gulph fixed!! It is thought that the guilty inhabitants of the bottomless pit will see the glorified spirits in heaven, and, by the sight of what they have lost, their agony and despair will be increased, through eternity. O my dear friends, will this be the awful doom of *any* of you? Do not consider it a thing impossible, or unlikely. Remember, that Balaam, notwithstanding all he knew of these things, continued a slave to sin, and *died fighting against God*.—Numb. xxxi. 8.; Josh. xiii. 22. So Judas Iscariot, with all his knowledge of Christ, took a rope and hanged himself; and many who hear the Gospel die impenitent, and will remain accursed for ever.

Thus far we have traced the character, conduct, and end of Balaam, and you will allow that it is very dreadful. Let us proceed a little farther, and see what advantage we may derive from it.

R. K.
Sarepta House,
St. Petersburg, Oct. 1827.

(To be concluded in our next.)

HINTS ON CHAPEL CASES.

FOR THE COUNTRY.

THE most zealous friends to the diffusion of Evangelical truth, have often lamented the *want of regulation, system, and economy, in begging for the erection of places of worship.* To such the following suggestions are submitted, not as perfect in themselves, but as forming data for the reflective minds of the ministers of the Gospel, in devising some mode of obviating present inconveniences.

I. That when a Chapel is deemed requisite in any country place, the party desirous of its erection be *required* to address a letter to the *Secretary of the County Association*, stating particulars; and if these are not full and satisfactory to him, that he be requested to transmit to the applicants a string of questions, such as the wisdom, prudence, and experience, of the Association shall have previously determined on for *general use*, printed with columns for the answers, and having room left for such additional queries as *local circumstances* may dictate to him. The following, or similar, may be put:—What is the population? Are there any, and, if any, what means of grace in the vicinity? Give names and denominations of ministers? Number of persons hopefully pious? Number for whom accommodation is required, *gratuitous seats for the poor, and the Sunday-school children, being amply provided for?* The ability of the inhabitants to contribute to the erection? What sum they can raise among themselves? If any opulent and generous individuals in the immediate vicinity, who would be likely to countenance and aid the cause? (*One third of the intended expenditure being the least that should be required from these sources; more, if a populous place or neighbourhood.*) Whether sufficiently extensive **FREEHOLD** ground can be procured to include the Chapel, Sunday-school, and place of sepulture, to be laid out, on mathematical principles, in aid of the future support of the minister? On what terms? If the building materials—stone, brick, timber, &c. are at hand, and to be procured on moderate terms? Whether there may be sufficient maintenance for a minister? or on what plan ministerial duties are to be supplied, &c.

II. When such questions are satisfactorily answered, That the Secretary be empowered to nominate two or three adjacent ministers, or one minister and two lay delegates of sound discretion and experience, as a Sub-committee, to visit the place, investigate, 1st, *its necessities*, and 2d, *its capabilities*; and report to the Association.

III. These preliminaries obtained, plans and estimates for the erection of a firm, substantial, plain, commodious building, to be procured from at least two known and efficient builders, to secure the benefits of competition.

IV. The Association having before them the whole of the case, That it be taken into consideration, whether the amount cannot be raised *within the county*, by each minister undertaking to collect such a sum as he thinks he can reasonably calculate upon? If this cannot be done to the desired extent, the remainder of the sum required should then be applied for in the adjacent cities, large towns, and among substantial persons *within a given distance, and a limited time* (not indefinitely, as is too often unnecessarily the case in both these respects). Every case thus sent out, to be signed and certified by the Chairman, on behalf of the Association, as being by them recommended to the Christian public.

V. That with the ministers in cities and large towns be associated respectable laymen, such as messengers to the churches, as a Committee; to preclude favouritism, these might fix the time when such contributions should be solicited, *by a layman whenever it is possible*, thereby both upholding the ministerial character, and saving immense unnecessary expense.

VI. That for every case a Treasurer be appointed, or approved, by the Association, to receive and disburse the monies collected: his account to be laid before the Association; that they may, 1st, certify to its faithful application; and 2d, record it in the minutes of the Association.

VII. That the Trustees to be nominated, be such as are approved of by the Association; the Trust Deeds properly prepared, and *signed and enrolled* previous to the opening of the Chapel.

POETRY.

ON THE NEW YEAR, 1828.

TIMES THAT HAVE BEEN.

"Your remembrances are like unto ashes, your bodies to bodies of clay."—*Job* xiii. 12.

I.

REVIEWING the days which have been,
What shadows have flitted along;
How transient the mutable scene,
The warnings how sudden and strong!
Yet goodness and mercy appear
To follow us all through our days,
And memory ponders the year,
With penitence mingled with praise.

II.

A prince, while expecting a throne,
Disease was reducing to dust;
He is gone to a kingdom unknown,
To render account of his trust.
No more chief command to *resume*,
And flatter'd no more by the crowd,
His palace is now a new tomb,
His new royal robe but a shroud.

III.

A Statesman, just grasping the height
Oft sought by ambition in vain,
Sunk down like a Meteor of night,
E'en envy his *Place* would disdain.
He spake—and the Senate admir'd,
He promis'd—and people believ'd,
He droop'd, and he hoped, and expir'd,
And earth his poor ashes receiv'd.

IV.

A Prelate, with talents endow'd,
Arose like a star in the East;
The Gospel he lov'd and avow'd,
And liv'd like a prophet and priest.
The heathen he labour'd to save,
And Christian pure worth to restore:
"He is gone from his work to the grave,"
And India shall Heber deplore.

V.

The thunder hath burst from the cloud,
And ocean re-echo'd afar,
"Of monarchs the argument loud,"
The havoc and slaughter of war.
Oh! deep were the sufferers' groans,
And dread was the vengeance they brought;
Stern Justice the chastisement owns,
Which crushes oppressors to nought.

VI.

Omnipotent Ruler of all,
Whose love is for ever the same;
The greatest before Thee must fall,
The meanest thy succour may claim.
What time, and its movements may bring
Unseen to thy care we resign;
"Of judgment and mercy we sing,"
For justice and mercy are Thine.

A TIME FOR ALL THINGS.

"To every thing there is a season, and a time to every purpose under heaven."—*Ecc.* iii. 1.

I.

THERE is a time to live,
And in life's little span,
We may all needful good receive,
And duty do of man.
Life is not pomp or pride,
Nor pleasure, wealth, or fame;
To live *by* faith to God allied
Is life's immortal aim

II.

There is a time to weep,
When vice and want abound—
When bold pretence and cunning deep,
Dare modest worth to wound;—
When God's own words reviled,
And sacred rites forborne,
Religion hated, or defiled,
Oh! 'tis a time to mourn.

III.

There is a time for joy,
When public zeal appears,
And men their days and gifts employ,
To dry a nation's tears;—
When light is spread abroad,
And guilt is put to shame,
And humbled rebels own their Lord,
And saints exalt his name.

IV.

There is a time to sow,
And cultivate the mind;
A time to reap the crops we grow,
In quantity and kind;—
There is a time to build,
Where hope's firm rock shall stand;
But time has oft with ruin fill'd
The fabrics rear'd on sand.

V.

There is a time to love,
'Tis when we sweetly trace
The image of our Sire above
Stamp'd on a mortal's face;—
But 'tis a time to hate,
When base Satanic guile,
With painted mask and tempting bait,
Would sooth, and sting, and smile.

VI.

There is a time to die—
We know not how, nor when;
But there's a better world on high,
Assur'd to holy men.
Their times are in the hands
Of an unchanging Friend,
Who varying time's events, commands
In ceaseless joy to end.

A TIME FOR GREAT THINGS.

"He must reign till he hath put all enemies under his feet."—1 Cor. xv. 25, 26.

I.

ALL hail! mighty Sov'reign of heaven and earth,
The earth is thy footstool, and heav'n thy throne;
The angels proclaim'd thy miraculous birth,
The sages thy kingdom and conquests made known.

II.

The stone that was cut without hands from the mountain,
Shall beat down each image of iron and clay,
And Kings and Dominions, as nothing accounting,
Shall rise to a Realm the whole world shall obey.

III.

Oh! gird on thy sword, and go forth in thy might,
Lay waste the strong holds of the arrogant foe;
Give arms to the heroes enroll'd for the fight,
And courage to conquer wherever they go.

IV.

The sophist disputing, the infidel railing,*
May spurn at the law, and the Gospel despise;
But truth (like young David, Goliath assailing)
Made Felix to tremble, but Paul boldly wise.

V.

The heathenish, brutal, and ignorant race,
Barbarian, Scythian, and bondsmen, and free;
Subdue by thy word, and renew by thy grace,
Till they bow at Thy feet and ask mercy from Thee.

VI.

The priestcraft, the temple, and blood-besmeared idol,
The oracles mutter'd to fools in the dark,†
Have fall'n by the battering-ram of the Bible,
The Dagon fell down, when approach'd by the Ark.

VII.

Send forth the glad tidings, the gospel of peace,
To dark places far, and rude villages near;
Make bigotry, rancour, and violence cease,
'Midst faithful disciples, and converts sincere.‡

VIII.

It conquer'd the Romans, who conquer'd the nations—
It tutor'd the Greeks, who had tutor'd mankind;
Exchang'd their vain jangling to Christian orations,
And polish'd their manners, and solaced their mind.

IX.

Go on, still to conquer—from conquering go,
Till the last year of time shall thy triumphs complete,
And Satan lies bound in his dungeon below,
And Death, the last enemy, dies at thy feet.

ALIIQUIS.

* See a late Number of the Quarterly Review, on the Missions in the South Sea Islands.

† Isa. viii. 19.

‡ See the result of two late trials for riotously dispersing two congregations assembled to worship God—the one at Charney, Berkshire, tried at Abingdon; the other at Hull Lavington, Wiltshire, tried at Marlborough.

REVIEW OF RELIGIOUS PUBLICATIONS.

HISTORY OF THE TRANSMISSION OF ANCIENT BOOKS TO MODERN TIMES; or, a Concise Account of the Means by which the Genuineness and Authenticity of Ancient Historical Works are ascertained: with an Estimate of the comparative Value of the Evidence usually adduced in Support of the Claims of the Jewish and Christian Scriptures. By ISAAC TAYLOR. 8vo. pp. 262. 8s.

B. J. Holdsworth.

THERE is, perhaps; no view of the evidence of Christianity more convincing to a man of literary and inductive habits, than the one so powerfully exhibited by Mr. Taylor, in the volume which now lies on our table. Both the Jewish and Christian Scriptures have been handed down to mankind from a remote antiquity; and it should never be forgotten, that the proof of their genuineness must depend upon the same principles which are recognized in determining the integrity of all the literary remains of antiquity. The enlightened advocates of Revelation ask no favour of their opponents; they plead no exemption on its behalf; they only request that it may be dealt with as all other ancient records have been dealt with; and that it be subjected to the same impartial tests as have been, without almost any considerable exemption, applied to works of history, poetry, and romance. It is nothing more than bare justice to concede thus much to Revelation. Let the integrity of her records be tried with all, and more than all, the eagle-eyed severity of the most fastidious criticism; and it will then be seen, that the evidence in support of the uncorrupted transmission of the Inspired Books, is "in a *ten-fold* proportion more various, copious, and conclusive, than that which can be adduced in support of any other ancient writings;" and that the entire mass of classic literature must be relinquished as spurious, ere the faintest suspicion can overtake the Jewish and Christian Scriptures.

Few, perhaps, of the literary coxcombs of the day allow themselves to go into this question; and, perhaps, it is too much to expect, that ever they will have patience or virtue enough to do it; but it is surely desirable, that our youth of sixteen and eighteen, who may have become, in some degree, familiar with the classic page of antiquity, should be apprised, that the same process by which they can prove the genuineness of the writings of Xenophon or Herodotus will prove the authenticity of the Inspired Books;

and that the evidence, in the latter case, is as ten to one.

To Mr. Taylor we feel ourselves, for the sake of our children and posterity, deeply indebted for this well-conceived and well-written effort of his pen. We trust that the work, from its decidedly literary character, will find access into the most polished circles; and that it will, by the Divine blessing, do somewhat towards sapping that flippant and empty spirit of scepticism, which boasts of wisdom, but savours much more of depravity. We seriously counsel all parents, who have educated their children in the Greek and Roman classics, to present them with this able and instructive volume. It will at least show them how to detect the empty bombast of the infidel school, and teach them modesty, which may lead to happier results.

"There is reason to doubt," says Mr. Taylor, in his concluding chapter, "if it be even wise to treat flippant scepticism as we should deal with honest ignorance: but if argument, and nothing less, will content the sagacious doubter, it is plainly the part of the advocate of truth to insist upon removing the discussion from the confined ground of the evidences of Christianity, and to discuss the question on the open field of historical inquiry. Any other historical books, rather than those of the New Testament, should be selected as the subject of disputation; and when a conclusion is arrived at, the entire process of the argument should be transferred, piece by piece, to the Gospels. As an historical question, Christianity is distinguished from others of a like nature by nothing, unless it be the multiplicity and the force of the evidence it presents. To ask, therefore, the proof of the facts recorded in the Gospels, and to leave the events of the same times unquestioned and unexamined, is an impertinence which the advocates of Christianity should never submit to—much less encourage, by a tacit acknowledgment that the evidence in the one case needs some sort of candour, or of *casiness*, or of willingness to be persuaded, which is not asked by the other. The Gospels demand a verdict according to the evidence, in a firmer tone than any other ancient histories that can be put to the bar of common sense. From those who are convinced of its truth, Christianity does, indeed, ask the surrender of assent to whatever it reveals of the mysteries of the unseen world; but to its impugnors it speaks only of things obvious and palpable as the objects and occupations of common life; and in relation to matters so simple, it de-

mands what cannot be withheld—the same assent which we yield to the same proof in all other cases.

“In conducting an argument on the plan here recommended, all parties must clearly understand the obvious principle already adverted to, and so often forgotten—namely, that the facts which belong to an historical investigation can in no way be affected, for the better or the worse, by the nature of consequences of the facts contained in the document. Whether the books attributed to Matthew, Luke, and Paul, contain an account of a revolt in a Roman province, or of an expedition against a Scythian nation, or of the rise of a philosophical sect, or of the life, teaching, and death of Jesus, and of the spread of his doctrine, is a matter of perfect indifference to the argument in which we are engaged. The substitution of one of these suppositions for another, would not alter the colour, style, or material, of an ancient manuscript, or annihilate an ancient translation, or blot out paragraphs from Tacitus and Pliny, or justify the taking up an exception against the universal course of human affairs and the universal principles of human nature.”—page 235.

We give it as our deliberate opinion, that this is one of the most ingenious, argumentative, and triumphant defences of Christianity, of which the present age boasts; and we sincerely thank Mr. Taylor for the service he has done to his country and mankind.

A CHARGE delivered to the Clergy of the Diocese of Landaff, in Sept. 1827, at the Primary Visitation. By CHARLES RICHARD, Bishop of Landaff.

We rejoice to learn, that, by the discriminating appointment of His Majesty the King, the pious and learned writer of this “Charge” has been translated to the wealthy and influential See of Winchester. Such appointments do much honour to those who make them, and meet the real wishes of all who long to see the growing prosperity of the Church of Christ.

There is such a true spirit of religion and catholicism pervading this “Charge,” that we cannot forbear quoting somewhat largely from it.

Speaking of the great benefits of regular and spiritually conducted Visitations, the excellent bishop thus writes:—

“This, my reverend brethren, is no visionary picture of the advantages which might be derived from these holy meetings. As regards my own part in them, I would wish to meet you, not as ‘having dominion over your faith,’ but as an ‘helper of your joy;’ not as ‘lording it over God’s heritage,’ but as ‘being jealous over you with

godly jealousy.’ It is my sincere desire, therefore, that both the following observations, and the more private remarks which will be addressed subsequently to each of the clergy, with reference to the state of his own particular cure, may be received, not as words of reproof or distrust, but of friendly counsel and affectionate admonition. ‘I beseech you, brethren, suffer the word of exhortation,’ if need requires it. Think not, on the one hand, that I come among you for the purpose of placing a check on such wholesome zeal as may tend to win souls to Christ; or, on the other hand, that I am desirous of imposing on you new and heavy burthens, which neither the order of our church, nor the pastoral vows into which you have entered, oblige you to bear. The truth is, as the clergy of another diocese were told nearly a century ago, ‘It is very little in my power either to increase or lessen your duty. Our blessed Master hath fixed it; you have undertaken it: and were I to release you from ever so great a part of it, I should only bring guilt on myself, without acquitting you at all. The injunctions of the New Testament, infinitely stricter than any of men, would continue to bind you as firmly as ever.’”

After noticing the diffusion of knowledge, by which the people are better qualified to judge, and to express their opinion of their teachers, he observes,

“Scripture tells us, that ‘the judgment of God slumbereth not.’ We may assert, in our own day, with equal certainty of assurance, that the judgment of man slumbereth not.

“Let me not, however, be misunderstood. Do I complain of those jealous eyes which are ever watching with an Argus-like vigilance to detect in the pastor of the flock the absence of those qualities by which the Chief Shepherd was distinguished? Do I wish to recall those days of almost superstitious reverence for the priesthood, when the dominion of the clergy over the minds of men deserved less to be considered as the legitimate ascendancy of high talent and exemplary piety, than as the offspring of a monopoly of learning in an age of darkness—the despotism of exclusive knowledge over ignorance and its associate, error? No, my reverend brethren; happily for ourselves, as well as for the world in general, whatever be the character we enjoy, it cannot be acquired by hereditary charter, or put on at pleasure, as belonging to the habit of our profession. Respect must be deserved before it can be won; and as, generally speaking, it will rarely be long withheld where it is fairly due, so will it seldom be long conferred contrary to desert, however high the office, or sacred the functions of him who challenges it. True it is, that ‘with us it is a very small thing

that we should be judged of man's judgment but he that judgeth us is the Lord.' But be it remembered, that he who has furnished us with this liberty of highest appeal, prefaces his declaration with these solemn sentences—sentences which I would earnestly hope are indelibly engraven on the hearts of each one who hears me: *Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful.* And again—*Take heed, therefore, to the ministry which you have received in the Lord, that you fulfil it. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, (in obedience to canons and constitutions of the church, devised not for an incentive to good works, but in terror to the evil,) but willingly; not for filthy lucre, but of a ready mind.*"

The seven or eight pages which follow are more particularly occupied with observations on returns pertaining to the Diocese of Landaff.

"Of the accuracy of the returns on which these calculations are founded, the clergy who have transmitted them are the best judges; but, on the supposition that any thing like this statement be a true representation of the condition of the Established Church in these parts, it is indeed a subject calling for serious reflection on the causes which have led to it, for deep humiliation on account of this spiritual desert and for unceasing and fervent prayer for a more abundant measure of divine favour on the parochial ministry. In reply to the circular query respecting the probable cause of the deficiency, it is attributed, in some few instances, to the want of a resident clergyman, to the negligence of a former pastor, or to the distance of the church from the bulk of the population; but in the greater number of answers, it is ascribed either to the activity of the dissenters, or to the indifference of the people to all religion. If it be meant that the dissenters are more active than the Established Church, in promoting the cause of religious truth, according to their own view of it, it follows, that we have been unmindful of our solemn promise to 'be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word,' and have not done all that lieth in us, according to our bounden duty, to bring all such as are committed to our charge 'unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us, either for error in religion, or for viciousness in life.' In such case, it behoves us to call to mind the solemn admonition of our church—'If it shall happen to the same

church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue.' Nay, if it could be indeed believed that the examples of ministerial activity were to be found only in the ranks of dissent, the friends of religion might well be excused for adopting the words of the apostle, until a portion of the same zealous and energetic spirit were infused into the ministration of the members of our own communion. 'What then, notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.*' If, on the other hand, the true source of the evil be the indifference of the people to all religion, has their apathy led to a corresponding exertion of zeal on our part, that if they perish for lack of knowledge, their souls be not required of us at least, as unfaithful watchmen over the sheep of Christ, 'bought with his death, and for whom he shed his blood?' Like the apostle, whose labours in season and out of season should be the pattern of our ministry, can we protest, as in the presence of God, that we 'have not ceased to warn every one,' whether he would hear, or whether he would forbear, 'both night and day, with tears,' and have taught them 'publicly, and from house to house;' calling them all to witness, that we are 'pure from the blood of all men?'

"My reverend brethren—God alone, who is the searcher of hearts, is conscious of the truth or falsehood, of the integrity or infidelity manifested in our observance of those solemn vows which are upon us as ministers and stewards of Christ's mysteries. It may be that he has not yet seen fit, in trial of our faith, to set his seal to our ministry; or he may withhold his blessing for a time, lest men should attribute their success to a wrong cause, should 'sacrifice unto their own net,' and 'burn incense unto their own drag.' Or it may be that our usefulness has been counteracted by the operation of other causes more dependent on ourselves; by a deficiency of zeal; by a wrong direction of labour; by a partial or imperfect distribution of the divine word; by remissness in securing the affection of our people; or by other still more obvious reasons, to which I am unwilling so much as to allude. But, however these things may be, our future duty is plain. We are to humble ourselves before Him who alone giveth the increase, that he may be pleased to make us more fruitful labourers in his vineyard, and to multiply our 'crowns of rejoicing.' And, whether he bless or not, we are still to continue to 'cast our bread upon the waters' without ceasing, in a spirit of fervent prayer,

of redoubled earnestness, of unwearied and patient vigilance, like those who wait the stirring of the waters, and watch over the souls of others, as men who must give account.

"The observation of this sad deficiency has led me to reflect on the external means by which, under God, your ministry may be strengthened. I have not scrupled to lay open to you fearlessly the true state of the case, because it is my conscientious belief that the wound must be probed to the quick, ere it can be healed; and that, to a certain degree, the remedy, with the divine blessing on our labours, is in our own hands. There is no wisdom in shutting our eyes on the face of the land, until others see its nakedness, and come in, and plant and reap in our own neglected vineyard. Rather, let us devote ourselves in earnest to our high and engrossing service, laying aside all meaner pursuits, and giving up every pre-occupying study, which does not either directly or indirectly bear upon that holy work to which we are solemnly dedicated. Let us sow more seed, that, if it pleases God, the harvest may be more abundant."

On the subject of the existing state of the clergy, generally, he thus expresses himself:—

"Practical usefulness may, perhaps, be singled out as the characteristic attribute of our own times. Many are those whose lot is cast among the higher places of our ecclesiastical establishment, whose domestic comforts are cheerfully foregone, whose private studies are unhesitatingly set aside, that their undivided attention may be devoted, day by day, to the promotion of the sacred interests committed to their charge. The dignities of the church are now no sinecures, and their possessors must be men neither of self-indulgent nor of inactive habits. Many, too, are the parochial clergy, known only to God and the narrow circle of their own parish, who are now labouring, not for man's reward, but for the love of Him who seeth in secret and will reward them openly. Punctual and zealous in the fulfilment of all those legal duties, to the discharge of which they are bound by their office and order, they are yet so far from resting satisfied in the bare performance of the public appointments, that it is their daily care to build up the people in their most holy faith, by acquainting them, from house to house, with the principles of the Gospel, and by engaging in all those pastoral functions, which are at once the stated occupation and the solace, the duty and the delight of the parish priest. Is there one sick? they visit him. Is there one in distress? they succour him. Is there one oppressed? they are at hand to protect him. Is there one rich in this world's goods, and willing to distribute? they are his almoners

to direct his bounty into the proper channels. Is there a house of mourning, or a house of joy and gladness? they weep with them that weep, and rejoice with them that do rejoice. Is there one among their flock more erring, more low, more miserable, more ignorant and thoughtless than another? it is even this very lost sheep which they consider themselves most especially bound to seek, and, through divine grace, to save. Is there one wanted to give his talents, or occasionally, his personal assistance, in the management of religious or benevolent institutions? their education fits them for the office, and their duty bids them not decline it. These are they in whom the strength of the English Church consists; men in whose humble and laborious lives we may see the spirit of primitive teachers of the gospel, ready to spend and be spent in the service of their Master; and, in the true sense of their ordination vows, not grudging 'to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.'"

The Charge is concluded with a most animated appeal on the subject of prayer. No one can read this admirable discourse without thinking of the best days of *Primitive Episcopacy*.

1. ON THE RESPECT DUE TO ANTIQUITY :
a Sermon preached on Friday, May 11th, 1827, at the Opening of the Scotch National Church, London. By THOMAS CHALMERS, D. D., Professor of Moral Philosophy in the University of St. Andrew's.
2. THE EFFECT OF MAN'S WRATH IN THE AGITATION OF RELIGIOUS CONTROVERSIES :
A Sermon, preached at the opening of the New Presbyterian Chapel in Belfast, on Sabbath, September 23, 1827. By THOMAS CHALMERS, D. D., Professor of Moral Philosophy in the University of St. Andrew's.

Collins, Glasgow; Nisbet, and Whittaker, London.

DR. CHALMERS has never been seen, we think, to greater advantage than in these two masterly and ingenious Discourses, particularly the one preached at Belfast; which, in addition to an able discussion of the evils arising from controversial asperities, presents one of the most lucid and powerful representations of the true nature of Gospel invitations, we have ever read. We should be most happy to see the last twelve pages printed in a separate Tract, and circulated from one end of the kingdom to the other.

The former Discourse was heard by many of our readers who reside in the metropolis. It is intended to destroy a slavish attachment

to the dictates of antiquity, and at the same time to guard against the dangers of an opposite extreme. By a recognition of the argument of Lord Bacon, the Doctor makes it out, very satisfactorily, that "this our modern day is the antiquity of the world;" but while he maintains this, it is with such exceptions as a supreme reverence for the data of Revelation inspired.

Dr. C. is a warm admirer of national establishments of religion; yet he is by no means a blind advocate. Much as he venerates the Kirk of Scotland, he is ready to admit that there are specks even in the sun. We are not quite sure that the Scottish Church would have been much improved by larger revenues; and it is to the disgrace of that well instructed country, that the seats of learning should be suffered to moulder to decay for the want of church property. Why are not the people called on to do their duty by way of subscription? If they hesitate long, the Colleges built and endowed in a darker age will speedily present one heap of ruins.

In this Sermon there is a warm eulogium pronounced upon Mr. Irving, which, in its general outline, is well deserved.

A GENERAL INDEX TO THE FOURTH EDITION OF CALMET'S DICTIONARY OF THE BIBLE, AND THE FRAGMENTS: comprising an Alphabetical History of Subjects, and a Methodical List of Texts, illustrated or explained. To which is prefixed a Scientific Analysis, or general outline of the Work.
410.

Holdsworth. 1827.

A MORE valuable work than Calmet's Dictionary, with the Fragments, we scarcely know; but, valuable as is the work, in consequence of its having no general index, its multifarious matter was almost inaccessible till the appearance of the Index, which the present publisher has, at last, got constructed. The whole work is now useable, and may without difficulty be applied to the most important purposes. As far as we have examined the Index, it seems to us to be very complete and accurate; by its aid, any subject may be referred to, and the numerous texts, which are explained, readily found.

1. FRIENDSHIP'S OFFERING; a Literary Album, and Christmas and New Year's Gift, for 1825. 12s.

Smith and Elder, Cornhill.

2. THE WINTER'S WREATH; a Collection of original Contributions, in Prose and Verse. 12s.

Whittaker, and Hatchard and Son.

WHILE the Conductors and Publishers of these interesting and beautiful little volumes

watch over their contents; and take care of the religious and moral character which belongs to them, we shall deem it our duty to encourage them. If their Editors do not choose to give them a decidedly religious aspect, which we by no means think indispensable, let them at least guard against every thing that could, by the most distant construction, militate against the interests of vital godliness; and let them ever replenish them with such articles as will improve the heart, while they enlighten the judgment. If we could reach a word to the writers of all such volumes, it would be—"Take heed of an airy, vapouring, and sentimental style of writing, which both weakens and depraves the mind. Let the good, the solid, the useful, the truly entertaining, be the materials with which you grace your beautiful pages."

Friendship's Offering abounds, in every page, with what is sprightly and instructive, and is altogether one of the most pleasing tokens of regard that can well be put into the hand of a friend. The writing, with few exceptions, is solid and good, and the engravings are such as to please an eye accustomed to judge accurately in such matters. "The Comforts of Conceit-ness," is a well-conceived, well-written tale; and of the pleasingly ludicrous, it is a fine specimen. Alas! that there should be so many in real life who resemble Mr. Honeywood! The essay, "On Housekeepers," is both humorous and characteristic, and the moral is excellent. Many of the engravings are highly meritorious; especially the "La Villegiattira," "The Cottage Diorama," and "The Captive Slave."

The Winter's Wreath differs from the former volume, by its possessing a more decidedly religious character; although, in other respects, it is by no means superior to it. It is, however, a very highly creditable volume to those who have had the production of it; and is fitted to be very useful to the rising generation, as well as very entertaining. The sketch and beautiful portrait of the lamented Bishop Heber will be very acceptable to the public. We can give this volume a very hearty welcome. If there are any profits from the sale of it, they are to be devoted to charitable purposes.

TIME'S TELESCOPE FOR 1828; or, a Complete Guide to the Almanack: containing an Explanation of Saints Days and Holidays, with illustrations of British History and Antiquities; Existing and Obsolete Rites and Customs; Sketches of Comparative Chronology, and Contemporary Biography; Astronomical Occurrences in every Month, comprising Remarks on the Phenomena of Celestial Bodies; and the

Naturalist's Diary, explaining the various Appearances in the Animal and Vegetable Kingdoms. Published Annually. 8vo. 9s.

Sherwood, Gilbert, and Piper.

For many years we have noticed this annual volume, with more than ordinary pleasure. It is decidedly a book of facts, which cannot be taken up, for ten minutes, without advantage. Its interest has been remarkably well sustained, and the present volume falls behind none of its predecessors in that mass of useful intelligence which has always been grouped together in its pages.

There is a very fine portrait of Sophonisba Angosciala, a celebrated female painter of the sixteenth century.

WORKS RECENTLY PUBLISHED.

1. *The Process of Historical Proof explained and exemplified; to which are subjoined, Observations on the Peculiar Points of the Christian Evidence.* By ISAAC TAYLOR, jun. Author of "Elements of Thought," and "Transmission of Ancient Books." 8vo. 6s.

2. *Selections from the Works of John Howe, M.A.* By the REV. W. WILSON, D.D. The Second Volume, which completes this Author. 18mo. 2s. bds.

3. *A Fireside Book; or the Account of a Christmas spent at Old Court.* By the Author of "May You Like it." f. cap 8vo. 6s.

4. *The Child's Commentator on the Holy Scriptures,* made plain and familiar to meet the Infant Capacity, and illustrating many Portions, in a manner interesting and instructive. By INGRAM COBBIN, A.M. No. I. 2d. to be continued Monthly.

5. *The Domestic Guide to the Footstool of Mercy; a Course of Morning and Evening Prayers for One Month; with occasional Prayers, and an Index of Scriptures for Family Reading.* By CHARLES WILLIAMS. 12mo. 5s.

6. *The Teacher's Offering.* By the REV. J. CAMPBELL. No. I. New Series. 1d.

7. *Richard Baynes's Catalogue* of an extensive Collection of Sermons, Discourses, and Lectures, by the most eminent Divines of the Church of England, Puritans, and Dissenters; a Collection of French Sermons, Manuscript Sermons, and Lectures; also, Works on Pulpit Oratory, Composition, &c.; now on Sale at the low prices affixed to each (for Ready Money) by Richard Baynes, 28, Paternoster-row. 1s. 6d. (allowed to purchasers.)

Also, Part 3, of Richard Baynes's Catalogue for 1827-8, of Theology and General Literature. 1s. 6d. and R. B.'s Catalogue Complete for 1827-8; 3 parts in one volume, 8vo. bds. 6s.

8. *Poems and Hymns.* By JANE KIDD. 12mo. 6s.

9. *The Believer's Character and Record.* A Sermon, preached in Fish-street Chapel, Hull, occasioned by the death of William Rust, Esq. By JOSEPH FOX. Published by request, with a Letter, by the Rev. JOSEPH GILBERT, of Nottingham, illustrative of some features in the character of the deceased.

10. *Remarks on Revivals of Religion,* with Brief Notices of the recent prosperity of the Work of God in Hull. By RICHARD TREFFRY.

WORKS PREPARING FOR PUBLICATION.

1. The Second Part of Mr. Morison's Exposition of the Psalms will be ready for delivery on the First of February, and may be had with the former Part already Published. 8vo. 4s.

2. The Life and Opinions of John de Wycliffe, D.D. Illustrated principally from his unpublished Manuscripts, with a preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe, to the commencement of the Fourteenth Century. By Robert Vaughan. With a finely engraved Portrait by E. H. Finden, from the original Picture by Sir Antonio More, now an Heirloom to the Rectory of Wycliffe, Richmondshire. 2 vols. 8vo.

3. The Blasphemy against the Holy Spirit and the Doctrine of Spiritual Influence, considered, in several Discourses, with Notes and Illustrations. By W. Orme, Author of "Memoirs of Urquhart." 12mo.

4. Moase (Rev. C.), on Religious Liberty, in Reply to Bishop Burgess's Catechism.

5. The Rev. George Redford, M.A. is preparing for Publication the Memoirs and Remains of the Rev. John Cooke, late Pastor of the Independent Congregation at Maidenhead.

6. Elements of Geography, on a New Plan, illustrated by Cuts and Maps. By Ingram Cobbin, A.M. Author of "Elements of English Grammar," and "Elements of Arithmetic," &c. 18mo.

7. The Missionary Cabinet; comprising a Gazetteer of all the Places occupied by Christian Missionaries, with a Brief Geographical Description—Notices of the Natural History, Manners, and Customs of the Natives—the Progress of Christianity; with an Introductory Essay. By the Rev. C. Williams.

8. No. I. New Series of The Youth's Guardian and Juvenile Friend. 4d. To be continued Monthly.

10. Marriage; an Essay. By the Rev. H. C. O'Donnoghue, of St. John's College, Cambridge, and Domestic Chaplain to the Right Hon. the Earl of Dunraven.

RELIGIOUS INTELLIGENCE.

LONDON.

CORPORATION AND TEST ACTS.

Meeting of the Three Denominations.

At an Extraordinary General Meeting of the Protestant Dissenting Ministers of the Three Denominations, held at the Library, Red-cross Street, on Tuesday, November the 13, 1827,

The Rev. JOHN RIPPON, D.D. in the Chair,
It was unanimously Resolved,

1. That this Body esteem it to be a Christian duty to renew the Declaration of the injustice, impolicy, and profane tendency, of the Corporation and Test Acts; their *injustice*, in excluding Protestant Dissenters from civil and political advantages, accessible to other classes of his Majesty's subjects, not more loyal, or more zealous or active in the support of the constitution of the country,

than themselves; their *impolicy*, in creating divisions amongst Britons, and in depriving the King and country of the services of a large part of the people of these realms; and their *profane tendency*, inasmuch as they prostitute a supreme and holy ordinance of our religion to worldly and uncharitable purposes.

2. That they do again petition both Houses of Parliament, in the approaching Session, for the Repeal of so much of the aforesaid Acts as relates to the Sacramental Test.

BOARD OF CONGREGATIONAL MINISTERS RESIDING IN AND ABOUT LONDON.

December 11th, 1827.

Resolved, That the Regulations of the Board, respecting Chapel Cases, be published annually, in the month of January, in the Evangelical and Congregational Magazines.

"In order to protect the friends of Religion from unwarrantable applications, and at the same time to afford a reasonable facility to proper applications for the Erection or Enlargement of Places of Worship, the Board will sign such cases as are presented for that purpose, provided that the merits of the case in itself considered, and the deeds which vest the Meeting-house or other building in the hands of the Trustees, for the use of the Church and Congregation to whom it belongs, shall be approved by the Board."

In addition to the above general Regulation, every Case, before it can be recommended by the Board, must have the recommendation of Ministers, and contributions from its friends in the vicinity: and also the Trust Deed must be enrolled in the Court of Chancery.

THOMAS HARPER, Secretary.

HOME MISSIONARY SOCIETY.

We feel much pleasure in stating that the Rev. Joseph Fletcher, of Stepney, has accepted the office of one of the Secretaries to this invaluable Institution.

SERMON TO THE YOUNG.

THE Rev. Dr. Winter intends, according to annual custom, to preach to Young People, at his Meeting House, in Newcourt, Carey-street, on the evening of January 6, 1828. Service to begin at half-past six.

REV. G. BURDER'S VILLAGE SERMONS.

To the Editor.

DEAR SIR,

It was with unfeigned regret that I read in your Supplement, recently published, a panegyric on my Village Sermons. Permit

me to say, that the commendation appears to me so unmeasured and extravagant, as not only to defeat the design of the writer, but also to excite in the minds of your readers a feeling allied to that of disgust. I should not have troubled you with this communication, were it not that it may be possible for some of your readers, who are aware of my former connexion with the Magazine, to imagine that the article may have been inserted with my knowledge and consent. Requesting, therefore, the insertion of these lines, I am

Your's affectionately,
GEO. BURDER.

Hackney, Dec. 17, 1827.

PROVINCIAL.

A RELIGIOUS IMPOSTOR.

AN individual, representing himself to be the Rev. Mr. Wilson, of Montrose, Scotland, has succeeded in collecting near a hundred pounds, within the last six weeks, towards a chapel-case. He has obtained, we have reason to believe, the true signatures of three or four Independent Ministers in Dublin, and with them he succeeded in collecting, at Liverpool, Chester, Birmingham, Wolverhampton, and several other places. He had recently assumed the name of Mitchel, from Brechin, Scotland, which is his true name. He was detected at Worcester, and committed to jail by the Rev. George Redford, to whom he had confessed his guilt, and explained the methods by which he contrived to impose upon so many respectable ministers.

The public should be upon their guard against all applicants who do not show certificates from the neighbourhood from which they come. Signatures of ministers, who cannot be acquainted with local circumstances, if they stand alone, are no guarantee of character; and it is surprising that persons should have been imposed upon by this individual, who professed to come from Scotland, and could not show a single signature from a Scottish minister of any denomination, but obtained his first credentials from the Independent ministers of Dublin. The individuals who signed his case, as Mr. Wilson, from Montrose, are hereby informed, that his credentials have been all taken from him, and are in the hands of Mr. Redford, of Worcester.

SUSSEX CONGREGATIONAL SOCIETY,

For Promoting Religion by Preaching, the Formation of Sunday Schools, and the Distribution of Tracts.

THE autumnal Meeting of this Society

was held on Wednesday, the 12th of September, 1827, at Hanover Chapel, Brighton. On Tuesday evening, Dr. Styles, of London, preached on the "Internal Evidence of the Truth of the Gospel." On Wednesday morning, the Rev. L. Winchester, of Worthing, preached on the "Person and Work of the Holy Spirit;" after which, the ministers and members of churches partook together of the Lord's Supper; Dr. Styles presiding. Upwards of fifty persons, members and friends of the Society, dined together in a spacious school-room adjoining the chapel; and, in the evening, a Public Meeting of the Society was held in the chapel—the Rev. Dr. Waugh, of London, in the chair.

The principal Resolutions were as follow:—

I. "That the County of Sussex, containing a population of more than two hundred and thirty thousand souls, so large a proportion of whom are living in ignorance of God and destitute of evangelical instruction, has a claim upon the sympathy of all true Christians within its limits; and that the members of the congregational denomination, from the present state of the county, now left chiefly to its own resources, are especially called upon to make renewed and vigorous efforts for its evangelization."

II. "That, considering the signs of the times, and the spiritual wants of mankind, it is, indeed, most devoutly and ardently to be desired that the great 'Head of the church,' who 'hath received gifts of men, would pour out upon us, and upon his whole church, a larger measure of spiritual influences, whereby the zeal of professing Christians might be roused to make known to the ignorant and the unconverted around them the great truths of the Gospel; and that thus the happy age might be ushered in, when 'all men shall know the Lord.'"

The ministers who spoke at the Meeting and engaged in the devotional parts were as follow:—The Rev. Mr. Frost, Dunmow, Essex; J. Press, Heathfield; W. Davis, Hastings; J. Young, Petworth; A. Jones, Harting; W. Malden, Chichester; W. Bannister, Arundel; S. A. Davis, Lindfield; J. Drury, Horsham; J. Turnbull, Brighton; R. Harris, Lewes; and J. Edwards, Brighton, Secretary to the Society.

The Congregational Society has under its patronage three important stations in the county—Bosham, Bognor, and Cuckfield, with adjacent places. At the two former places, chapels are erected and churches are formed; and, at the third, a church is about to be formed, and the erection of a chapel is begun, with every prospect of being filled with hearers.

The county is now divided by the Society into two equal parts, of which the Rev. W. Malden, of Chichester, is Secretary for the

western division, and the Rev. W. Davis, of Hastings, for the eastern.

The next Spring Meeting for the western district is to be held at Worthing, when the Rev. J. Turnbull is appointed to preach on Baptism: for the eastern district, the Meeting is to be at Hastings; the Rev. J. Edwards to preach on "the relative Claims of Home and Foreign Missions." The General Meeting of the Society is appointed to be held always at Brighton, in the Autumn; and, at the next Meeting, the Rev. W. Bannister is to preach on the doctrine of Election.

ASSOCIATION.

THE Wilts and East Somerset Association met at the Tabernacle, Trowbridge, Nov. 27. Mr. Honeywell preached in the morning; Mr. Jay, of Bath, in the evening. The devotional services were conducted by the Rev. Mr. Meek; Roberts, of Warminster; Guard Witty, of Frome; Clapp, of Marlbro'; &c. In the afternoon, a Public Meeting was held for the transaction of business, Rev. R. Eliote in the Chair. Resolutions were proposed and seconded by the Rev. Messrs. Meek, Hamlyn, King, Slater, and Little. The last two ministers stated, in a very gratifying manner, the extent and great success of their labours in the villages. And may they go on and prosper in "the work of the Lord!" An unusual number of ministers was present (nearly 30), and the blessing of the Lord was realized.

We are happy to inform our readers, that the Rev. J. Douay, of Frome, has received and accepted an invitation to the pastoral office over the Church and Congregation assembling at the Tabernacle, Trowbridge, and has commenced his stated services under very auspicious circumstances. May a blessing rest on the pastor and the flock!

ORDINATION.

On Tuesday, August 21, the Rev. Thomas Potter, late student of Rotherham College, was set apart to the pastoral office over the Independent Church, meeting in Dodington Chapel, Whitechurch, Shropshire. The Rev. Thomas Weaver, of Shrewsbury, delivered the introductory discourse, and proposed the usual questions; the Rev. Richard Everall, of Peplow, offered the ordination prayer; the Rev. Thomas Smith, M.A., Classical Tutor of Rotherham College, gave the charge from 1 Timothy iv. 16; and, in the evening, the Rev. Thomas Raffles, LL.D., of Liverpool, addressed the people from 1 Cor. iv. 1; Messrs. D. Davies, of Woollerton; J. Pattison, of Wem; W. Waterfield, of Wrexham; J. C. Potter, student of Homerton College; Jackson, of Hanley; B. Senior, of Nantwich; Ro-

gers, of Bowman Heath; Sayce (Baptist minister), of Wrexham; and——Minsall, of Prees, engaged in the other parts of these interesting services. At the conclusion of the evening service, the ordinance of the Lord's Supper was administered, when several ministers and members of other denominations partook with the Church: the Rev. Thomas Weaver, of Shrewsbury, presided; the Rev. W. Griffiths, of Holyhead; the Rev. J. James, of Minsterly; the Rev. J. A. Thomas, of Ellesmere; and the Rev. S. Jackson, of Hanley, assisted; and the Rev. J. W. Jenkyns, of Oswestry, addressed the spectators. The whole of the services were unusually solemn and delightful; the chapel was crowded to excess; and many found it to be "a season of refreshing from the presence of the Lord."

FOREIGN.

FRANCE.

EXTRACT OF A LETTER FROM PARIS.

(On the Death of the Baron De Staël.)

WE have been surprised by a most terrible and affecting calamity:—the Baron Auguste de Staël, of whom you had no doubt heard much, has been snatched from the embraces of his family, and called from the vast and important sphere which he blessed and adorned, only in his thirty-seventh year; married but a few months—expecting in a few weeks the birth of a desired child—enjoying as much health, and more ease and happiness, than falls ordinarily to the lot of man, full of energy—occupied with plans for the improvement of his estate, and the condition of the country of his illustrious ancestors—devoted to all the institutions of benevolence and piety that have been formed in these late years, both in France and Switzerland—identified with all our past efforts and success, and with all our future hopes and calculations,—it never once occurred to us that he was soon and suddenly to be lost to his family, his friends, and the great cause which was so near his heart. It is impossible to conceive the consternation and distress that this solemn event has produced. The instrument that appeared specially prepared and adapted for extensive and peculiar usefulness, has been violently removed; nor can we cast our eyes on any individual, or individuals, who can supply to us the void which his departure has occasioned. We know that the same power, and goodness, and grace, that formed his mind, that enriched his heart, and that consecrated his talents and his influence to the interests despised by the "wise and the noble;" can even advance the triumph of the Gospel, by

apparent and signal reverses; but it is faith in the purpose, as well as conviction of the power, of the Almighty, that can alone control and support the heart under so great a disappointment.

The position occupied by our dear friend in society, his property, his name, his capacity, his habits, his virtues, rendered his accession to the ranks of those who have been engaged in the promotion of Religion and Protestantism, an advantage most fervently desired; and from the very first indication of the commencement of those efforts, he associated himself with the friends of those beneficent institutions which have proved such blessings to this kingdom. He was one of the Secretaries of the Protestant Bible Society, an active Member of the Paris Missionary Society, Treasurer of the Tract Society, and of the Committee for the Encouragement of Sunday Schools, and one of the Editors of the *Archives du Christianisme*. He was also President of the *Société de la Morale Chrétienne*, Vice-President of the Benefit Society formed among the poorer Protestants of Paris, and Member of the Society for the Encouragement of Schools on the British System—of the Institution of Saving Banks; and to his exertions we owe most of the success that has crowned the efforts that have been made against the Slave Trade, and in favour of the Greeks. When first this great and good young man espoused the interests of religion, he felt, himself, but little of its influence: his observation, his investigation, his intercourse with Christians of this and of other countries, soon, however, brought conviction to his mind; and his heart, always tender, and benevolent, and humble, soon received with affection the evidences of truth. His progress in knowledge, in experience, in zeal, and in the consistent profession of Christianity, has been regular, manifest, and satisfactory. Such was the serenity and the diffidence of his character, that his profession was always rather below than above the measure of his piety; and those who knew him most intimately, admired therefore, and loved him most. After his marriage with Miss Vernet, of Geneva, he spent some months at Nice; and in the course of the summer passed through Paris, on his way to Coppet, and visited, for the last time, the scenes of his varied and valued exertions. How little did we then imagine that he was never again to cheer our circle with his presence and his smile! For some months before his illness, he had, however, himself so strong a presentiment of his departure, that he made several prospective arrangements, indicative of his conviction; and though this conviction left his mind undisturbed and undepressed, it gave a peculiar solemnity and ardour to his religious exercises and to the devotional habits of his home. In the delightful retirement of his

beloved inheritance, surrounded by all that could give charm and hope to life, he prepared for death; and when he was first seized by the malignant fever, which in a few days terminated his mortal existence, he revealed to his most excellent mother-in-law, Madame Vernet, his apprehension that he should not see the birth of his child, and that her daughter would soon become a mourning bride. From that moment his whole mind and heart were occupied with those subjects which alone appear important in the prospect of eternity. Every interval of reason was improved to converse on the things of God; and even in his long continued delirium, he spoke, though with incoherence, almost entirely on the themes which, in health, exercised so habitually his intellect and his heart. The evening before his death, he experienced an alleviation of his sufferings, which flattered his family, but which did not deceive the sufferer. It was just the accustomed hour of family devotion, and he requested that the domestics might be summoned and placed around his bed, and then his lips, soon to be sealed in death, offered for them and for himself the most fervent and humble supplications to the Friend of sinners and the Saviour of the lost. A few hours gave the termination of every hope—the fever returned with frightful violence, and in the morning he was a corpse! His beloved sister, and her husband, the Duke de Broglie, though approaching him from their chateau in Normandy, with the greatest possible dispatch, were not permitted to hear or to utter a last adieu: they were at Auxonne, on this side of the Jura, when they met the sad messenger of death; and ere their arrival at Coppet, their brother had been committed to the grave. The funeral was most solemn; many hundreds of persons, of all classes, pressed to show their respect and love, and to express their grief. The chateau was full, and the park crowded with affectionate and deeply afflicted mourners. In the celebrated library of the house, the funeral service was read, and an affecting prayer offered up, by the worthy minister of the parish; and an immense train of friends and sufferers formed a most honourable and touching procession, and accompanied the body to the shadow of the wood which was the appointed place of sepulture. Here is the mausoleum erected over the remains of M. Necker; and his illustrious daughter, Madame de Staël; but it was at the threshold of this mausoleum that were deposited the remains of their not less distinguished descendant. He marked the spot himself, declaring, with a humility for which he was so remarkable, that he was unworthy to be interred with such illustrious dead. Since his death, his youthful widow, who was not permitted, during several days before the departure of her husband, to wit-

ness the terrible progress of his disease, has given birth to a son, heir to his name and fortune, and we hope to his piety and virtue; for he has been born not only amid sighs but prayers. Pray for us, my dear friend, that this event may be overruled, for the spiritual advantage of those most dear to our departed friend, and for the more extensive influence of that Religion which formed a character of such excellence, and cheered his dying hours. Excuse haste.

Your's, &c.

M. W.

Paris, Dec. 10, 1827.

JEW OF GIBRALTAR.

APPEAL TO THE JEWS OF GIBRALTAR,

By the Rev. Joseph Wolff, Missionary to the Jews in Palestine and Persia.

August 20, 1827.

DEAR BRETHREN,

SEVEN years have passed since I was the first time in this place, proclaiming to you the tidings of Salvation by Jesus of Nazareth. I found but little candour among you—the most learned of your community have been called to answer, but were never able to do so with reason; for the truth of the Gospel is too clear to be obscured by the sophistry either of Rabbies or Philosophers. You Jews of Gibraltar were the first among whom I commenced my Missionary career, and if I was not convinced by the grace of the Lord that the word of Jesus Christ is as a hammer which smiteth rocks in pieces, I should at that time have been discouraged, for you were impenetrable as the rock of Gibraltar itself; but the love of Christ constrained me, and your hardness of heart and your blindness convince me more of the necessity and importance of preaching to our Brethren the Gospel of Christ, in which I have found for my own soul Joy, Liberty, and abundance of Peace!

I went to Egypt four times; thence twice through the deserts of Arabia; my feet stood upon Mount Sinai, Mount Sion, and Calvary. Thence I went to Mesopotamia and Persia; and often in hunger and in thirst, and amidst the persecution I suffered from the Papists, I preached to the Jews that Jesus was that seed of Abraham, in whom all the nations of the earth were to be blessed! that Jesus of Nazareth was that Shiloh, who came after the sceptre of Judah had departed; that Jesus was the promised Prophet like unto Moses, for he was rejected like Moses—he performed signs and wonders like Moses—he was an Intercessor like Moses—and was the very image of the invisible God, and saw God his Father face to face like unto Moses—he proclaimed a Covenant and a Law like Moses—he was persecuted like Moses. Walking upon Sion, I proved to the literal

children of Sion, that Jesus was that Son of the Virgin, that Immanuel, who was a sanctuary, but a stone of stumbling and a rock of offence to both the houses of Israel. To the Jews of Jerusalem, on the ruined walls of their ancient temple, I proved that Jesus was that root of Jesse, upon whom the Spirit of the Lord rested, the Spirit of wisdom and understanding, the Spirit of knowledge and the fear of the Lord. Walking with the Jews upon the Mount of Olives, I proved to them that Jesus was that Child which was born to us, and that Son which was given to us, whose name is Wonderful Counsellor! Mighty God! Everlasting Father! Prince of Peace!—and going with the Jews of Jerusalem towards Bethlehem, I proved to them that Jesus, who was born at Bethlehem, must have been that Man, of whom it is said, “But thou, Bethlehem Ephratha, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose going forth have been from of old, from everlasting!” In the cave of Jeremiah I reminded them of the word of the Prophet, that the anointed of the Lord was taken into their pits—*i. e.* received of the Gentiles, of whom the Jews said, “Under his shadow we shall live among the heathen.”—Lam. iv. 20; and day and night I tried to convince my nation that Jesus of Nazareth was he who had borne our grief, and carried our sorrows, and who was taken from prison and from judgment: and at the sepulchre of Hagai I proved to them that Jesus was that desire of the nations predicted in the same Prophet. And though I was thus forced to remind my Jewish Brethren of their guilt and crime in approving of the murderous act of our ancestors, I left them not comfortless, for at the sepulchre of Zachariah I showed to them that the Lord will pour out the Spirit of grace and of supplication upon the inhabitants of Jerusalem, and they shall look upon him whom they have pierced, and mourn.

Men and Brethren of Gibraltar;

I am now again on the point of returning to the City of Jerusalem, and I exhort and beseech you for the last time, for your souls' sake, to pray to the Lord Jehovah, that he may open your heart and your ears; for whilst you are circumcised in the flesh, you are uncircumcised in heart and ears; and that ye may cease from being murderers and betrayers of your own souls, by trampling under foot the blood of Jesus Christ, and approving of the act of our ancestors in having slain the Lord of Glory!

Men and Brethren of Gibraltar;

Believe in Jesus Christ, and you will have a testimony within you in which thousands of evidences have concurred, and you will have a testimony within you which has

likewise been confirmed by the concurrent experience of thousands. *You will see, you will know,* you will enjoy the truth, and you will find that in your afflictions, distresses, and temptations, the grace of the Lord Jesus Christ will be *sufficient for you*, and the strength of the Lord Jesus Christ will be made perfect in your weakness—and the Power of Christ will rest upon you—you shall be blessed in your coming in, and you shall be blessed in your going out! and you will stand fast in the liberty wherewith Christ has made us free. Believe in Jesus Christ, and the Lord shall establish you Jews of Gibraltar a holy People to himself! and the Lord shall make you Jews of Gibraltar “the head and not the tail; and you shall be above, and you shall not be beneath!” But O ye Jews of Gibraltar, rich and poor, if you will not hearken unto the voice of the Lord your God, and you should reject the Gospel of Christ, then beware lest all these curses come upon you, and overtake you—“Cursed shall you be in the city, and cursed shall you be in the field, and cursed shall be your basket and your store; cursed shall be the fruit of your body, and the fruit of your land; cursed shall you be when you come in, and cursed shall you be when you go out! and the Lord shall send upon you cursing, vexation, and rebuke.” Would to God that I could conscientiously say, that I hope better things of you Jews of Gibraltar! but I can scarcely hope—I am afraid that you will reject my exhortation; you will despise this Appeal of your Brother; you will go on in boasting that you are the sons of Abraham, without having the faith of Abraham; you will go on in being proud of your Talmudical wisdom; you will continue to be contented in being well off in temporal respects. But I have done my duty—and I again call heaven and earth to witness, that there is but one name given in heaven and on earth by which men can be saved, and this is the name of Jesus Christ. If you reject my exhortations—I am clear of your blood, and the Lord delivers me from blood-guiltiness; for I have warned you. Say ye therefore, “Blessed is he who cometh in the name of the Lord—Hosannah to the Lord in the Highest;” and then the Gentiles, true believers in Christ, will rejoice with the descendants of his ancient people, residing at Gibraltar.

JOSEPH WOLFF.

AMERICA.

BOARD OF FOREIGN MISSIONS.

On the 15th of October last, the Annual Meeting of this enterprising Institution was held in the city of New York; when no less a sum than 20,000 dollars was subscribed on the interesting and solemn occasion.

It appears also, that some noble-minded individuals, anxious to promote the great Missionary cause, pledged themselves to raise the further sum of 20,000 dollars *annually*, for four years, provided the Christian public at large, in the United States, would make it up to 100,000 dollars, at the disposal of

the Board, for the special occupations of new stations in the heathen world. Surely the call is loud upon the friends of Missions in this country, to imitate the Christian brethren in America in this splendid effort of their zeal for the glory of God.

OBITUARY.

REV. ALEXANDER WAUGH, D.D.

It is under feelings of most powerful excitement, that we announce to our numerous readers the unexpected, and somewhat sudden, death of this venerable and greatly beloved servant of Christ. The solemn event took place on Friday morning, the 14th December, about twenty minutes before seven o'clock. On the preceding Lord's-day, with the exception of a cold, he was in his usual health and spirits; and as it was the Sacramental Sabbath at Albion Chapel, he proceeded to that place in the morning; and, after listening to a discourse by the Rev. Mr. Gray, served a table, according to Scottish custom, with unusual animation and effect, adopting, as the basis of his address, the striking words of the Apostle, Rom. viii. 8. We happen to know, that some who were present at the Communion-table were most deeply affected by the power and tenderness which pervaded this last sacramental appeal from the lips of a man who was accustomed to throw the entire energies of his masculine and feeling mind into these Eucharistic solemnities. How much more would the parties to whom we refer, have felt, had they known that the "man of God," whom they so tenderly loved, was addressing them from the very confines of eternity! In the evening of the same day, he ascended the pulpit at Albion Chapel, and preached one of the most impressive discourses he was ever remembered to have delivered, from Heb. xii. 1—"The sin which doth so easily beset you." In this sermon, the appeal to the conscience was most direct and fervent.

On Monday morning, the 10th December, the Doctor, though still labouring under some slight inconvenience from cold, which he had recently taken, exhibited no symptoms whatever of the approach of serious disease; and went out with cheerfulness to take tea with a friend in one of the adjoining squares. A little before eight o'clock he returned in his usual happy frame of mind, and, having sat down with his family, began to read to them part of a work recently published. He had not proceeded far when he complained of severe sickness; and, at the suggestion of Mrs. Waugh and his children, retired speedily to rest. On

being placed in bed, he expressed, to a beloved daughter, his decisive conviction that he should rise no more from his pillow, and that he should soon be called to part with all those on earth whom he most loved. His daughter left the room to communicate the impression of her revered father's mind to the other members of the family, and, in a short time after, he was heard deliberately pouring forth five successive prayers, concluding, all but the last, with a fervent petition that God would hear him for the sake of the Lord Jesus Christ. The first prayer, offered up in most touching and appropriate language, was for his beloved wife and family; the second was for his church, and the young ministers sent up from Scotland to break to them the bread of life; the third was on behalf of the LONDON MISSIONARY SOCIETY, which he commended with great earnestness to the watchful care of Divine Providence; the fourth was on behalf of all the good men with whom he had been accustomed to act in his labours of love; and the last was for himself, and was offered up in the following terms:—"Do thou, O God, enable me to endure with patience and resignation, so that I may not at last bring disgrace on my profession; and, if it be thy blessed will, O God! do thou grant me sweet repose this night!"

Immediately after this prayer, convulsions came on, which did not subside till the following morning, the 11th ult. From the nature of the attack, there having been a determination of blood to the head, accompanied, for a time, with symptoms of paralysis, the mind of the revered sufferer, even after the convulsions subsided, was subject to considerable wanderings; but it was gratifying to his afflicted family to find him perfectly collected on every *individual* topic, and, above all, to perceive that his mind was entirely tranquil and happy. His very wanderings gave testimony to the devout frame of his heart; for it is very remarkable, that in the whole of his conversations, he seemed to conceive of himself, as either in the vestry of Well-street Chapel, or engaged, as usual, in some work of active benevolence. Sometimes he would address, with the utmost propriety, and in his own peculiar manner, the members of some Christian

Society; at another time, he would be endeavouring, as a peace-maker, to reconcile parties at variance; at another, he would offer the most instructive advice to some one whom he supposed to apply to him for counsel. With regard to the actual state of his own religious hopes, being interrogated very particularly by his beloved Partner, he spoke, on the Wednesday preceding his death, to the following effect:—After expressing himself very decisively on the subject of human depravity, and humbly acknowledging his sense of personal unworthiness before God, he added—"I am thankful for the remedy provided; I am thankful for the word of truth; I have endeavoured to live as near the rule as I could: *I cannot say that I have experienced the assurance and close communion with God that others have arrived at; but I have lived by faith, and I now die in the faith of the Son of God. The blood of Jesus Christ! this is the only staff I want on my way to the grave!*"

When asked by his sons for his parting advice, he said, in terms of equal energy and affection, "Be much in your closet. With regard, however, to your communion with God, I wish to tell you that I have never liked to speak much of this in company, and that for two reasons:—if your communion has been very profitable, the world will put down all that you say to vanity, and will think that you wish to make yourself as great a man as MARTIN LUTHER or JOHN BROWN: and if you tell people all that passes between you and your God, the world will then look to your conduct for a pattern of what Christianity is, and this, you know, will never do; for, after all that you can do, you have done nothing to justify you in the sight of God. You might as well *buy the duds and old clothes sold by the Jews in the streets, and stand in them before the King of Great Britain, as presume to be clothed in your own righteousness.*"

On Thursday morning, his symptoms were somewhat favourable; and when one of his children remarked to him, "Father, you seem somewhat better," he replied, "Yes; *it's just like lying, in a hot summer's day, at the foot of a steep bae; we forget that we have yet to climb it.*"

Towards the evening of Thursday, his strength greatly declined, and about nine o'clock stupor ensued, from which he never recovered; and on the following morning he breathed his happy spirit, without a struggle or a groan, into the bosom of his compassionate Redeemer.

Dr. Waugh died in his 74th year, and the 46th of his ministry at Well-street.

It is impossible correctly to estimate the loss of this great and good man, to his family, his church, and society at large. He was the counsellor of the young, the friend

of the poor, and the active and enlightened advocate of every noble and generous undertaking. In him were found the wisdom of experience, the devotion of matured piety, and the charity which thinketh no evil. The law of kindness ever dwelt upon his lips, and the reason was, because it ever ruled his heart. "When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him. Because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy."

But it is a great consolation to his bereaved family, that he was not permitted to outlive his usefulness, and that, in the full exercise of all his faculties, and amidst the unabated regards of a numerous and deeply attached circle, he ascended in triumph to receive his blessed reward. We will not, however, anticipate a fuller account of this most useful and honoured minister of Jesus Christ, which we hope, by the permission of his family, to furnish in our February number.

We cannot close this brief notice of the death of one who will ever be dear to us, as long as memory holds her seat, without adverting to the extraordinary and laudable efforts of Dr. Darling to save a life which was more than professionally interesting to that eminent physician. In the name of the now mourning family, we thank him, and in the name of that Christian public to whom the deceased was an object of so much endearment.

The mortal remains of Dr. Waugh were conveyed to the family grave in Bunhill Fields, on Saturday, the 22d December, amidst the strongest possible demonstrations of unaffected grief. As the parties composing the funeral procession were by far too numerous to gain admission into the house of the deceased in Salisbury-place, they met, by the cheerful permission of the Rev. J. Stratten, at Paddington Chapel; from which place of worship forty-two mourning coaches and nine gentlemen's carriages proceeded to the place of interment. But previously to the movement of the procession, at twelve o'clock, the Rev. Rowland Hill, and the Rev. Edward Irving offered up, each, a most solemn and appropriate prayer. At the grave, the Rev. Dr. Winter delivered an energetic and feeling address, and the Rev. W. Broadfoot concluded the funeral solemnity in a very comprehensive prayer. The latter gentleman preached the funeral sermon at Well-street Chapel, on Lord's-day morning, the 23d ult.

We perceived, at the procession, Sir Peter Laurie, John Easthorpe, Esq., Member for St. Alban's, Dr. Darling, and many other parties of the highest respectability.

MISSIONARY CHRONICLE

FOR JANUARY, 1828

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

ULTRA GANGES.

JAVA.

Extracts of a Letter of the Rev. W. H. Medhurst, Missionary at Batavia, dated 20th July, 1827;—addressed to the Directors.

HONOURED FATHERS AND BRETHREN,

SINCE I last addressed you, I have been variously and incessantly occupied; and so little leisure have I had, that it has been impossible to get up my journal as usual, or to forward my quarterly communications as before.

Japanese Books transcribed.

The object that has swallowed up so much of my time, I will state to you in a few words, and I have no doubt, when you hear the reason, you will concur in opinion, that it was certainly worth all the time and expense that has been bestowed upon it. You are perhaps aware, that our brother Morrison has (as had the late Dr. Milne) long had it in contemplation to get, if possible, some insight into the language of Japan, in order to ascertain whether the present Chinese version of the Scriptures would do for the Japanese; and if not, what alteration would be necessary in order to render it useful and intelligible to the latter people. No opportunity had occurred for ascertaining these facts until last February, when a number of Japanese books came into my hands, with liberty to make what use of them I could for several months, and to copy as much as I pleased. I soon perceived that the space of a few months would admit of no more than mere copying, and that, by myself, I could never copy sufficient to be of any utility in that space of time. I therefore resolved, beside devoting my whole time for the

period specified to this one object, to hire about a dozen Chinese to assist me in transcribing. The first works that struck my attention were dictionaries, of which several presented themselves. The first was a Dutch and Japanese Dictionary, drawn up by the Japanese themselves, and printed in Japan. It consisted of two thick volumes, octavo, very closely printed, and very full. The Dutch word is first given, (the arrangement alphabetical,) then the meaning in Chinese, and after that, the Japanese to correspond. I copied all the Japanese myself, and translated every Dutch word into English, so that the dictionary now contains four languages, Dutch, English, Japanese, and Chinese. Appended to this, was a Dictionary of bastard Dutch words, taken principally from the French and Latin, which had also the Japanese and Chinese meanings annexed. The *Third* work was a Japanese and Dutch Dictionary, with the Chinese annexed, arranged according to the Japanese alphabet; this has also been transcribed, and I have translated all the Dutch words into English, making an index of the whole, according to the English alphabet. *Fourthly*, I got transcribed a large Chinese and Japanese Dictionary, in twelve volumes, very closely printed, and arranged according to the Chinese Radicals: here any word may be found by the student acquainted with Chinese, and the accurate meaning of every Chinese word ascertained, with long explanations and extracts from standard works, in proof of the meaning given. *Fifthly*, there was copied another Chinese and Japanese Dictionary, also arranged according to the Radicals, but smaller and more compact, with the meaning of each Chinese word in Japanese. *Sixthly*, was transcribed another Chinese and Japanese Dictionary, arranged on a different plan, but equally important

and useful with the former; and, *Seventhly*, I procured two Japanese and Chinese Dictionaries, arranged according to the Japanese alphabet, with the sound of the Chinese characters, and the meaning of every Chinese word in Japanese, together with the different methods of writing used in Japan; appended to which are numerous graphical representations of Japanese arms and implements, manners and customs, history and adventures, geography and astronomy, plates, maps, and charts—in short, a complete Encyclopaedia thereby. Thus I have been enabled to collect eight Dictionaries, of various kinds, from which I have no doubt that as good a knowledge of the language can be procured as is possible out of Japan. Further, I have procured a transcript of a Japanese and Dutch Spelling-book, giving the sound of all the letters in the Dutch alphabet, with capitals, italics, points, and signs (medical and astronomical), and, in short, every describable mark to be found in European books, with the method of joining words; all described and explained in Japanese, intended, no doubt, primarily, for the use of the Japanese, in studying European tongues, but useful alike to Europeans in attending to Japanese literature. Amongst the other books, I also met with the “Thousand Character Classic,” so well known in China, with a Corean translation and a Corean alphabet annexed; this I have also copied, with the hope of its proving useful to some of our Missionaries, who may in future have their steps bent towards Corea. Whilst treating of helps for acquiring languages, I may also mention a vocabulary of the dialect of *Matsmai*, which differs in some respects from the Japanese: this work was said to be procured in Nangasacky* for fifty rupees, and is now out of print; however, I have got it copied for about a tenth of that sum. In addition to the dictionaries and other helps, I have transcribed the four books of Confucius, in Chinese, with a Japanese translation interlined with the Chinese. This work I consider to be invaluable, because it shows the precise method in which our Scriptures must be written, in order to be intelligible to the great mass of the Japanese, and convinces us of the necessity of some addition being made to our present version; for if the books of Confucius, which are read in their schools, and on which their faith is fixed, require a Japanese translation in order to be intelligible, how much more must the books of a foreign country require it?—books of which they know nothing, or against which they have been unjustly prejudiced. Besides the translation of the Four Books, I perceived the necessity of having some original works in the Japanese language: I therefore got

transcribed a work partly of imagination, and partly historical, which consists of five volumes; and another of three; besides a work on medicine, a description of canes, a treatise on apparel; and finally, two works—one consisting of seven, and the other of ten volumes, treating of the botany, natural history, and statistics of Japan, with the history and manners of the people, from the earliest ages to the present time.

From my anxiety to collect as many materials as possible, while the opportunity lasted, I have had less leisure for studying the language itself; but from what little insight I have been able to get into it, I have found that the Chinese characters are not in general use in Japan, except in a very abbreviated form, or with some Japanese characters by their side to explain their meaning. The Japanese alphabet consists of forty-seven letters, of which there are two forms, like our German text, and the Roman letters; and either one or other of these forms appears by the side of the Chinese in almost all their books. Books, therefore, to be generally useful in Japan, must be written in this way; and, with the helps now in my possession, I have little doubt of being able (if spared) to make such an addition to the present version of the Chinese Scriptures, as to render them intelligible to the Japanese. Providence in the mean time may open a way for the admission of light into that dark and benighted land. It is a good omen, that books begin to be brought away from Japan, and that Missionaries have fallen in with them; perhaps something better may still be in reserve: our duty is to embrace the first opening, to make the best of the means placed in our hands, and leave the event to God. Japan has been hitherto sealed against the Gospel—no missionary could possibly come near its shore, neither could any native come from thence—little was known of their language by the propagators of true Christianity, and little did the Japanese know of our religion as it really is. Now God seems to be opening a way for us to acquire some knowledge of the former; and who can tell, but in the course of a few years, he may also bring about the means of communicating the latter? Their books are travelling westward toward us, and seem to invite us to travel eastward in our thoughts and exertions towards them. Oh, that the Lord would answer our expectations, that men “may fear Jehovah from the west, and his glory from the rising of the sun.” The word Japan, *Jih-pun*, means expressly “the rising sun;” so that this prophecy in Isaiah may be accommodated, without much distortion, to the present case. Upon the whole, I think you will conclude that I did right to embrace the opportunity thus placed in my hands, and I dare say you will not complain of the time

* Capital of Japan.

that has been spent on this important object, or of the money (about 600 Java Rupees *) which has been laid out upon it.

State of the Mission.

You will be pleased to hear, in addition to the above, that our congregations have sensibly increased in the course of this year; our hearers are more attentive, and the good work is, I hope, on the advance. I speak not now of the English congregation, (though that is not fallen off so much as I expected, from the departure of so many families,) but I speak principally of the Malayan and Chinese services, which present a more encouraging aspect than they have done since I began to conduct worship in those languages. The increased attendance on the Malay service is owing, I believe, principally to my having visited the Amboyense Christians in their humble dwellings on Wednesday evenings, which has induced them to attend our public service on Sunday at the chapel; and the additional number of hearers among the Chinese may be accounted for, under God, to our having held the Chinese service on Sunday afternoons in a little place by the road side, in a part where there is a great thoroughfare; so that of the multitudes who pass by, some are induced to step in, and hear what *this babbler saith*; and thus one has been led on by another, till we have had the place quite full, and scarcely room to receive them about the doors. But these are generally straggling passengers, who come in and sit for a few moments, and then go away again, leaving their place to be filled by others, while a few stop to hear the service out, and seldom any are observed to attend a second or a third time. Notwithstanding this, I still rejoice that the knowledge of God is thereby pretty extensively spread; many hear the Gospel, if it be only by the way; and one day or another conviction may take hold of the heart of a sinner, till this and that man be born again to God, and a little congregation of sincere worshippers be thereby formed. May the good Lord hasten it in his time, and to his name shall be all the glory!

Our schools also wear an encouraging aspect this year, particularly the one in bazaar *Senan*, where the number of scholars is increased, and the master is very attentive to his duty. This man understands much of the theory of the Gospel, and explains it accurately to the scholars; but whether he feels any thing of its power on his heart, and knows how to estimate its real value, it is not for me to say. The number of scholars in the two schools exceeds fifty, and their progress in religious knowledge is greater than in former years; though no instances have as yet occurred of decided conversion to

God, in any with which I am acquainted. In the schools I have procured an assistant, in my wife's sister, who has lately studied the Fokien dialect of the Chinese language, and got so far forward as to be able to assist me regularly in hearing the second class of the Chinese boys; and as she has an ear for Chinese tones, and a desire for, and delight in, the study, I have no doubt that she will rapidly improve. In the latter part of last year we were induced to admit her to the Lord's Table, and her conduct since that time has been agreeable to her profession; so that I have reason to hope she will not be content with a mere mechanical hearing of the boys' lessons, but that she will add some few words of exhortation and advice, either in the Chinese or Malay languages—with, the latter of which she is quite familiar.

In the printing department many books have been prepared from the old blocks formerly cut, to the amount of about 10,000 some of which are thick volumes, so that the bulk is great, and the amount of Christian truths accumulated together, large. To these may be added about 10,000 more, received from Malacca, which, together, will form a good stock for circulation in my intended voyage through the Malayan Archipelago.

AFRICA.

GRIQUA-TOWN.

It is with great concern we communicate the following intelligence relating to repeated violent and destructive attacks made by a party of *Bergenaars* (Mountaineers), assisted by a number of *Coranas* and *Bushman*, upon the inhabitants of Griqua Town; contained in letters recently received from the Rev. Richard Miles, Cape Town.

Extracts of a Letter from the Rev. R. Miles, dated Cape Town, 21st of September, 1827; addressed to the Secretary.

It now devolves upon me to communicate intelligence from Griqua Town, of a most painfully distressing nature. For the particulars, I beg to refer you to the enclosed copies of Mr. Wright's letters. Upon the receipt of this intelligence, I communicated the substance in a letter to Sir Richard Plasket, for the information of the Lieutenant-Governor. To this communication, I have received the enclosed reply. His Honour had left Cape Town for the frontier, some short time previous to my receiving this distressing information, and is not yet returned. From the despatch, therefore, with which the reply to my communication has been returned, as well as from the statement which it contains, I have derived the

* About 40*l.* sterling.

highest satisfaction; as it affords additional proof of the favourable interest which the Lieutenant-Governor takes in our Missions. I cannot but repose the fullest confidence in the enlightened liberality and humane feeling of his Honour, and I feel personally obliged by his very polite and kind attention.

Our friends in Cape-Town have most laudably exerted themselves to raise subscriptions to relieve the distresses of the Griquas, occasioned by this desperate attack of the *Bergenaars*. I am happy to state, that nearly 1400 rix dollars, (about 100*l.* sterling,) have been raised for this purpose, and which have been expended in the purchase of supplies, &c. I feel under deep obligation to our friends, for the very cordial manner in which, on this occasion, they have aided my endeavours. A list of the subscribers I enclose.*

From the state of affairs at Griqua-Town, with various other circumstances connected with the Missions in that quarter, I deem it highly expedient and necessary that I should visit those several stations. For this purpose, I have made the necessary arrangements, and intend, without delay, to carry the supplies to Griqua Town. I feel much for my suffering brother and his family, as well as for the poor people; and though the journey is long and arduous, I humbly trust, that through the divine protection and blessing, I shall be preserved, and brought back again in safety. I feel assured that Mr. Wright and his family will share largely in the sympathies and prayers of the Directors. The pleasing and promising aspect which the Griqua Mission had assumed, has been unexpectedly clouded, but still, I trust, the darkness will again disappear, and that what has happened will ultimately tend to the furtherance of the Gospel.

Extracts of a Letter from Mr. Peter Wright,† Missionary at Griqua-Town, dated July 17, 1827; addressed to the Rev. R. Miles, Cape-Town.

MY DEAR SIR,
It has been my intention, since I received

* See page 35.

† Mr. Peter Wright was formerly stationed at Theopolis, and, in 1823, transmitted to the Rev. Dr. Philip, at the Cape, those affecting details of the devastation produced at that station, by violent storms and inundations, which contributed to awaken the compassion and liberality of the members and friends of the Society, both in the United Kingdom and in Africa, in behalf of the suffering Hottentots. Mr. Wright removed in 1825, to Griqua-Town, where his presence has been providentially overruled for the preservation of the place and its inhabitants from threatened destruction.

your last letter, according to your wish, to give you some details of the state of this Mission; but the want of an opportunity of sending to the colony, has prevented me doing it earlier. The last year has been an eventful one in its history. I found the work in a declining state; and such was the unsettled state of things for the first six months after my arrival here, owing to an attack made on the place, of which I informed you in my first communications from this, that our people were obliged to leave their out-posts, and assemble at the village no less than seven times, in order to prepare themselves for an attack from a formidable commando. These removals were attended with such considerable losses to our people, in their corn and garden crops, flocks, &c., that they could scarcely have recovered themselves within the space of two or three years.

Notwithstanding these difficulties, the Mission work prospered more, perhaps, than in many former years; and, particularly from the commencement of this year, our prospects, in every point of view, have been bright and encouraging. The Lord has been pleased to accompany the preaching of his word with the power of his spirit. The *Bergenaars*, who had long been the terror and trouble of the country, had peaceably submitted to the authority of the captains, or chiefs, and old differences appeared settled and done away. Many difficulties which had appeared to exist to prevent the instruction of the rising generation, were overcome, and I had a regular attendance of 230 in the school. Such were the promising state of things till within the last few weeks; but now the contrast is so great, that we fear not only for the existence of the Mission altogether, but for the existence of all the Missions in this quarter.

The circumstance which has given rise to so great a change, is the following:—About the beginning of April last, a party of those men, called *Bergenaars*, consisting of eleven, went in the night and attacked a kraal of *Coranas*, with the intention of stealing cattle. In the attack, they shot dead one female, and did much other mischief.

On the 19th of April, six of the party were apprehended by Captain Waterboer, and kept in close confinement at this place till the day of trial, which was on the 8th of May. With a view of making an example of the prisoners, and to put a stop, if possible, to the common practice of cattle stealing, the two Captains, C. Kok and A. Waterboer, together with their counsel, sentenced the prisoners, on their own confession, to be executed the following day; but, in consequence of our interference, at the request of the prisoners, they were allowed a week's respite.

On the 16th of May, about four o'clock in the afternoon, the prisoners were all executed; and I am happy to inform you that four of them died, apparently, true penitents. Immediately after the execution, the Bergenaars assembled, and removed in a body from this to the distance of about four days' journey to the westward of Griqua-Town, at the same time threatening to come against this place with a commando, and declaring they would not spare man, woman, or child. Accordingly they assembled all the Coranas and Bosjesmans in the neighbourhood, for the purpose of executing their design. Our people remained indifferent to the reports, and in consequence were taken by surprise.

On the 6th inst., about 8 o'clock in the morning, the commando of the Bergenaars, consisting of about 500 men, completely surrounded, and fell upon the place, and soon succeeded in taking possession of a part of the village. Our people recovering themselves a little from their surprise, immediately took possession of all the favourable spots in the village, to prevent the progress of the enemy, and to keep them at a distance. The battle was very hot during the whole day, but in the evening, the Bergenaars retreated to a neighbouring hill, for the night. The following morning, at sunrise, the Bergenaars renewed their attack, and commenced with burning the Captain's house, (a good house, which Mr. Melvill had built, and which contained many useful things belonging to the Kuruman Mission), together with that part of the village which they had the day before plundered. The Bergenaars made a desperate attempt during the whole of Saturday, and till two o'clock on Sunday morning, to conquer the place; but the Lord did not allow them to go so far. The desperation of the Bergenaars, in continuing their attempts through the night, to burst further into the village—the burning of the houses—the circumstance of their having murdered every male prisoner they had taken, and keeping female prisoners to carry away with them, and attempting to cut the throats of infants hanging at the breast, together with our having received no order from them to remove out of the way, as is usual on such occasions, and the ammunition of our own people being nearly exhausted, excited the greatest dread in our minds for our safety. The firing was so sharp from twelve o'clock in the night till two, that we expected every moment they would rush into the village, and that our dwelling-houses would be set on fire. In these circumstances we knew not what to do. Mr. Sass, with his family, who had taken refuge on the second day of the battle, in my house, and ourselves, were in the greatest agitation and fear—death stared us

in the face on every side. In the event of fire being set to our dwelling, remain we could not, and had we stepped out, we could not have avoided either a ball or the arrow of a Bosjesman. However, at one o'clock we all prepared ourselves, should fire be set to the house, to fly into the garden; and all we could have carried with us, beside our dear little ones, was a piece of bread and a few dried peaches, which I had in my pocket. Whilst we stood thus prepared to fly, and, I hope, at the same time, engaged in earnest prayer to God, the firing ceased, and remained still till day-break on Sabbath morning. The above-mentioned state of things induced Mr. Sass and myself to come to the resolution to write the Bergenaars a few lines, in order, if possible, to procure an interview with them, and put a stop to their proceedings. We proposed the measure to our people, who, in general, were opposed to it; however, we persisted in it, and I accordingly wrote to one of the heads of the Bergenaars, and sent the letter at sunrise, by the hand of a little Bechuana girl, who arrived just as they were renewing their attack. On the receipt of the letter, the Bergenaars retreated from the village, and all assembled on the top of a hill to read it, and consider its contents. They remained together on the hill till mid-day, without taking any further steps, or making any reply. At length they sent a message that I alone was worthy to come and speak with them, which they desired I should do. I immediately went and conversed with them. After having expressed my surprise at their conduct in proceeding so far as they already had done, knowing that the Mission families were in the village, I requested to know their sentiments respecting us, and their intentions towards our dwelling-houses and church; they replied, that we had no reason to fear. They then informed me, that they were come to seek the blood of those six of their party, who had been hung here; and at the same time, asked me what I thought of the affair. I answered, I had no right to think on the business at all, that it was not my province to interfere in the least political matter, and that I had not been wanting in my duty, as they knew themselves, towards those men that were executed. I accompanied my reply with an address at length on various points, which I hoped would affect their feelings, and then prayed with them, and left them. It appears, my visit was attended, at the time, with good effect; they remained in a body on the spot where I left them, and the following morning made preparations for their departure, and left us about midday. However, it is the decided opinion of our people that the Bergenaars are only returned to increase their numbers, and seek

powder and lead amongst the Boors, in order to make a more vigorous attack. Should this opinion prove correct, I shall not be at all surprised. To prepare for this event, the women and children have nearly all left the place, for a time, and the men are kept on guard.

What I shall now say of this Mission I know not—the present state of things is very dark and discouraging; but the Lord reigns, and it is his cause which we wish to forward; this is all my support in our present extremely afflicted state. To all appearance, our people are entirely ruined, and reduced to the greatest possible distress, and nothing less than complete famine stares them in the face. A great drought is prevailing in this quarter; so much so, that our people could scarcely live before the plunder of the Bergenaars, and now they are stripped of almost every thing which was absolutely necessary to their existence—their cattle, sheep, and horses, with some waggons; their agricultural implements, such as spades, picks, plough, iron-work, &c., &c.; with nearly all their useful and necessary carpenters' and smith's tools, powder and lead to kill a little game, by which they might exist. They have not a single shot to spare; for should the Bergenaars return to make another attack, they would not be able at all to protect the place, so nearly are these articles exhausted. Without some assistance from some quarter, the people cannot possibly keep possession of the place, or of their property. And I give it not only as my own opinion, but as the united opinion of all the Missionary brethren in this quarter, that the very moment this people are obliged to surrender to the banditti by which they are now harassed, every Mission on the Great River will be rooted out. If we take into consideration the miserable and awful consequences of the Captains being obliged to give up their office, the Bergenaars and their party having their free range, and the Missionaries being compelled to quit their posts; and, on the other, consider the unspeakable advantages that would result, not only to these people, but to the surrounding tribes, in the event of this station being preserved, —I think a more laudable object than the assistance of this people with the means by which they might obtain the necessaries of life, could not be pleaded before either the Directors of the Missionary Society or the religious public. The assistance to which I refer, as necessary to enable this people to exist together on the place, is a supply of the various implements above mentioned, and the means of purchasing a few cattle and sheep. Could they be supplied with about 1000 lbs. weight of small common beads, which are the *circulating medium* of this country; and some articles of clothing—

such as common handkerchiefs, white or striped, or blue linen, &c.; also clasp-knives, tinder-boxes, &c.; they could exchange them away for cattle with advantage: it would be a means of setting them a-going again, and encouraging them in their good cause. I hope you will do your best, yea, strain every nerve, to accomplish this benevolent object, in which the welfare or destruction of so many thousands is involved.

The Missionaries in general in this quarter have sustained a considerable loss by the attack of the Bergenaars. Slaughter-cattle, sheep, &c., which they had here among the Griquas, are all swept away; my own loss, besides a *spann* of the Society's oxen, which is also taken away, is not less than 300 rix-dollars.

Extracts from another Letter of Mr. Wright, addressed to the Rev. Mr. Miles, dated 23d July, 1827.

MY DEAR SIR,

Since I closed my last letter to you concerning our present afflicted condition, which I sent to the colony by Mr. Sass, I have received a few lines from Mr. Moffat of Lattakoo. He informs me that two commandoes of Corannas and bastard Hottentots, the one on the heels of the other, have lately entered the Bechuana country, with the intention of plundering the poor Bechuanas of their cattle. The first commando was discomfited by the Bechuanas, but the second being much stronger, overcame the poor people and plundered them. In consequence of the frequency of such attacks, the Bechuanas are threatening to quit Lattakoo and its neighbourhood altogether; but Mr. M. says that he hopes, this extreme step will not take place.

The starving condition of these poor people compels me to repeat the absolute necessity of something being done for them, in order to the existence of the Missions in this country; for should this party be obliged, from poverty, to scatter themselves abroad, and allow the Bergenaars, with their present principles, to take possession of Griqua Town, the whole country would be in a ruined state, and every thing that is good would for a long time be rooted out. The only victuals in the place are a little wheat, barley, and Indian corn, which I have in my own possession (having purchased all Mr. Sass left behind); and in this the poor men on watch are obliged to share with me to prevent actual starvation. Our house is never free from persons declaring they cannot stand the hunger any longer, and we are obliged to continue exhausting our stores, which, I fear, will be very soon at an end. For our own parts, we have nothing at all to set before us to eat but bread and water, and a little rice which we

brought with us from the Colony. Not a drop of milk nor a bit of flesh-meat can we get at any rate.

I remain yours, &c.

(Signed) P. WRIGHT.

Copy of the Letter of Sir Richard Plasket, referred to in the preceding Letter of Rev. Mr. Miles.

Colonial Office,
19th September, 1827.

Sir,
Having submitted to his Honour the Lieutenant-governor, your letter of the 28th ult. on the subject of the attack on Griqua-Town by the Bergenaars, I am directed to acquaint you in reply, that the Landdrost of Graaf-Reinet has been desired to endeavour to mediate between the conflicting parties, and, if possible, put an end to their warfare; and further, to afford every protection and assistance to the Missionaries, and any persons belonging to their establishment at Griqua-Town, who may be compelled to quit that place on account of these disturbances.

I have the honour to be,

Sir,

Your obedient Servant,

(Signed) RICHARD PLASKET,
Secretary to Government.

A List of Subscriptions for the distressed Griquas, Cape Town, 26th Sept. 1827.

	Rx.d.
Cape Town Auxiliary Missionary Society	300
Ladies' Branch ditto	150
Rev. Richard Miles	100
Mr. James Abercrombie	25
— Henry Rutherford	20
— J. H. Tredgold	20
— G. Yeoland (Dep. Ass. Com. Gen.)	20
A Friend, by Mr. Roberts	20
Mr. John Syme	15
— James Gunn	5
— Benjamin Phillips	20
— Thomas Mathew	20
— George Thompson	25
The Hon. Sir John Truter	25
P. J. Truter, LL.D.	20
Major Ryan	25
Ecclesiastical	25
A Friend, by Mr. Roberts	25
Assistant-Commissary-General Hayward	20
Mr. Henry Batt	50
— J. P. L. De Smidt	5
— George Paton	20
— James Smith	15
— Andrew Steedman	20
— Joseph Lawton	20
Rev. J. H. Beck	25
Mr. G. T. Kemp	20
— J. D. Gregory	25
— C. S. Pillans	25
Rev. William Elliott	10
— Richard Haddy	10
Mr. G. H. Maasdorp	10
— Sturgis	5
— Robert Powrie	10
— Charles Whitcomb	5
— Scheuble	5
Mrs. Leenwener	5
Mr. A. Stirling	5
— W. Kelly	5

	Rx.d.
Mr. D. Mackay	5
A Friend, by Mr. Gunn	5
Captain Aken	5
Mr. Thomas Elliott	5
— James Macdonald	5
— William Davis	4
— John Munro	4
Friend, by Mr. Tredgold	6
Ditto, by Mr. Kelly	1
Mr. Joseph Levich, by H. Sherman	10
— Hamilton Ross	10
Friend, by Mr. Yeoland	5
Mr. James	5
Young Ladies at Mrs. Rose's School	20
Mrs. Uthoff	15
Mr. George Greig	7
— G. B.	5
— Charles Bestandig	5
— D. Eston	4
— S. F. F.	2
— L. A.	2
— G. Clarke	2
— Edmund Butters	3
— J. F. Aschen	3
— William Hutchons	5
— Richard Reeves	10
A Friend, by H. R.	5
M. M.	5
B. V. H.	10
Mrs. Hall	10
— Cunningham	6
Matilda Aldridge	4
A Friend	6d.

Rix doll. 1,368 ½

£192. 12s. 6d. sterling.

The preceding communications were read at a Meeting of the Directors, on Monday, the 17th ult.; when it was resolved by the Board, that a sum not exceeding 200l. be immediately appropriated to the purchase of agricultural implements, articles for clothing, &c., to be forthwith sent out to South Africa; and also that 200l. more be placed at the disposal of the Rev. Mr. Miles, at Cape Town, to be applied in aid of the suffering Griquas, as the case may require. It will, we are persuaded, be quite unnecessary, (after the foregoing details) to present any lengthened appeal to the benevolent liberality of the Members and Friends of the Society, on the present afflictive occasion. It may, however, be proper to recall the reader's attention to the appalling statement of Mr. Wright, that prior to the formidable attack on Griqua-Town, which led to the present deplorable condition of its inhabitants, the situation of the people, from previous attacks, had become such, that it was calculated "THAT THEY COULD SCARCELY HAVE RECOVERED THEMSELVES WITHIN THE SPACE OF TWO OR THREE YEARS!"

Subscriptions have been commenced in London, by the following Directors:—

	£	s.	d.
W. A. Hankey	10	0	0
Thomas Wilson	10	0	0
Samuel Robinson	10	0	0
William Thompson	5	5	0
Thomas Hale	5	0	0
T. B. Oldfield	5	0	0
William Townsend	5	0	0

	£	s.	d.
Joseph Tarn	2	2	0
Joseph Trueman	10	0	0
Thomas Walker	5	0	0
Alexander Birnie	5	0	0
David Davies	5	0	0

N.B. Donations of cast-off articles of male and female wearing apparel, to be forwarded to Africa for the Griquas, will be thankfully received. They should be made up in boxes, or parcels, and addressed to the Rev. John Arundel, Home-Secretary, Mission House, 26, Austin Friars, London.

SURAT.

DECEASE OF MRS. SALMON.

We deeply regret to report the death of

Mrs. Salmon, wife of Mr. Thomas Salmon, Superintendent of the Mission Printing-Office at the above station; which took place on the 12th of last June, after an illness of only five days' continuance.

Particulars of the illness and death of Mrs. Yuille unavoidably postponed till next month.

NOTICE.

PACKAGES, &c., for the Missionaries in the South Sea Islands, delivered at the Mission House, No. 26, Austin Friars, before the 14th of the present month (Jan.), will be immediately forwarded, *via* New South Wales.

DOMESTIC MISSIONARY INTELLIGENCE.

DEATH OF THE REV. DR. WAUGH.

RESOLUTION ADOPTED BY THE BOARD OF DIRECTORS ON THE OCCASION.

On the mournful information of the decease of the late Rev. Dr. WAUGH being communicated to the Directors, at their Meeting, held on the Monday Evening, next after the deeply-lamented event (which happened on the 14th ultimo), the following Resolution was adopted by the Board:—

RESOLVED, UNANIMOUSLY—"That the Directors cannot but contemplate this solemn event with deep emotion, when they consider that the Rev. Dr. WAUGH was one of those ministers who subscribed their names to the declaration—That it was their earnest desire to exert themselves for introducing the Gospel to the Heathen, (February 17, 1795): that he was one of a Committee appointed to correspond with ministers in the country, to excite their attention to the important object;—that he had a prominent part in the formation of the plan of the Missionary Society;—that from its commencement he took a lively and active interest in all its affairs;—that he occupied the place of Chairman of one of the most important of its Committees during the period of twenty-eight years;—and that, in every way, both in public and private, he laboured to promote the objects of the Institution. While the sanctity of his personal character, the amenity of his manners, the warmth of his affection, and the devoted ardour of his zeal, must long live in their grateful remembrance, the Directors would offer devout thanksgivings to Almighty God, for having continued him during so many years to this Society, and to the Church; and for having honoured him to be so extensively useful, even to the end of his course. With his bereaved family and congregation they most affectionately sympathise, and earnestly pray that the Great Head of the Church would supply all their need, according to his riches in glory by Christ Jesus."

ANNIVERSARIES, &c.

NORFOLK.

The Eighth Anniversary of the Norfolk Association in aid of Missions, was held in Norwich, on July 8th, 9th, and 10th, 1827; on which occasion, sermons were preached in the Old Meeting-house, and in Princes-street Chapel, by the Rev. John Clayton, sen., the Rev. John Yockney, and the Rev. Henry March. The public Meeting for business, was held in the Old Meeting-house; when the Report was read by Rev. Mr. Alexander; and addresses were delivered by the Rev. Messrs. Drane, Kinghorn,

Yockney, March, Clayton, Innes, Hickman, and Mr. Youngman.

WILTS AND NORTH-EAST SOMERSET.

The Seventh Anniversary was holden at the Rev. D. Fleming's Chapel, Bradford, on Tuesday, August 14, 1827. In the morning, an appropriate sermon was preached by the Rev. Thomas Adkins, of Southampton. The public Meeting of the Society was holden in the evening. The Rev. D. Fleming occupied the Chair, and Resolutions suitable to the occasion were proposed and seconded by the Rev. T. Adkins; the Rev. John Arundel, of London

(Home Secretary to the Parent Society); the Rev. S. Curwen, of London; the Rev. R. Elliott, of Devizes; the Rev. J. Hamlyn, of Holt; the Rev. S. King, of Bath; the Rev. J. Meek, of Westbury; the Rev. A. Tidman, of Frome; the Rev. T. Watson, of Westbury; and by the ministers of the Baptist and Wesleyan congregations in Bradford. The chapel was crowded to excess, and the collections, considering the very depressed state of trade in this town, were more than was anticipated.

Warminster.

On Sabbath day, August the 12th, collections in aid of the Auxiliary were made at the Rev. J. A. Robert's Chapel, Warminster, by the Rev. T. Adkins.

Marlborough.

On Monday evening, the 13th, the Annual Meeting of the Marlborough Association was holden at the Rev. Robert Tozer's Chapel; when the Rev. J. Arundel, the Rev. S. Curwen, the Rev. T. Squance (late Wesleyan Missionary to Ceylon,) with several other efficient speakers, addressed the Assembly; and the delightful and powerful impression produced was evinced by a very liberal collection.

Holt.

On Wednesday evening, the 15th, a most interesting Meeting on behalf of the Society took place at the Rev. J. Hamlyn's Chapel, Holt, where the Deputation and the Ministers of the neighbourhood afforded their valuable assistance, and a very generous collection was made.

Frome.

The Anniversary of the Frome Association, on Wednesday and Thursday evenings, the 15th and 16th, afforded much gratification to the friends of Missions. On the former, a valuable sermon was preached by the Rev. T. Adkins, in Rook-lane Meeting; and on the latter, a public Meeting was holden in Zion Chapel; John Spencer, Esq., of Oakhill, in the Chair. In addition to the animated addresses of the Deputation, and those of Messrs. Baker, of Shepton; Caston, of Sherbourne; Skinner, of Bruton; and Daniel, Newman, and Witly, of Frome; the Meeting was favoured with the presence and aid of the Rev. J. Edmonds, from India, whose affecting statements will long be remembered.

Westbury.

On Friday evening, a very crowded and delightful Meeting took place at the Rev. Mr. Watson's Chapel, Westbury. Robert Haynes, Esq., an old and tried friend of the Society, was called to the Chair. The Deputation again attended, aided by the resident Ministers of Westbury and its vicinity. The collection was very good.

Trowbridge, &c.

On the succeeding Sabbath, and during the following week, the Rev. S. Curwen preached and made collections at Trowbridge, Chippenham, and Corsham.

The distress of this district having been unprecedented during the previous year, some decrease in the income of the Auxiliary must be expected.

SURREY AUXILIARY.

On Wednesday, October 10, was held, at Rev. A. Dawson's Chapel, Dorking, the Anniversary of the Surrey County Auxiliary Missionary Society. The Rev. William Orme, of Camberwell, preached in the morning. In the evening, a public Meeting for business was held in the same place; when Mr. William Foster, Treasurer of the Auxiliary, was called to the Chair, who requested the Rev. Joseph France, one of the Secretaries, to read the Report; after which, the following persons addressed the Assembly: Rev. Messrs. Knight, Percy, Dawson, Widgery, Arundel (Home Secretary), Orme, and Haines (one of the Surrey Missionaries).

The weather was exceedingly unfavourable, yet the attendance was encouraging, and the collections exceeded 27l.

KINGSTON BRANCH.

On Tuesday evening, November 6, the Annual Meeting of this Society, which has been in operation as an Association for many years, but has only lately been united to the County Auxiliary, was held in the Rev. Mr. Knight's Chapel, Kingston, who presided on the occasion. The Report was read by Charles Schofield, Esq., who also addressed the Meeting; and resolutions were moved and supported by Drs. Tracy and Henderson; Rev. Messrs. Richards of Wandsworth, Arundel (Home-Secretary), Jos. Fletcher, A. M., Jos. France, and Mr. Day. The collection at the close was upwards of 10l.

WANDSWORTH BRANCH.

The Annual Meeting of this Society was held in the Rev. J. E. Richard's Chapel, on Wednesday, the 5th of December. The Rev. Rowland Hill, A. M., presided, and addressed the Meeting. The Report stated, that the receipts of the past year (46l.) exceeded those of any preceding year. Particularly interesting and animating addresses were delivered by the Rev. Dr. Philip, Rev. John Campbell, and Rev. George Rose of Bermondsey. The collection amounted to 12l.

FORMATION OF NEW SOCIETIES, &c.

COUNTESS OF HUNTINGDON'S CHAPEL, ELY.

A Public Meeting was held at this Chapel,

on Wednesday evening, October 24, for the purpose of forming an Auxiliary Society. Edward Ball, Esq., of Barwell, took the Chair. Rev. John Meffin, of Yarmouth, commenced with prayer; and the various Resolutions were moved and seconded by Rev. Messrs Meffin; Owen, of Norwich; Woodyard, of Barwell; Dallison, Independent Minister of Soham; Parsons, of Spa Fields, London; Harris, of Ely; and Sortain, of Cheshunt College. The sum of 5*l.* 6*s.* 2*d.* was collected. James Copley,

Esq., of Ely, was appointed Treasurer, and Rev. John Harris, Secretary. The following plan was adopted for obtaining subscriptions:—viz. the division of Ely into six districts, to each of which a member of the Committee and a collector were appointed, for the purpose of calling on every person likely to contribute to the funds of the Society. The same plan has been adopted by the Bible Society at Ely, and found very successful; and it is hoped it will prove the same in this case.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 30th November, 1827, inclusive.]

IN LONDON AND ITS VICINITY.

W. L.	2	0	0
A Friend, by Rev. D. Bundy	1	0	0
Highbury College—The Students, by Mr. W. P. Bourne, Secretary	7	6	0
North London Aux. Society—Lower-street Meeting.—Rev. J. Yockney—for the Support of the Native School at Kidderpore, called "Lower-street, Islington, Sunday-school," 2d payment, (a)	10	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cheshire.—Stockport Tabernacle—Rev. J. Ashton.			
Collection	8	9	0
Prayer Meetings	7	4	11
Exodus xxii. 29	0	10	0
Messrs. Barrett and Co.'s Factory	4	5	6
Missionary Box and Interest	0	10	7
	21	0	0
Cornwall Auxiliary Society—Mr. J. Baynard, Treas.			
Austle, St.	4	0	0
Bodmin—Rev. Mr. James	2	6	0
Columb, St.—Rev. G. Oke	9	4	8
Falmouth—Rev. E. Muscutt.			
Subscriptions	24	7	10
Collection	14	0	0
Female Schools in India, by Mrs. Muscutt	7	0	0
	45	7	10
Fowey—Rev. R. Quiller.			
Subscriptions	4	5	2
Collection	1	8	0
	5	13	2
Grampound—Rev. J. Hart.			
Subscriptions	5	17	0
Collection	1	0	0
	6	17	0
Ires, St.—Rev. Mr. Noyes	6	0	10
Launceston—Rev. J. Barfitt.			
Subscriptions ..	9	13	0
Collections	13	13	1
In aid of the Deficiency	8	15	6
	32	1	7

Lostwithiel—Rev. J. Skeat	5	12	6
Liskeard—Rev. Mr. Watts	1	17	6
Mevagissey—Rev. S. Child	2	1	4
Penryn—Rev. T. Wildbore.			
Subscriptions	29	9	10
Collection	12	7	0
For the Education of Native Females in India	30	0	0
For the support of the Native Teacher, Henry Martyn, 7th year	10	0	0
In aid of the Deficiency	6	5	6
	88	2	4
Portsea—Rev. W. Billing			
Portsmouth—Rev. J. Foxell.			
Subscriptions	32	0	0
Collection	28	15	6
For the support of the Native Teacher, John Fozell, 8th payment	10	0	0
For the Education of Native Females in India	5	0	0
In aid of the Deficiency	21	0	0
	*96	15	6

* £21. of the above, &c. (acknowledged before).

Tregony—Rev. J. Hart.			
Subscriptions	4	0	6
Collection	1	10	0
	5	10	6
Truro—Rev. W. Moore.			
Subscriptions	32	15	3
Collection	18	0	0
	50	15	3
Torpoint—Rev. J. Shepherd.			
Subscriptions	7	4	0
Collection	2	5	6
	9	9	6
Kingsand			
	5	6	10
	360	9	10
less Expenses	11	10	2
	368	19	8

Devonshire.—Dartmouth.—Rev. T. Stenner.			
Subscriptions, &c.	20	2	2
Collection	7	18	4
Ditto, from Cotton	0	14	3
Ditto, <i>in aid of the Deficiency</i> ..	5	18	6
Sabbath-school Miss. Assoc.	7	6	5
Children in ditto	1	12	3
Missionary Boxes of			
Mr. Frogwell's Counting-house ..	1	15	2
Brig Alpha	0	13	6
Schooner Susan and Mary	0	11	5
Rev. T. Stenner	0	12	8
Mr. Gibbs	0	10	11
Small Sums	1	3	9
	48	19	4
Less Expenses ..	1	16	11
	47	2	5
Kingsbridge.—Subscriptions			
Collection	9	1	6
	3	8	0
	12	9	6
Less Expenses ..	0	9	16
	11	19	8
Ford.—Subscription	5	0	0
	64	2	1
Sidmouth.—per Sir J. Kennaway			
	16	10	0
Gloucestershire Auxiliary Society—			
O. P. Wathen, Treas., on ac.	60	0	0
Wotton—by Rev. R. Hill, (A.M.) ..	8	3	10
Nailsworth Chapel—			
Rev. T. Edkins	60	4	11
	128	8	9
Herts.—Ware.—Legacy, by the late Mr. R. G.			
North—Messrs. T. S. Haslam and P. J.			
Cowell, Executors (less Expenses, &c.) ..	50	0	0
Kent.—Deptford Auxiliary Missionary Society			
—Rev. J. T. Barker	20	0	0
Collected by Mr. Barker, jun. ..	0	9	0
	20	9	0
Lancashire.—Mid Lancashire Aux. Society.—			
W. Hacking, Esq. Treas.			
Collection at the Formation of			
the Society	18	11	3
Less Expenses ..	5	9	4
	13	1	11
Bell Thorn.—Rev. E. Miller—Collection at			
the Missionary Prayer Meeting	1	15	0
Haslingden.—Rev. P. Ramsey	21	0	0
Darwen—Lower Chapel—			
Mr. T. Eccles, Treas.	69	18	8
Less Expenses ..	8	15	8
	61	3	0
Blackburn.—Rev. L. Foster ..			
Collection after Sermon by	48	8	0
Rev. W. Roby	31	6	0
	79	14	0
Less Expenses ..	6	4	6
	73	9	6
Darwen—Ebenezer Chapel—			
Rev. R. Fletcher	7	16	0
Collection after Public Meeting	15	8	11
Ditto, after Sermon by			
Rev. Dr. Raffles	24	0	0
Less Expenses ..	4	8	0
	19	12	0
Subscriptions	4	2	0
Interest	5	13	0
<i>Donations in aid of the Deficiency.</i> (vide			
page 43.)	55	16	0
J. Cunliffe, Esq. Subscriptions, &c.	10	9	2
	289	6	6
Lincoln Aux. Soc.—Mr. R. Coupland, Treas.			
	25	8	0
Middlesex.—Whetstone and Totteridge Aux.—			
Mr. F. Lines, Treas.	4	8	2
Northumberland.—Berwick and Tweedmouth			
Miss. Assoc.—Rev. R. Balmer ..	18	0	0
Berwick Juvenile Miss. Society—			
by ditto	5	0	0
	23	0	0
Somersetshire Aux. Society—J. Spencer, Esq.			
Treas.			
Bishop's Hull.—Rev. R. Winton.			
Subscriptions, &c.	11	1	0
Collection after Sermon by			
Rev. W. Henry	2	6	4
	13	7	4
Broadway.—Rev. T. Pyke.			
Collection	2	2	6
Collected by			
Mrs. Pyke	0	13	2
Miss Standerwick	0	11	4
	3	7	0
Fulwood.—Rev. T. Golding.			
Subscriptions	13	9	0
Penny-a-Week Society—by the			
Hon. Mrs. Welman	7	19	4
Ditto, by Mrs. R. Welman	3	0	0
Collection	6	11	8
	31	0	0
Martock.—Rev. E. Smith.			
Subscriptions, &c.	14	7	5
Penny-a-Week Subscriptions ..	5	12	2
Collection after Sermon by			
Rev. W. Henry	1	6	0
Sunday-school, for the Education			
of <i>Children in India</i>	0	7	5
	21	13	0
Milborne Port.—Rev. W. Richards.			
Collection after Sermon by			
Rev. H. Townley	2	1	2
Subscriptions	0	18	10
	3	0	0
Wiveliscombe.—Rev. J. Buck ...			
Miss Davies's Seminary	5	8	3
	1	6	0
	6	14	3
South Petherton.—Rev. E. Paltridge and			
Congregation	21	2	6
Yeovil Branch.—Rev. J. Jukes ..			
Collection after Sermon by Rev.	13	8	5
W. Henry	8	17	7
Collection by Mr. Fleet	0	14	0
	23	0	0
	123	4	1
Less Expenses	6	6	7
	116	17	6
Staffordshire Auxiliary Society.—			
C. Meigh, Esq. Treas.			
Newcastle-under-Lyme—Marsh			
Chapel.—Rev. T. Sleigh.			
The Contents of the late Master			
W. Wilson's Purse	1	4	4
Collection after Sermon by			
Rev. J. Eagleton ..	6	2	6
Juvenile Society—by A. Sleigh	4	12	2
Subscription	1	1	0
	13	0	0
Stafford Branch Society.—Rev. J.			
Chalmers.			
Collection after Sermon by the			
Rev. E. Henderson, (D.D.) ..	6	7	9
Collected by			
Mrs. Matthews	1	2	6
Miss Allan	3	12	8
—Murray	0	13	1
	11	16	0
Cheadle Branch Society.—Bethel			
Chapel.—Rev. J. Clark.			
Subscription	0	10	0
Missionary Box in the Chapel ..	0	14	2
Sabbath-school Children	3	3	6
J. Holmes' Missionary Box ...	1	0	0
	5	7	8
Carried forward			

MISSIONARY CONTRIBUTIONS.

Brought forward	5	7	8	
S. and M. Holmes, by lending				
Tracts, &c.	6	7	6	
Ditto, by selling Tracts	1	16	2	
Ditto, by selling Matches	0	7	10	
Miss S. Horn's Missionary Box ..	1	0	6	
Jean Sabbath-school Children ..	1	5	0	
	16	4	8	
Less Expenses ..	0	17	6	
			15	7 2
Ecclelland—Rev. J. Ball.				
Collection	1	14	9	
Subscription	1	0	0	
			2	14 9
Stone—Rev. J. Hargreaves.				
Collection after Sermon by				
Rev. E. Henderson, (D.D.)..	6	1	0	
Subscription	1	0	0	
Collected by				
Mrs. Yeld	3	7	8	
Miss M. Goodwin	2	2	2	
— M. Robinson	2	10	0	
— Sharp's Pupils	0	19	2	
	15	11	0	
Less Expenses ..	0	7	0	
			15	4 0
Burslem—Wesleyan Chapel—Collection after				
Sermon by Rev. E. Henderson, (D.D.)..	4	19	3	
Shelton Branch Society—Hope				
Chapel—Rev. S. Jackson.				
Subscriptions	1	1	0	
Collected by				
Miss Bennett	4	1	8	
— Hammersley	3	7	2	
— Hadley	1	5	0	
— Barlow	1	0	0	
Collection at the Public Meeting	16	14	0	
			27	8 10
Hanley Tabernacle—Rev. R. W. Newland.				
Milton.—Collection	0	19	1	
Halmerend.—ditto	1	10	6	
Subscriptions	3	1	6	
Collec. after the Lord's Supper	10	13	8	
Sabbath-school	2	3	0	
			18	17 9
Lane End—Rev. Mr. Gibson.				
Collection after Sermon by Rev. E. Hen-				
derson, (D.D.)	3	0	0	
Leek—Rev. J. Morrow.				
Collected by				
Miss Goodwin	5	19	7	
— Abbott	4	9	2	
— Shelly	2	0	0	
— Clulow	2	0	6	
Mr. L. Barlow	4	4	2	
Miss Ashton's Missionary Box	1	0	7	
Subscriptions	2	0	0	
			21	5 0
			133	12 9
Less Expenses ..			13	18 11
Total			119	13 10
Warwickshire, Staffordshire, and Worcester-				
shire Aux. Society—Mr. T. Lowe, Treas.				
Alton Chapel—Rev. T. Tallis.				
Missionary Box	1	19	0	
By lending Tracts	0	16	0	
			2	6 0
Armitage—Rev. D. Parker.				
Collec. after Sermon by Rev. J. Edmonds	7	4	7	
Bilston—Rev. A. Sawyer.				
Collection	3	8	1	
Penny-a-Week Society	4	18	0	
Donation	1	0	0	
			9	6 1

Birmingham—Carr's-lane—				
Rev. J. A. James.				
By Collectors	135	17	4	
Sunday-schools	15	16	0	
Missionary Box	29	7	7	
Donations	14	6	9	
Collected in Manufactories ..	22	6	11	
Collection after Service	5	15	6	
Smethwick Branch Society ..	25	0	0	
Collection after Sermon by				
Rev. J. Parsons	108	19	2	
George Bacchus, Esq. in aid of				
the Deficiency	10	0	0	
Juvenile Missionary Society—				
Additional	2	0	0	
	369	9	3	
Less Expenses ..	3	5	8	
			364	3 7
Ebenezer Chapel—Rev. T. East—				
Juvenile Missionary Society.				
Collected by				
Miss Moseley	2	0	0	
— Glover	4	15	0	
— E. Clive	5	4	0	
— Skinner	2	2	0	
— Smart	1	2	0	
Master T. Gibson	4	16	8	
Miss M. Phillips	7	0	0	
— Field	2	17	6	
Mr. Sexty, at Messrs. Ledsam				
and Sons' Manufactory	13	0	0	
Mrs. Loveday	0	16	0	
Miss Taylor	11	10	0	
— Day	3	3	0	
— Rowlinson	6	8	6	
Ditto, Missionary Box	1	0	0	
Miss Collins	4	12	0	
— C. Hunt	1	3	4	
— Greatley	1	10	6	
Mrs. Warner	4	14	4	
Miss Burton	5	7	2	
Mr. T. P. Salt	2	5	6	
Girls' School	5	2	0	
Mrs. Hunt	4	18	3	
— Fullwood	2	13	6	
Miss Hunt	5	10	2	
— Joseph	2	1	3	
Mr. John Walker	1	9	11	
Mrs. Taylor	2	19	10	
Mr. F. Woodward	0	16	0	
Miss Blount	4	5	0	
— Caddick	2	10	3	
— Phillips' Seminary	4	4	0	
Master Allen, in the Manufac-				
tory	2	5	0	
Mrs. Bradley	0	6	9	
Miss Butler	3	10	0	
— Jones	6	6	0	
Boys' School	5	5	0	
Mrs. Downes	1	0	7	
— Beasley	5	11	0	
Miss Munslew	2	0	0	
— James	1	7	6	
Mrs. Smith's Missionary Box ..	6	9	10	
Miss Davies	0	13	10	
Master R. East's Miss. Box ..	7	0	0	
Friends at Livery-street—by				
Miss Simmons	2	2	0	
Fisher-street School Girls ..	1	6	6	
Mr. Grimley's Manufactory ..	3	0	0	
Miss Lowe and Mrs. Nicklin ..	19	6	1	
Mrs. Taylor	1	10	0	
A little Boy	1	5	7	
Small sums	8	10	0	
Collection after Public Meeting	158	11	6	
Mrs. Gough	0	10	0	
Collected by Rev. T. East, in				
aid of the Deficiency in the				
Society's Funds	100	0	0*	
* Acknowledged in July Chronicle.				

Mrs. Glover, for the support of the Native Teacher, <i>Charles Glover</i> , 3d payment.....	10	0	0
Miss Mansfield, for the Native Teacher, <i>Timothy East</i> , 1st payment.....	10	0	0
Ebenezer Congregation, for the Native Teacher, <i>Jehoiada Brewer</i> , 4th payment.....	10	0	0
Ditto, for the support of the Native Teacher, under the Rev. Mr. Hill, called <i>Ebenezer Chapel School</i> , 4th payment.....	12	0	0
Mrs. Glover, for the Education of <i>Females in India</i>	10	0	0
Miss Mansfield, for ditto.....	10	0	0
Collected by Mrs. Glover and Miss Mansfield, for ditto.....	1	7	0
	515	0	2
King-street Chapel—Rev. J. Jones—Juvenile Missionary Society. Collected by			
Mrs. Andrews.....	1	10	4
Miss Barnett.....	3	4	10
—Cope.....	5	5	0
—Dipple.....	1	2	3
—Hawthorn.....	2	11	5
—Hinton.....	1	3	9
—Jew.....	5	0	6
J. J.....	3	4	11
Miss Neal.....	1	0	0
—Steadman.....	16	3	11
Mrs. Steadman.....	3	18	4
Missionary Boxes of			
Mrs. Smith.....	2	12	0
Miss Truman.....	1	2	8
Sabbath-Schools.....	14	14	4
Collection after Sermon.....	25	5	9
	88	0	0
Livery-street—Rev. J. Mather. Sabbath-schools.....	4	1	2
Collection after Sermon.....	17	15	6
	21	16	8
Brewood—Rev. J. Fernie. Collected by			
Miss Simpson.....	2	15	6
J. Anslow.....	1	6	6
Mrs. Taylor.....	1	12	6
	5	14	6
Coventry Branch—West Orchard Chapel—Rev. J. Jerard. In aid of the Deficiency in the Society's Funds (vide page 44.).....	24	0	0
Missionary Boxes of			
Mr. Dickison.....	0	7	6
—A. D.....	1	0	0
—D. Atkins.....	0	8	0
A Friend.....	0	7	0
Mrs. Hewitt.....	0	6	0
—S. Pears.....	0	7	0
—J. Whitem.....	0	10	0
—Whale.....	0	10	0
—Chetham.....	0	10	0
Miss Latham.....	0	12	0
—Penny.....	0	10	6
—Johnson and Friends.....	0	1	0
Small sums.....	0	15	0
Mrs. Price.....	0	7	0
Sunday-school Boys.....	1	0	0
—Girls.....	2	2	3
Collections after Sermon by Rev. J. Edmonds, and Public Meeting.....	29	6	6
A Friend to Missions.....	5	0	0
Ditto.....	1	1	0
Mr. Shewells.....	1	2	0
	71	2	3
Rev. N. Rowton, Collected at Bablake, &c.....	1	13	8

Kenilworth—Weekly Contrib. ..	12	0	0
Collection after Public Meeting	3	8	9
	15	8	9

Foleshill Chapel—Rev. D. A. Jones.
—Juvenile Society.

Collected by			
Miss E. Spencer and S. Hemsley	5	7	5
—H. Smith.....	4	18	6
—Jephcott.....	2	3	0
—A. Bacon and H. Rollason	2	11	7
—A. Nickolls.....	1	19	6
—M. Smith.....	1	2	6
—U. Jacox.....	1	0	2
—E. Wale.....	0	9	8
—E. Stein.....	0	8	9
—Brooks.....	0	7	9
Master D. Chattaway.....	0	13	3
Annual Subscriptions.....	4	14	0

Missionary Boxes of

Mrs. Hurst.....	0	13	0
—Jones.....	0	17	1
Mr. Hill.....	0	13	2
Sunday-school Children.....	0	9	9
Small Sums.....	0	15	4
Collections after a Sermon by Rev. J. Edmonds, and Public Meeting.....	13	13	10
	42	18	3

Total Coventry Branch...	131	2	11
Less Expenses.....	6	18	10
	124	4	1

Dudley—Rev. J. Dawson.

Subscriptions.....	22	12	1
Donation.....	1	0	0
	23	12	1
Less Expenses ..	0	0	7
	23	11	6

Erdington and Saltley—Rev. M. Mogridge.

Subscriptions.....	20	0	0
Handsworth—Rev. J. Hammond and Friends	26	0	0
Kidderminster Old Meeting—Rev. Dr. Ross. Collection.....	43	7	6
Gornal—Rev. T. Heathcote.....	20	0	0
Hales Owen—Rev. C. H. Evans.			

Collected by

Miss E. Darby.....	2	16	0
—Harris.....	2	10	0
—M. Granger.....	2	5	0
—England.....	1	11	1
—E. Brettell.....	1	6	10
A Friend.....	0	10	0
Sunday-school Miss. Box ..	1	1	1
	12	0	0

Lichfield Branch Society—

Rev. W. Salt. Contributions..	51	5	4
Less Expenses ..	7	18	1
	43	7	3

Leamington—Rev. C. Bassano.

Mrs. Barnett's Seminary ...	2	0	0
Annual Subscriptions.....	7	16	9
Radford ditto.....	1	0	0
	10	16	9

Nuneaton Branch Society—

Bedworth—Rev. T. Dix.			
Monthly Collections.....	5	0	9
Annual ditto.....	6	16	0
Missionary Boxes of			
Mr. Gibberd.....	1	5	2
Mrs. C.....	0	10	6
Mr. J. Edmand.....	0	7	0
—T. Cook.....	0	6	0
—R. Smith.....	0	6	9

Carried forward 14 12 2

MISSIONARY CONTRIBUTIONS.

Brought forward	14	12	2
Small Sums	0	8	6
Sunday-school Children	0	12	5
Donations	1	11	9
Collected by Three Females	2	15	2
	20	0	0

Nuneaton—Old Independent Chapel—Rev. S. R. Hartnell.			
Subscriptions	7	14	0
Collection	7	3	2
Miss Wright's Missionary Box	9	13	6
	15	10	8

Chapel End—Rev. J. Dagley.			
Collected at Missionary Prayer Meetings	3	11	1
Ditto after a Sermon	2	17	6
	6	8	7

Bond End Chapel—Rev. J. Woods.			
Collected by			
Mrs. Jacobs	1	19	6
Miss J. Lees	1	12	7
— Cleaves	1	7	0
— E. Lees	3	17	0
Ditto Attleborough	0	12	2
Missionary Boxes	2	18	8
An Attendant	0	10	0
Subscription	1	1	0
Collection	6	5	1
	20	2	6

Collection after Public Meeting, at the Town Hall	5	7	6
Total Nuneaton Branch	67	9	4
Less Expenses	3	12	6
	63	17	4

Stourbridge—Rev. T. Davies.	12	5	6
Juvenile Collections	17	10	8
Collections at the Anniversary	10	3	8
	39	19	10
Less Expenses	2	7	9
	37	12	1

Burton, Tutbury, and Uttoxeter.			
Burton on-Trent—Rev. W. F. Buck.			
Subscription and Collection	8	6	0
Branston—by Miss Shenton	2	7	0
Royle Mill Missionary Box	3	0	0
	14	3	0

Tutbury Branch Society—			
Rev. B. Brook.			
Collections and Subscriptions	28	9	0
Missionary Box	2	9	0
Ditto	3	13	8
Ditto	14	11	4
	49	3	0

Uttoxeter Branch Society—			
Rev. J. Cooke.			
Subscriptions	12	17	6
Misses Saunder's Miss. Box	1	0	0
Ditto, from Stramshall and Beamhurst	1	0	10
Team Missionary Box	0	5	6
Collected by			
Miss Wilson	10	0	0

Mr. Vernon	6	9	6
Collection at Public Meeting	11	17	0
	43	10	4

Total	106	16	4
Less Expenses	4	12	0
	102	4	

Stratford-upon-Avon—Rev. T. Helmore, Sec.			
Collection	16	0	
Walsall—Rev. R. Allot and Friends	27	14	
Warwick—Rev. J. W. Percy.			
Penny Society	5	13	2
Collection	9	13	1
A Friend	1	12	0
Sabbath-school Children	0	13	3
A few Friends	2	8	6
	20	0	

West Bromwich—Rev. J. Hudson & Friends	*59	0	
* Acknowledged in August Chronicle.			

Old Meeting—Rev. J. Cooper.			
Weekly Subscriptions	21	18	3
Annual Collection	18	12	5
Subscriptions and Donations	3	13	0
Missionary Boxes	4	1	6
Sunday-schools	1	3	10
Subscription for Widow's Fund	1	1	0
In aid of the Deficiency	50	0	0
	100	0	

Acknowledged in August Chronicle.

Wolverhampton—Rev. J. Roaf.			
Contributions	127	1	3
Less Expenses	5	18	0
	121	3	

Worcester—Angel-street.			
Rev. G. Redford.	65	17	
Broadway—Rev. J. Parry—Collections after Sermons by Rev. G. Redford	13	9	
	1963	16	1
Less Expenses	30	17	
	1932	19	

Yorkshire.—Huddersfield—A few Friends, for the support of the Native Teacher, Henry Venn, 7th payment	(a)....	10	0
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Tour in Scotland, by Rev. Dr. Philip and Rev. H. Townley.

Acknowledged in December Chronicle	615	13	
Kilsyth—Rev. W. Burns	5	0	0
A Gentleman	1	0	0
	6	0	
Glasgow—Rev. G. Ewing	44	0	
Rev. Dr. Wardlaw	26	0	
— H. Hough	33	15	
— Dr. Dewar	13	6	1
Anderston—Rev. G. Struthers	13	2	
Kilmarnock—Rev. Dr. M'Kinlay	10	6	
Rev. J. Campbell	0	17	
Airdrie—Rev. R. Terrance	5	0	
Patrick—Rev. J. Ewing	5	14	3
A Lady	0	10	0
	6	10	
Hamilton—Rev. Mr. Struthers	10	10	
Linlithgow—Rev. Mr. Knowles	4	0	0
Religious Association	2	0	0
	6	0	
Grangemouth	2	6	
Leith—Kirkgate Chapel, (late Rev. Mr. Aitcheson's)	6	4	
Edinburgh—Rose-street Chapel—Rev. J. Brown	16	19	
Bristo-street Chapel—Rev. Dr. Peddie	21	17	

North College-street — Rev. Messrs. Aikman and Cleg-horn	23	0	0
H. Duncan, Esq.	15	0	0
R. Gray, Esq.	10	0	0
Donation	2	2	0
	50	2	0
Broughton-place, (late Rev. Dr. Hall's) ..	16	7	4
Albany-street—Rev. G. Ward-law	14	0	0
Subscriptions.....	2	1	6
	16	1	6
Elder-street Chapel—Rev. W. Innes	17	11	2
Assembly Rooms, after Public Meeting ..	40	0	2
St. Andrew's Church—Rev. Dr. Manuel	14	7	8
Less Expenses ..	1	15	6
	12	12	2
St. James's-place and Leith-walk Aux. Bible and Missionary Society.....	10	0	0
Porto Bello—Rev. Mr. Glen's Chapel—by Rev. Dr. Manuel	8	1	8
Leith—Rev. Mr. Cullen	11	15	8
Musselburgh—Collection and Donation from the Musselburgh Missionary Society.....	12	0	0
Dalkeith	7	12	0
Less Expenses ..	6	9	6
	7	2	6
Dysart — Rev. Messrs. Brotherston and Thomson	10	1	0
Elie Prayer Meeting—per Mr. Kilgour	1	1	0
Sundry Subscriptions	11	0	0
	1062	6	1
Buchan Female Bible and Miss. Society—by Miss J. Mitchell	22	4	0
<i>Donations in aid of the Deficiency in the Society's Funds.</i>			
A Friend, in Essex, 9th June.....	2	0	0
G. Green, Esq.	50	0	0
D. Curliug, Esq., by Rev. T. Lewis.....	10	0	0
Berkshire Auxiliary Society—D. Fenton, Esq., Treas. Reading—Castle-street Chapel—Rev. J. Sherman.			
S. R. Maberly, Esq.	20	0	0
T. Ring, Esq.	10	0	0
Miss Maberly.....	5	0	0
Mrs. Vines.....	5	0	0
Rev. J. Sherman	5	0	0
W. Crowder, Esq.	3	0	0
Mr. Boorne	3	0	0
Miss Swallow and Young Ladies	3	3	0
Mr. Compigne	2	2	0
— Bushnell	2	0	0
— Musgrove	2	0	0
J. Tanner, Esq.	2	0	0
Miss Batler and Young Ladies	1	5	0
— Welch and Young Ladies	1	5	0
The Young Gentlemen at Mr. Greathead's	1	3	9
Mr. Body	1	1	0
— Billing	1	1	0
The Misses Tanner	1	0	0
Mr. Butler	1	0	0
— Strong	1	0	0
Miss Warwick	1	0	0
— White	1	0	0
Mr. R. Leach ..	1	0	0
— G. Leach.....	1	0	0
— Weston	1	0	0
— Flint	1	0	0
Miss May	1	0	0
Mrs. Clerk	1	0	0
— Cumber	1	0	0
A Friend	1	0	0
Mr. Pidgeon	1	0	0
— Treadell	1	0	0

Rev. J. Watkins	1	0	0
Miss Hodgkinson.....	1	0	0
A Friend	1	0	0
A Friend	1	0	0
Mr. Webb	1	0	0
Collections and small Subscrip.	26	19	3
	115	0	0
Broad-street Meeting—Rev. A. Douglas.			
D. Fenton, Esq.	10	0	0
Rev. A. Douglas	5	0	0
— T. C. Everett	5	0	0
— G. Laurie	5	0	0
Miss Stiff	5	0	0
— A. Stiff	5	0	0
Mr. Buncombe	5	0	0
— Poultou	3	0	0
Mr. and Miss Stephens	3	0	0
Mr. J. Lamb	2	2	0
— Ford	1	10	0
Messrs. Brain and Son	1	10	0
Mr. Hetherington	1	1	0
— Rhodes	1	1	0
— and Mrs. Baker	1	0	0
Mrs. Orford	1	0	0
A Friend	1	0	0
Mr. Winkworth.....	1	0	0
— Cooper	1	0	0
— W. Harris	1	0	0
— John Lamb	1	0	0
— Thomas Pecover	1	0	0
J. Cockell, Esq.	1	0	0
Mr. Champion	1	1	0
T. T., or T. J.	1	0	0
Mr. G. Hetherington	1	0	0
Collection and small Sums	21	9	0
	87	14	1
Maidenhead—Lady Huntingdon's Chapel—Rev. G. D. Owen.			
Subscriptions.	15	15	6
A Token of Gratitude for Property preserved during the late Commercial Embarrassment ..	10	0	0
	25	15	6
Mortimer Chapel.—Rev. A. Pinnell and Friends	3	1	6
South Stoke—Rev. J. Howes. Collec. after a Sermon by Rev. J. Sherman ..	4	12	0
Farringdon—Rev. D. Holmes and Friends..	7	0	0
	Total...	243	3
Cornwall.—Penryn—Rev. T. Wildbore	6	5	6
Launceston—Rev. J. Barfitt	8	15	0
Devonshire.—Dartmouth—Rev. T. Stenner...	5	18	6
Gloucester.—Dividend of a Legacy of £200. by the late Mr. Richard Seyer.—Rev. W. Bishop, Executor	18	9	9
Lancashire.—Mid Lancashire Auxiliary Society W. Hacking, Esq. Treas.			
B. Eccles, Esq.	20	0	0
J. Eccles, Esq.	10	0	0
W. Eccles, Esq.	10	0	0
H.	8	0	0
A. B.	5	0	0
Rev. G. Payne	1	1	0
Mr. J. Dixon Bigger	1	0	0
Small Sums	0	15	0
	55	16	0
Warwickshire.—Coventry Branch—West Orchard Chapel—Rev. J. Jerard.			
Anonymous	5	0	0
Mr. James Whitem	1	0	0
— Richard Hands	1	0	0
— J. Jerard	1	0	0
— William Hawkes	1	0	0
— Thomas Berry	1	0	0
Carried forward	10	0	0

MISSIONARY CONTRIBUTIONS.

Donations in aid of the Deficiency in the Society's Funds,
continued.

Brought forward	10	0	0
Mr. Alderman Merridew	1	0	0
— Samuel Hennell	1	0	0
— Robert Steane	1	0	0
— Joseph Browne	1	0	0
— J. Haslock	1	0	0
— William Curling	1	0	0
W. and A. Pears	1	0	0
Alderman Whitwell	1	0	0

Carried forward 18 0 0

Donations in aid of the Deficiency in the Society's Funds,
continued.

Brought forward	18	0	0
Mr. H. Chetham	1	0	0
Mr. John Dickison	1	0	0
Mrs. Parkes	1	0	0
— L. Horsfall	1	0	0
The Choir	1	0	0
Mr. Geo. Leavis	0	10	0
— H. Merridew	0	10	0

24 0

Birmingham—G. Bacchus, Esq. 19 0

For the Widows' and Orphans' Fund.

J. W. 9 10 0

For the Support of Native Schools in India.

J. W. 1 0 0

Birmingham—Ebenezer Congregation, for the support of the Native School under the Rev. M. Hill, called *Ebenezer Chapel School*, 4th payment 12 0 0

Cornwall.—Falmouth—Collected by Mrs. Muscutt 7 0 0

For the Education of Native Females in India.

Birmingham—Mrs. Glover 10 0 0

Miss Mansfield, for ditto 10 0 0

Collected by Mrs. Glover and Miss Mansfield 1 7 0

Penryn—per Rev. T. Wildbore 30 0 0

Penzance—per Rev. J. Foxell 5 0 0

ERRATA.

In our Chronicle for November, page 497, for Collection at Lady Huntingdon's Chapel, "26l." read "44l." Total 937l. 18s. 6d.

For December, page 541, for "Essex—Chelmsford," read "Gloucestershire—Cheltenham"—Legacy, &c.

** Further Contributions are unavoidably postponed.



WILLIAM A. L. K.

WILLIAM A. L. K.

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FOR FEBRUARY, 1828.

Memoir

OF

THE LATE REV. ALEXANDER WAUGH, D.D.

Forty-six Years Pastor of the Secession Church, Well-street, Oxford-street, London ;

ONE OF THE FATHERS OF THE LONDON MISSIONARY SOCIETY.

In attempting to furnish our readers with a brief outline of the life and ministry of this eminent servant of Christ, we are not without apprehension, lest we should disappoint the well-founded expectations of a numerous and ardently-attached circle. We are somewhat relieved, however, from the pressure of this painful feeling, by the anticipation that a more detailed Memoir is likely soon to appear, under the auspices of the bereaved family, in which it is intended, we believe, to lay before the public the most interesting part of an extensive letter correspondence.

Alexander Waugh was born of eminently pious and respectable parents, at East Gordon, Berwickshire, August 16, 1754. His earliest days were associated with the manifestations of true piety, and with indications of a strong predilection for the duties of the Sacred Office. It was his custom, when quite a lad, to collect the youthful companions of his

native place, and to address them, under the shade of a venerable willow-tree, on the great and interesting subjects of religion. It is said, that in some of these juvenile ministrations, his prayers were singularly devout and impressive,—giving token of that extraordinary gift which he afterwards attained in that most edifying part of the public worship of God.

After passing through the necessary course of preliminary and domestic instruction, on the 1st of January, 1766, he entered the Grammar School of Earlston, in Berwickshire ; in which institution he not only enjoyed the benefit of a liberal education, but the pious counsel and Christian example of a master who was wont to instil the best and noblest principles into the minds of his pupils. To the latest period of life, there were three topics upon which the revered subject of this Memoir could never touch, without expressions of the most animated pleasure and de-

light. The first was the devoted piety of the schoolmaster of Earlstoun, whose admirable character had left behind it a most tender and durable impression; the second was the simple manners of the people amongst whom he spent the days of his youth; and the third was the wild—lovely scenery of the Tweed, where the powers of imagination first began to expand, and where first he caught that enthusiastic love of nature which gave a tone and character to his entire existence.

Having completed his school education, he was sent, in 1769, to the University of Edinburgh, where he prosecuted with vigour his various studies, under the enlightened and refined instructions of Professors Hunter and Stuart,—men whose names will be associated with the literature of Scotland, while taste and genius have any existence in the world. In this new situation, Mr. W. greatly distinguished himself, especially by an accurate and extensive acquaintance with the Latin classics; so that before he left Edinburgh, he was pronounced by his instructors to be the best Latin scholar of his standing in the whole University. In other departments also, particularly in composition and the belles-lettres, he rose far above the mediocrity of common minds; and was distinguished by all the soarings of a lofty genius, without any of its eccentricities. Through the whole period, however, of his university course, he never lost sight of that piety which had been the guide of his early youth, and which, afterwards, brought him to great honour and usefulness in the Church of Christ.

Having formed his decision in favour of the Burgher section of the Secession Church (since united with the Antiburgher denomination, under the general title of “The United Secession Church”), he entered upon the study of divinity, at Haddington,

in 1774, under the late Rev. John Brown, Professor of Theology to the Burgher Synod, and author of many useful works in divinity, which will carry down his name with honour to posterity. The writer of this article well remembers the more than filial terms in which the subject of this Memoir was accustomed to speak of his revered tutor. He never referred to his sainted memory, but with feelings of the most grateful attachment. Whenever he mentioned his very name, it was always with some epithet expressive of veneration and love. He was accustomed to say of him, *that he was the holiest man he ever met under the sun; and that in him were combined the wisdom of Paul, the zeal of Peter, and the tenderness of the beloved Disciple.*

Attracted by the well-earned fame of Doctors Beattie and Campbell, in the winter of 1776, Mr. W. repaired to the University of Aberdeen, where he spent one of the most delightful sessions in the whole of his college life. In the exquisite poetic taste of Dr. Beattie, and in the profound theological erudition of Dr. Campbell, he found every thing to interest and excite his ardent mind. To the former professor he was most enthusiastically attached, and was often heard to say of him, *that he had suffered less from the general apostacy, than any other man he had ever met with.* He greatly admired, also, the laudable efforts which that amiable and interesting man had made, in the true spirit of an enlightened philosophy, to stem that torrent of scepticism which the insidious writings of Mr. Hume had let loose upon mankind; and he always spoke of Dr. B. as a benefactor of the species.

When we contemplate the protracted and varied course of Mr. Waugh's preparation for the work of the ministry, and reflect on the superiority of his natural endowments, we cannot wonder that he should, at last, take that high standing which

he did in his Master's cause. In 1769, we find him entering upon university studies at Edinburgh; and, from that period to the summer of 1779, he was incessantly, and without any material interruption, employed in solemn and arduous preparation for the work of God. And when, in after-life, he found it impossible, from the call of public duty, to spend so much time in his study as he could often have wished, he was accustomed to remark to his friends, *that there was a period in his life when he had been a close student, and that he now, in some measure, reaped the benefit of his former labours.*

We come now to a most interesting part of the history of our revered father and friend; and we find that on June the 28th, 1779, he was licensed by the Presbytery to preach the Gospel at Dunse, on which solemn occasion that excellent minister of Jesus Christ, Mr. Coventry, officiated as moderator. Soon after this event, Mr. W. repaired to London; and by having filled the pulpit, for a short time, at Well-street, laid the foundation of that attachment to his ministry, which subsequently led to his settlement in the metropolis.

In 1780, he was ordained at Newtown, in the parish of Melrose, Roxburghshire, by the Presbytery of Edinburgh, to the charge of the Secession Church in that place; and, on the 3d of September, in that year, began his stated ministry, by lecturing to his flock, according to Scottish usage, from the *first nine verses of the forty-fifth Psalm.*

For some time after the death of the excellent and pious Mr. Hall, the congregation at Well-street had remained without a stated pastor; and, as the people retained a lively impression of Mr. W.'s ministry, as the result of his first visit to them, the desire of his return became general. Accordingly, we find, that after all preliminary arrangements

had been made, he was translated by the Synod of Edinburgh, on the 9th of May, 1782, to Well-street, Oxford-street, and was regularly admitted as Minister of the said place, at Dalkeith, on the 30th of the same month, by the Edinburgh Presbytery, there being then no Secession Presbytery in London. On the 14th of June following, he arrived in London; and, on the 16th, commenced his stated ministry at Well-street, from the *second verse of the forty-fifth Psalm*:—"Thou art fairer than the children of men." The opening of his ministry in the metropolis was a delightful omen of the happy, useful scene by which it was afterwards succeeded. The congregation, at first small, gradually increased; and all denominations of Christians soon began to perceive the value of a man alike distinguished by piety, talent, and the most benevolent disposition.

In August 1786, Mr. Waugh was united in marriage to Miss Mary Neill, sister of John Neill, Esq., of Surrey-street, Strand, at Edincrow, Berwickshire, in the house of her excellent father; and it is but simple justice to that valuable lady, who now survives the beloved partner of her days, when we say, from an intimate knowledge of her character, that she has proved herself one of the most affectionate of wives, and one of the most watchful, tender, and dutiful of mothers. Her happiness was ever bound up in that of her husband and children; and to their comfort she was ready, on all occasions, to sacrifice every inferior consideration. To the welfare of her interesting family, ten in number, she devoted herself with the most praiseworthy zeal; and now that the guide of her youth is taken from her, she sees them all, with the exception of one who is in heaven, vying with each other in acts of filial piety and love. And may she not be permitted to cherish the thought, that that beloved

son, who, ere now, has met his sainted sire, yet looks down upon his widowed mother, and waits the joyful hour, when she too shall join the family in heaven?

We cannot refer to this subject, without informing our readers that the death of the Rev. Alexander Waugh, Minister of the United Secession Church assembling at Miles's Lane Meeting, left an abiding impression upon the mind of his venerable father. Though he struggled to conceal his real feelings, it is well known to his family that he never recovered the shock. Never, perhaps, was the breach thoroughly healed, till it was healed in heaven. The loss of such a son, at such a time, must have produced a fearful revulsion of feeling in a heart less sensitive than was that of Dr. Waugh.

For a particular account of the happy and even triumphant death of the deceased, which took place on Friday morning, December 14, we refer our readers to the Obituary of last month, to which we find we can add nothing of importance to the public.

We cannot, however, close this brief article, without noticing one or two things essential to a correct view of Dr. Waugh's history.

It was the formation of the London Missionary Society, and the events connected with the establishment of the Evangelical Magazine, which first introduced him to the general notice of the Christian public. From that time, to the close of his valuable life, he maintained as large a share of popularity as ordinarily falls to the lot of one man.

It may be observed, also, that he was singularly happy in his congregation, having ministered to them, for nearly half a century, in a state of the most uninterrupted harmony and affection. *He* never interfered in their secular concerns; and *they* never presumed to dictate to him in his spiritual office. When he came among

them, they required a new place of worship; and they were ready, when called on, to do their utmost for the accomplishment of this object. To himself personally, and to his family, they acted with most becoming respect and liberality; so that they may fairly be looked on as examples to the Churches, in an age when an opposite line of conduct is too often pursued.

One very remarkable feature in the public life of Dr. Waugh, was the constant efforts which he made to unite, in holy harmony, Evangelical Christians in Scotland and England. He seriously deprecated every measure, public or private, which tended to alienate them from each other. He was a centre of union among all parties who held the Head, even Christ; and never, perhaps, did a minister live in the metropolis, who was more uniformly consulted by men of all churches. When a minister came to the metropolis, to collect for his chapel, or for any other object, his first visit was in general paid to Dr. Waugh; and we have heard the Doctor express himself with much gratitude, for the countenance which his English brethren gave to cases which he strongly recommended from the North.

A friend, on principle, to religious establishments, Dr. Waugh was accustomed to speak with the utmost respect of the national Churches both of England and Scotland; but he never breathed an allusion to the English Dissenters, save in terms of the most affectionate regard. Ecclesiastically, indeed, he ranked in London as a Presbyterian; but almost the whole of his public life was spent in the most harmonious co-operation with Independents, Baptists, and Methodists.

The strength of his early attachments remained unabated to the last. To speak of any one of all his early associates, was the sure way to call forth all the enthusiastic ardour of his sensitive mind. In his very last

moments, he alluded to his beloved mother, many years deceased, with an emphasis of feeling never to be forgotten.

It was a remarkable proof of the deep and chastened piety of his heart, that when, by growing infirmities, he was compelled to retrench his manifold exertions in the cause of truth and humanity, he displayed the most cheerful submission to the Divine will, and never suffered a repining expression to drop from his lips.

It now only remains that an attempt be made to sketch the character of the deceased, which naturally divides itself into three distinct branches—Official, Social, and Private.

As to his OFFICIAL CHARACTER, it embraces his pulpit ministrations, his pastoral assiduity, and his numerous engagements in the great cause of humanity and religion.

If we contemplate him in the pulpit, we see "the Man of God," thoroughly furnished for the great work of instructing his fellow-men in the mysteries of the kingdom of heaven. The dignified mien which he always exhibited, was but the fit index of a mind deeply hallowed, and impressed with a sense of the awful message which he bore to a dying world. It was impossible to listen to his impressive tones, and still more impressive sentiments, without feeling a measure of that reverence which becomes the house of God. There was a depth of theological statement, and at the same time a lively play of fancy and imagination in all his ministrations, but seldom combined in the pulpit, and especially by those who have passed the meridian of life. No one that ever heard Dr. Waugh, could say that the elegances of taste, and the graces of poetic diction, are exclusively the property of those who are enemies of the Cross of Christ. It was a distinguishing attribute of his highly-cultivated mind, that it brought all

its rich and complicated stores to bear on the illustration of divine subjects, and that it consecrated every human attainment to the honour of Christ and the good of souls.

Much as the mind of the deceased was imbued with a taste for classic literature, and much as he had, in his earlier days, cultivated almost all subjects connected with metaphysical science, never was there a ministry more devoid of every thing like learned parade; and never was there one which more simply and uniformly presented the doctrine of Christ, and him crucified, to the view of men sinking and withering under the curse of sin. In addressing himself to every variety of character, he was pre-eminently successful. He had studied human nature, and he knew how to approach it in all the different aspects which it assumed. While he was ever most faithful to the eternal interests of men, he had, nevertheless, a winning method by which he conciliated the prejudices of men, and thereby secured an avenue to the conscience and to the heart.

As to the character of his theology, it was cast in the happiest possible mould. It was altogether unfettered by systems, high or low. It had the Bible as its sole basis; and it proclaimed, with equal fearlessness, the doctrine of free grace, through Jesus Christ, to the chief of sinners, and the universal and eternal obligation of moral précepts upon the whole human family. If an epithet must be applied to him, as a divine, he may very properly be said to have been a Calvinist; but he loathed, from his very heart, much of the supralapsarian folly which passes under that general appellation. He firmly believed that all moral evil was the production of the creature, and that all moral good was equally the production of the infinite Creator. He held the perpetual and universal obligation of the moral law, and looked upon all men as strictly re-

sponsible for their actions; believing, at the same time, that the call of the Gospel is addressed, without exception, to every human being. Upon all these topics, the writer of this article knew his mind intimately, and has heard him express himself distinctly and often.

With regard to the PASTORAL CHARACTER of our lamented friend, we should best illustrate this part of our brief and imperfect sketch, if we could bring before our readers the thousands of ignorant, poor, afflicted, unfortunate human beings, who have been, for the last half century, the distinct and unceasing objects of it. By regular catechetical exercises for the young of his flock; by a studious attention to the growth of religion in the minds of those who came under his ministry; by a delicate, and wise, and timely regard to all cases of discipline; by uniform, though not frequent diets, of visitation *to all the members of his church*; by a most punctual, and sympathetic, and fatherly attention to the sick and the dying; by a consideration of the poor and the destitute, carried almost to an extreme;—by all these, and much more that might be mentioned, he showed himself a workman that needed not to be ashamed—a tender watchful shepherd of the flock of God—a faithful servant, who looked not at his own ease and aggrandisement; but who was “instant in season, out of season,” ever busied about the temporal or spiritual welfare of the people over whom the Holy Ghost had constituted him an overseer.

If we refer to his *numerous engagements* in the great cause of humanity and religion, where, in this vast metropolis, shall we find an individual who combined so much that was energetic in action, with so much that was kind and conciliatory in disposition and social intercourse? Where shall we find *one* Institution, formed either to relieve the mere dis-

tresses of the body, or to alleviate the more fearful maladies of the mind, that did not benefit, *and that materially*, by his public advocacy, or by the weight of his private character and influence? He was the habitual friend of schools, hospitals, penitentiaries, and of every other humane undertaking which went to diminish the amount of national misery and crime, and to augment the sum total of national virtue and happiness.

It may be proper to mention here, that the Scottish Hall, from its direct tendency to promote the temporal comfort of his beloved countrymen, shared largely in his esteem. His attachment to the land of his fathers, was so strongly marked, that nothing connected with Scotland was uninteresting to him. And who amongst us displayed equal zeal for the diffusion of vital Christianity, whether at home or abroad? He was one of the fathers of the LONDON MISSIONARY SOCIETY—an Institution which might well be termed the darling of his heart—to whose instrumentality he was wont to attribute much of his public usefulness, and which shared the benefit of his dying prayers. And, in their turn, the Bible, Tract, Hibernian, Irish Evangelical, and other Societies, received the advantage of his warm, eloquent, and successful advocacy. If a correct account could be obtained of the number of sermons he has preached on behalf of public institutions, at the openings of places of religious worship, at ordinations, and for private friends, the items would astonish the Christian world. He literally went about doing good. A single day was not suffered to pass without some deed of kindness and beneficence.

Nor can I here omit noticing, with respect, that entire simplicity of character which distinguished the deceased in these matters. He never sought to make himself great by ad-

ventious circumstances: his noble-minded spirit disdained the petty distinction which difficulty of access could have conferred on him. He gave ready admission, often at vast inconvenience, to all who desired to see him; and, in a temper of entire frankness, negatived or acceded to their requests. He was not a distant, gloomy, awful priest; but a simple-hearted servant of that condescending Master, who did not forbid the approach of the poor, the mean, and even the depraved of mankind; and who said of little children—"Suffer them to come unto me, and forbid them not, for of such is the kingdom of heaven."

Though by education, and choice, and relative connexion, he ranked as a Presbyterian, and never *once*, in private, gave the lie to his firm and conscientious belief; yet he was a sincere lover of all good men, and did the utmost in his power to induce them to love one another with a pure heart fervently; believing, as he firmly did, that true Christians were much more essentially united than they could by possibility be divided from each other.

And now we turn with pleasure to his SOCIAL CHARACTER; which shone forth with a brilliancy which compelled the admiration of the most cursory and accurate observers.

There was an enchantment in his intercourses which might be felt, but which could not be described. A holy atmosphere surrounded him, and to enter into his presence was to breathe the air of heaven. He was one of those men whom you could never meet without deriving some sensible amelioration of heart. If we were to attempt a portrait of his social character, we should say, that *cheerful piety, uniform charity, great urbanity and kindness, and withal, a most edifying conversation*, were its distinguishing features.

His piety, though strongly marked in its devotional tendencies, always indicated the existence of internal

peace, and imparted to the mind a strong impression of the excellence of that religion which could form such a character. If you entered into the society of the deceased cast down and depressed, you could not long remain the subject of such impressions in his presence. His nature and his principles alike taught him to be happy; and he laboured to make others feel, that the service of God was the most delightful of all engagements. He had, doubtless, his own personal trials, in addition to many fluctuations of religious experience; but a serene and cheerful light seemed ever to irradiate that open and generous countenance, which was but a faint index of a heart which had drank deeply into that peace of God which passeth understanding.

Nor was his *charity* less conspicuous than his *cheerfulness*. He full well knew the meaning of that disciple whom he so much resembled, when he said, "He that dwelleth in love, dwelleth in God, and God in him." The writer of this sketch has enjoyed much intimate fellowship with the deceased for the last thirteen years, and he never heard him utter one detracting or calumnious remark of a single human being. He not only discountenanced calumny, by the silent impressive testimony of a most benevolent character, but also by the language of direct reproof. He would not sit and hear the absent traduced. If ever he exceeded the limits of kindness, it was in checking the slightest indications of evil speaking, which always nauseated and distressed him. Of *all* men, and of all events, he was disposed to make the best; and even where there was much to regret, he never expected to see any improvement introduced by harsh censures and uncharitable judgments.

Nor can we cease to remember, that among differing Christians he was a kind of holy link, binding

them together, and compelling them to feel as brethren. He cultivated *union* among all the disciples of the Lord Jesus, regardless of name, or sect, or party; and valued far less the polity of particular churches, than he did that spirit of generous love which he contemplated as the common property of them all.

Yet, with all his charity, he was an excellent judge of character. He knew the weak points of an individual, but he would not expose them; and he was thoroughly satisfied that nine-tenths of those who are ready to publish the failings of their brethren, do not do so from zeal for the divine glory, but to gratify an impertinent love of tale-bearing, or to satiate a feeling of gloomy and malevolent hate.

And can we, even in this brief sketch, forget *that urbanity of manners, and that kindliness of disposition*, which drew all hearts towards him, with a sincerity and with a tenderness of regard, such as is felt towards a venerated and endeared parent? He was the life of every company into which he came; not by forgetting the decorums due to the sacred office, nor by indulging in a spirit of unseemly conviviality; but simply by the Christian amenity of his manners, by his frank and playful disposition, and by the condescending regard which he paid to the comforts, and wishes, and even supposed feelings, of all around him.

And how much was there in his society to inform, to improve, and to leave an impression of the happiest order! His wit, his genius, his uniform nationality, his general knowledge of men and things, were all consecrated to the good of those with whom he associated. It was, in the truest sense, "the feast of reason, and the flow of soul," to mingle in his society. There was a port and bearing about his mind which constituted him the master spirit wherever he went; and yet all his intel-

lectual qualities were so blended and identified with the exercise of the heart, and with the lovely graces of Christianity, that every one who knew him was ready to claim him as a father and a friend. Alas! alas! where shall we meet such another social companion in this vale of tears! "My father! my father! the chariot of Israel, and the horsemen thereof!"

But we come, last of all, to notice his PRIVATE CHARACTER. In the relations of husband and father, master and friend, as well as in all the more distant connexions of human life, we believe that few men ever acted with more uniform consistency, integrity, and affection. That genuine piety which lay at the foundation of his entire character, shone forth most brilliantly in the private circle. In his own beloved family, he was as a prophet, priest, and ruler; and the blessed effects of his instructions, prayers, and example, have descended upon a numerous and lovely family, every one of whom he had the unspeakable happiness of seeing members of Christ's visible body, ere he quitted these regions of mortality.

During the forty-six years that he had been a pastor in this great metropolis, he was enabled, by divine grace, to keep his garments unspotted from the world; so that even the slightest breath of calumny was not suffered to pass over the fair surface of a character, alike bright and transparent. Without a single blot, or even speck, as far as the eye of man was concerned, he has been enabled to pass through an ensnaring and tempting world; and is now, blessed be God, safely landed upon those shores, where the palm of victory and the white robes of purity, will be his everlasting security and reward.

Though no man living had a humbler estimate of his own character than he, yet no man was ever more solicitous that his walk and conversa-

tion should be such as became the Gospel of our Lord Jesus Christ.

When we look at the fair and lovely scene which the character of this departed servant of God presents to our minds, we are constrained to refer it, in all its parts, to that grace which at so early a period called him into the fellowship of Christ; and we beseech our readers to unite with us in ascribing all the honour, and all the usefulness, and all the benevolence, of a character which all loved and admired, to the sovereign distinction of Him who walks amidst the golden candlesticks, and who holds the stars in his right hand.

For a bereaved church, and for weeping children, we deeply feel; but for Her, who, in her declining years, is now known by the name of widow, we cherish a tenfold sympathy! Others may repair, in some measure, their loss; but *she never can*. The friend of her youth, and the stay of her age, is gone; and her best and brightest hopes must spring from the prospect of speedily meeting him in a world where parting will be unknown. To Him who is the husband of the widow, we would commend her; and O that the mighty loss she has sustained, may but tend to make *His* love more precious who is fairer than the children of men!

MEMOIR

OF

MISS AZUBAH CLARK,

Late of Gorukhpore, in the Presidency of Bengal.

(Continued from page 10.)

In the preceding portion of our little narrative, we have seen an illustration of this great truth, that even the dawning of faith in Christ crucified, is eminently blessed of God; we have seen that even a trembling confidence in the atonement has yet imparted calmness under painful

separations, and serenity in the awful prospect of death. We have seen a young Christian gradually learning to seek her happiness, not in created things, but in God; flying to her Bible, and to earnest secret prayer, for refuge in hours of sorrow and alarm; and we have found, that on many such occasions, her little cabin, with the wide ocean all around, proved to her a pavilion of peace, and was hallowed by the presence of that gracious God, whom she sought with tears. Being of a very meek and self-diffident and contrite spirit, she was often afraid to take the comfort of the promises; an error this, but most certainly an error on the safer side. No mind can ever prosper very much, in a spiritual sense, that is easily satisfied with its own present state. "God's commandment is exceeding broad." Happy are they who feel this very deeply, and yet are not discouraged, but only the more anxious to lean implicitly on Almighty aid. Many a loud talker is yet far enough beneath Job's state of spiritual improvement when he exclaimed, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." This view of herself was very often, perhaps habitually, present in the mind of our dear departed friend. They who judge from appearances only, may suppose such a frame exceedingly unhappy; but are they right? Alas! what so sweet as the tears of a broken and penitent heart? They who have wept from mere remorse, and anguish, may yet know nothing at all of godly sorrow for sin. Perhaps the human heart is seldom in a better attitude than when filled with the deepest sense of its own baseness and ingratitude, and yet with trembling hope casting itself, with all its sins, on the unbounded mercy of God, through the death of his Son. A very deep and abiding conviction of sin is indeed a

great blessing; but a greater still, is an experimental confidence in that fulness of compassion treasured up for all who flee to the Cross for refuge. It was our gentle friend's happiness to live in this sacred fear of God, and only to exchange it for that filial love which forms, when perfect and mature, the very atmosphere and element of heaven itself. The relaxing temperature of a tropical climate, the absense of many means of grace, and the contagious example of ungodly frivolity, have, we fear, proved a serious trial and snare to many young settlers in India, who once promised to become real Christians; but we shall see that, although our friend felt all these things sorely, yet she trusted her safety to God's keeping, and so was brought securely and joyfully through. Having arrived in Calcutta towards the close of June, 1822, she remained a short time in the family of the Rev. Mr. Thomason, and enjoyed the Christian kindness of a circle where true piety throws its charm over every endearing social virtue. She then visited another highly valued friend, at the delightful station of Burrackpore, about sixteen miles from the Presidency; and while staying there, was attacked with fever, the usual assailant of new settlers in that country. It pleased God, without whom a sparrow falleth not to the ground, to prosper the means used for her restoration; and the following passage seems to have been written during her convalescence.

"*July 22.* Gracious Father! thou hast been pleased (in thy displeasure), to visit me with sickness. Oh! sanctify it unto me, and make me to look upon it as a blessing from thine unerring hand, and make this poor miserable heart grateful to thee for it. Oh, Lord! if it should please thee so to visit me again, I pray unto thee to send me patience! Lord, I pray for that meek and mild temper which my blessed Saviour possessed! Oh, let not any small thing overcome me, but enable me to bear all without a murmur! And now, Lord! under thine outspread wings, I place myself and all my

friends, knowing that thou wilt do for us as shall seem meet in thy sight. Amen."

This thought of the heart, even if unclothed in words, is prayer. She often, in her diary, laments a feeling of irritability; yet, notwithstanding her recent attack of fever, and the elevated temperature of the climate of Bengal, especially at this season of the year, which might have accounted for many feelings of excitement, yet it does not occur that this feeling she so regrets was betrayed even in an ordinary degree, far less in such a way as to excite attention. Probably, the fervent prayers she offered up contributed mainly to the preservation of the equanimity she generally enjoyed.

She seems, however, to have had many severe mental conflicts. September 8th, she thus writes:—

"My heart feels hard, very hard. Oh! that I could kneel down and pray to my heavenly Father, as becometh such a poor worm as I am! Oh, Lord, help me! Help me, I beseech thee; for without thy assistance I can do nothing! Amen."

A day or two after this date, she embarked on board a budgerow, on the river, for Berhampore, a military station contiguous to the city of Moorshedabad, whither her brother was proceeding on duty with a detachment of one of his Majesty's regiments.

Her journal of this excursion is interesting, and commences thus:—

"*September 10, 1822.* Entered our boat for Berhampore, but as it was late in the evening when we arrived, we remained stationary for the night. Next morning, about half-past six, we set sail, and did not cast anchor again till six in the evening. The scenery, on both sides of the river, was extremely beautiful, and several vultures approached us during the day. Some portions of the thickly-wooded banks appeared excessively wild and romantic—exactly spots in which we should love to ramble about in England: not so here, as the constant dread of wild beasts and venomous insects, which abound in these thick woods, would have destroyed all feeling of comfort. We anchored near Chinsurah, where that esteemed and useful missionary, Mr. Townley, was then resi-

dent. A note being sent on shore, Mr. and Mrs. Townley came and remained with us a short time in our boat: they then returned home, and sent a palanquin to convey us to their house. We stayed but a few hours, but those were most delicious indeed; then, having joined in social singing and prayer, we bade farewell to our kind Christian friends, and returned to our boat. Our quarters there are by no means uncomfortable, as we have two large cabins, and a boat at the stern, containing all our culinary apparatus, and other conveniences.

"13. Yesterday sailed without stopping till noon; then cast anchor at Bundel, a Portuguese settlement. One of the officers knew the officiating priest, and we went on shore. The appearance of this Catholic priest rather closely corresponded with the notion we generally have of that order, as he was neither very neat in person nor apparel. He had lately received a new organ from Portugal, and was anxious that we should play on it. He was very obliging, however, and sent us some refreshment to our boat when we re-embarked. We then set sail again, and cast anchor at five in the evening, but were deprived of our pleasant walk, as our passage lies through puddy-grounds, or rice fields, which, during the rainy season, are always overflowed.

"14. At ten this morning, stopped to bury a poor little child, which had died during the night. A little grave was dug for it at the foot of a tree, and an inscription cut upon the bark. When the poor child was committed to the grave, the mother's grief became so overpowering that the spectators were obliged to remove her from the place. Through the blinds of the window, I saw her stop, take a last look at the grave, and then her grief was most intense. I heard her bitter moans for a long time. Then, indeed, I did earnestly long for the day when all, in every nation, shall know and fear the Lord. Then would even this poor bereaved mother have had a ray of support in her distress—she would have acknowledged the hand of the Lord, and been resigned to his holy will.

"15. *Sunday.* This morning, before daylight, we arose, and the soldiers and two commanding officers having already gone on shore, we followed them, and my brother read the morning prayers, and one of Burder's short sermons. We returned to our boat before sun-rise, and immediately set sail. The scenery to-day has been inconceivably splendid and beautiful, but the heat was intense. Yesterday, the thermometer was at 92° Fahr. The top of the budgerow too hot to bear the hand on it, even for two minutes. To-day, it is only 88° Fahr., and feels comparatively cool."

But amidst this agreeable variety

of scenery, and diversified company of every kind, still the grand object to which her serious thoughts revert, is to retain a consciousness of the Divine approbation; and the following devout petition occurs in the journal of her excursion:—

"Oh, holy Father! if I am worthy to call thee by that name, to thee, and thee only, I pray! Oh! have mercy upon me, I beseech thee, and grant me that sweet and amiable temper which characterized my blessed Saviour! Oh! change this heart of stone, and give me a heart of flesh, that will melt and grieve sorely whenever it displeases thee! Oh! be thou still with me, and guide me in all my doings! Amen.

"September 16. Just before casting anchor, we passed to-day the tree from which the punkahs or hand-fans are made; and I was much pleased at observing several curious conical birds'-nests suspended from the tree by a sort of thread, and having openings at the bottom of the nest, to admit the parent birds. By this singular and beautiful instinct, the young ones are preserved in safety from the predatory animals that abound in the trees."

"17. Scenery, as usual, most beautiful, but heat intense. Thermometer to day, 79° Fahr. Passed an unusually large and pleasing village: many that we have seen being composed of huts placed quite irregularly, with many trees growing near them, look rather romantic, and yet desolate and comfortless.

"19. Still delicious scenery. About noon, as we sailed along the banks, we saw a pile of wood placed close to the water's edge, and near it the dead body of a female, which was, by some means, raised almost to an erect position. Three or four persons, in succession, were pouring water upon the body. This was preparatory to the burning ceremony; but we were most happy to escape away from this appalling spectacle, to us, at least; and I should imagine to human nature in general, there is something more congenial in committing earth to earth; and then what a consolation is it to visit the grave of those we have loved! In the evening, we left the boat for a walk; and having strolled along the bank of the river, we turned down a grove of Mango trees, and came to two little cottages, where both men and women were busy in spinning cotton. One woman said she was picking out the seeds of the cotton for food, and another was spinning, while the old man was making it up into skeins.

"20. Passed the remains of a dead body burning, and saw an old man sitting by to guard it. As we proceeded, the scenery became still more lovely: the foliage of

the trees of the richest and most varied hues. Now and then, a beautiful little secluded nook, with the graceful bamboo waving its head over it, or a verdant lawn sloping to the river, and backed by thick forest trees, caught the eye. In some parts, we found portions of the bank, and some mud cottages, destroyed by the heavy rains.

"23. A severe storm, with much thunder, but not quite so loud and terrific as we have heard it before.

"25. Arrived at Berhampore. A gentleman came to our budgerow this evening, and mentioned a dreadful instance of a Suttee, or self-sacrifice, at which he was lately present. He was with the poor widow from nine o'clock till five in the afternoon, endeavouring to dissuade her from burning, and offered her money to support herself and two children, but his offers were rejected with indignation. Before ascending the pile, she bathed, put on a silk dress, walked nine times round the pile, repeating certain words and scattering rice upon it; she then ascended with a steady step, stood still a moment or two, and then, lying down, put her arm beneath the head of her deceased husband. Her own son, after walking round the pile nine times also, then placed a lighted torch, while a Brahmin set fire to it below. The bystanders then gave a shout of admiration at this horrid and diabolical scene! Combustibles of various kinds were strewed on the pile, but not in sufficient quantity; and though money was offered to procure more and shorten the revoltingly horrible spectacle, yet they would not accept it. The son seemed to perform his part with great coolness, but the poor daughter wept bitterly. The unhappy widow was perfectly sensible, and was fanning her husband, and invoking her idol, while the smoke and flames were rising upon her. Nearly a quarter of an hour elapsed from her beginning to burn till she was seen to wave her hand as a last farewell, and died. Men were actually stationed round with bamboos to fasten down the deluded victim, had she attempted to escape!! Such are the mild glories of the Hindoo superstition! Surely there is much more than human malice here! Surely some master spirit of darkness here rules and triumphs! Alas! that such execrable murders should so long have been suffered to stain this miserable country! But we turn from the whole subject—it is too horrible to be even thought upon!

"29. *Sunday.* But my mind was oppressed and unhappy.

"October 1. Rode on an elephant to day for the first time, and afterwards fed the monster with a loaf, and was not a little amused at the way in which he took it up with his trunk. (All the virtues are agglomerate; they grow in clusters, says that

good, acute, honest Baxter. Fondness for the animal creation in general, is a beautiful symptom in woman. Trifles mark the character indelibly.)

"4. Spent some time in examining the Museum of Indian curiosities, idols, amulets, &c. at Berhampore.

"6. *Sunday.* Heard a good sermon from the clergyman of this station.

"8. The kind friends with whom we had been staying accompanied us back to our budgerow, and the next morning we left Berhampore, never, perhaps, to see it again, and set sail for Calcutta. Reached Chinsurah on the 12th, and spent the following day with Mrs. Townley and Mrs. Mundy, Mr. Townley himself being absent at Calcutta on a melancholy occasion, to preach a funeral sermon for the late Mr. Keith, a missionary. In the morning we heard Mr. Pearson preach, and Mr. Mundy in the evening; reached the house of our most affectionate friends at Burraskpore at ten o'clock in the morning of the 14th; and in December following returned to the Presidency."

With great delight, and much gratitude, she now attended the ministry of Mr. Crawford; and her heart evidently grew more and more fixed on divine things, during the few months that elapsed before her quitting Calcutta for ever for Goruckhpore.

The following are among her last recorded thoughts before finally quitting Calcutta.

"Oh, Lord! thou art indeed a God of long suffering, and abundant in mercy. Without thee I am worse than nothing. Oh! enable me to give myself up entirely to thee, and to rest entirely upon thine arm, which will ever bear up all who come to thee through Jesus Christ, thy Son! Amen."

THE ERROR OF BALAAM.

(Concluded from page 12.)

1. How pitiable is that man whose heart is supremely fixed on riches and honours.

This was the case with Balaam; and it made him fight against the strong convictions of his conscience, and trample under foot, all that he knew of

*From press of matter we are very reluctantly compelled to defer the conclusion of this Memoir till our next number.—Ed.

God, and heaven, and hell. But suppose that he had succeeded in his endeavours, and Balak had given him his house full of silver and gold; what would this have availed, when he came to launch into eternity? Could he bribe the Judge of quick and dead? Could he purchase salvation with heaps of gold? O, no! the treasures which men now doat on, are not current in the world to which they are going. Beloved, let these things sink down into your hearts. We brought nothing into this world, and it is certain we can carry nothing out. What comfort does the wealth of many afford them upon a dying bed? Alas! it is like a thorn in their pillow—a dagger in their breast—a millstone round their neck. One ungodly man, in great extremity, exclaimed, “My kingdom for a horse! my kingdom for a horse!”—and in a moment of serious reflection, many would part with all their idolized treasures, for a well-grounded hope of eternal life. O reader! bring the matter home to your own bosom, and ask yourself that solemn question, “What is a man profited, if he gain the whole world, and lose his own soul?” Be assured, that if you have no better portion than the highest earthly honour, you will spend an eternity in wishing you had never been born.

2. How frequently do men neglect their salvation, in pursuit of the world; and, in the end, find that they have lost their souls and the world too?

Wo unto these followers of Balaam! Very few of them attain their object. The riches which they are seeking, take wings and fly away. Among the thousands in this large city, who are panting after wealth, ah! what crosses, what reverses, what disappointments! Yet disappointments, often repeated, will not make them turn away from these dying vanities, and seek the unsearchable riches of Christ. No, no! speak to them on this glorious subject, and they reply, “Don’t talk to me of your religion. I hope I am not deficient in my *duty* (a favourite phrase with the *undutiful*); at present all my exertions are needed for my family: at some more convenient time I will think of your observations.” Some have actually used this language to me, and I beg them to reconsider the subject. Who wishes you to neglect your shop, or your

trade—your farm, or your merchandise? we wish you to be diligent in business, and fervent in spirit, serving the Lord. Remember, you have souls as well as bodies. Your souls cannot die. Your bodies shall rise again. *You must live for ever.* An eternity is before you; and we wish you to prepare for an eternity of bliss; and thereby escape an eternity of torment. I call upon you to consider these things. Is it not the greatest infatuation to spend your days in the pursuit of trifles, and let the one thing needful lie neglected? The adorable Saviour came into this world to save sinners—shall he not save you? Ah! if he do not, you are eternally lost. He graciously receives all who come to him—will you not run into his arms and seek shelter from the wrath to come? Shall not men who are guilty, ruined, condemned, and liable to suffer damnation, seek that blessing which Christ so dearly purchased, and so freely gives? Will you follow Balaam till you lose both worlds? God forbid! Look unto Jesus! Here you will find no disappointment. Every one who believes in him, shall be saved. I urge it upon you as infinitely more important than all other things, and I beseech you not to neglect it another moment.

3. What numbers are there who, like Balaam, have some idea of what they ought to be, yet have not decision of character boldly to declare it.

Wo unto these followers of the madness of the prophet! They have knowledge sufficient to make them miserable, but not determination enough to become happy. Their views of God keep them from going all lengths with the world; and yet they hanker after it, and go as far as they can—like a fish at the bait, which, though seemingly conscious of danger, yet nibbles till it is caught. Beloved reader, be thou very decided. Halt not between two opinions. The favour of God is on one side, and his power on the other. Choose his favour and live. Balaam parleyed with temptation till he was overcome. The serpent beguiled our first parents, and they were ruined. You are made of the same flesh and blood. You have a sinful and deceitful heart; the serpent is at your side to beguile you: therefore, make it very evident whose servant you are, and resist even unto blood, striving against sin,

4. Are there not ministers of the sanctuary who run greedily after the error of Balaam for reward? Wo unto them!

A craving, eager desire for money, in ministers, is a disgusting sight, and an awful proof of the state of his soul. "I have coveted no man's silver or gold," said one of the most laborious preachers of the Gospel; but there were teachers who, in former times, fleeced the flock and starved the sheep; and they are not all dead in the present day. It is true, that Balaam was not a teacher of religion, but he had grand conceptions of the Deity—uttered prophecies—said he was directed by the Almighty—pronounced a benediction on the people—and wished to die the death of the righteous; yet, although these were his engagements and expressions one day, on the next he was with the enemy: and is it not just the same with those men who, on Sundays, are making long prayers, and delivering sublime sentiments respecting the Eternal; whilst, on the other six days of the week, they are living as if there were no God? Ah! "it is an awful thing to preach sermons on salvation, and yet fall short of it—sermons on damnation, and yet fall into it—sermons on Christ, and yet neglect Him—sermons on the Spirit, and yet resist Him—sermons on faith, and yet remain unbelieving—sermons on repentance and conversion, and yet remain in a state of sin—sermons on a heavenly life, and yet live after the course of the present world." O, Lord, arise in mercy, and remove such stumbling-blocks out of the way. Amen.

5. There is another error of Balaam which proves the destruction of multitudes, that is, *being satisfied with good wishes*.

"Let me die the death of the righteous," said this wicked man, although he made no effort to secure the felicity.

On an average, ten thousand die every year in our city: vast numbers of them grow up to maturity, and, no doubt, at times, have good wishes; but how few turn from the error of their ways, and evince their true repentance, by bringing forth the fruits of a holy life! Beloved, have you never heard that good wishes take no man to heaven? Bunyan says, that "the way to hell is paved with good wishes;" hence we hear Pharisees, Sadducees,

liars, defrauders, Sabbath-breakers, adulterers, fornicators, drunkards, spendthrifts, and a long list of other ungodly persons, saying, "I hope it will be well with me at last; I wish to die the death of the righteous," &c. I tell you, Sirs, this is all mockery, if it be not accompanied with an earnest seeking of mercy, a fervent calling upon God, a forsaking of every known sin, and an application to Jesus Christ as the only Saviour. O, rouse from these delusions. Escape from these refuges of lies. Let no man deceive you with vain words, nor let Satan deceive you with false hopes, neither be ye self-deceived.

6. Our young people are in great danger of being ruined, by following Balaam's error.

Demas hath *already* forsaken us, having loved the present world; and many interesting youths who once promised fair for heaven, are sadly altered. O what a difference (do you not feel it?) since the day you left your pious father's house! *There* you could have cheerfully said, "If Balak would give me his house full of silver and gold, I would not wound my conscience—I would not displease God;" but you afterward launched out into the world, and a golden idol was placed continually before you. The conversation of the workshop and of the market, of the counting-house and of the exchange, of the dining-room and of the drawing-room, of Sundays and Mondays, was chiefly in admiration of the idol; and you were gradually led to believe it was a God, and you fell down and worshipped it also. This is no picture—it is a reality; and my dear young friends will bear with me, while I express my fears lest more of you should imitate so destructive an example. Whom do you think I mean? Do not transfer it to others, but take it home to yourselves. When the blessed Saviour said to his twelve Apostles, "*One of you shall betray me*," Peter did not say, "Lord, is it John?" James did not say, "Lord, is it Judas?" but their souls were filled with solemn fears about themselves, and each of them said, "*Lord, is it I?*" Adopt the same plan: say, "Is it I?" Examine yourselves strictly on this momentous point. Remember that the love of money is the root of all evil: Christ demands and deserves *your love*; and if you seek first the kingdom of God and his

righteousness, all needful good shall be granted unto you. O, then, moderate your desires respecting earthly things; and let your soul fix on Christ as your portion, for it will afford you more present joy than the richest ungodly man ever experienced.

7. Parents! furnish your children with a practical illustration of the happiness of avoiding Balaam's error.

Run not after him yourselves, and that will have an amazing influence upon your offspring. Let them never behold *you* worshipping the golden idol. Never teach them to imagine that gain is godliness; but *prove* to them, from day to day, that godliness with contentment is great gain. I have been a traveller, and it appears to me, from observations which have been forced upon me, that the first thing which most parents teach their children is, to set a high value on money; that the principal thing is money; that riches are the chief good. This was Balaam's error. Let it not be yours. Urge your children to be diligent as the bee, wise as the serpent, and harmless as the dove; but, above all, endeavour to convince them, that though they might attain the riches of the universe, and die without Christ, they would be eternally miserable.

8. There is much in Balaam's error to reprove those who ill treat the brute creation. The dumb ass, speaking with man's voice, rebuked the madness of the Prophet, saying, "Why smitest thou me?" and if the cattle of modern times could speak, how would they rebuke the madness of their riders, drivers, feeders, and owners! Yes, from the plough-boy to his master, from the farm-yard to Smithfield, and from Doncaster to Newmarket, all seem vying with each other in their cruelty

to those faithful and serviceable creatures. A tender heart involuntarily wishes that horses and oxen could now and then speak, and give a sharp rebuke to such unmerciful men. The Hindoos are particularly kind to animals, because they believe in the transmigration of souls. A Hindoo supposes it probable, that the spirit of one of his relatives is in the very horse which he is riding—and that when he dies, his spirit may become the inmate of the like animal, and then the hand of retribution will treat him as he hath treated others. But it is very difficult to discover what is the creed of those men who can throw themselves into a violent rage with a dog, and swear horribly to a horse, and vent the madness of their hearts on some poor worn-out brute. Surely the tender mercies of the wicked are cruel!

Lastly, As there are so many errors into which men fall, and are destroyed, let us take care to build on a good foundation.

Not on our *official character*. Peter calls Balaam a Prophet, and Judas Iscariot was an Apostle.

Not on our *influence*. Princes solicited favours of Balaam, and offered much for his co-operation.

Not on our *good wishes*. Never was a better wish than Balaam's.

Not on our *works*. It would be thought a great work if we could prophesy, or cast out devils; but many who have done that, are now in hell.

Therefore, let all our dependance be on Christ. He is a sure refuge. He is the true foundation. He is the Lamb of God which taketh away the sins of the world, and whosoever trusteth in Him shall never be confounded.

Farewell,

St. Petersburgh.

R. K.

POETRY.

ON THE

DEATH OF DR. WAUGH,

Late Minister of the United Secession Church, Well-street, London.

I.

We saw a northern light among us shine,
A man of God, a friend of human kind,
A learned scholar, and a sound divine,
Whose gentle spirit sway'd his mighty mind.

II.

A true descendant of the ancient stock,
Who 'midst affliction urg'd their Master's cause,
Nor shrunk from persecution's rudest shock,
Nor yielded conscience to tyrannic laws.

III.

Strong in the Faith, and to his order true,
He priz'd the Kirk, nor scorn'd its Sections small;
His love no partizan distinctions knew—
His talents were the property of all.

IV.

He preach'd, but not like those who court
 applause,
 His sacred themes requir'd no sophist's
 art;
 Yet his grave words would make the sceptic
 pause,
 And his bland doctrine cheer the broken
 heart.

V.

Devoutly zealous, yet no chilling gloom
 Obscur'd the candour of his peaceful smile,
 Nor bigot wrath pronounc'd another's doom;
 But sweet his speech, as Aaron's fragrant
 oil.

VI.

He knew to sooth the mourner's lone distress,
 For he had often drunk of sorrow's cup;
 Yet having nothing, he could all possess,
 Or, having all things, calmly yield them up.

VII.

With feeble body, worn by age and pain,
 His ardent soul to noblest efforts led:
 'Tis past—the Mission band, bereav'd again,
 Bewail another active brother, dead.

VIII.

His course was finish'd like the setting sun,
 Fresh splendour pouring o'er the parting
 scene;
 His life of faith was heav'n on earth begun—
 His hopeful death was entering joys un-
 seen.

IX.

Yes, Waugh is gone—he rests above the
 skies,—
 Who now shall fill his sphere with equal
 grace?—
 That God who, when Elijah soar'd on high,
 Prepar'd Elisha to supply his place.
 Dec. 17. ALIQUIS.

REVIEW OF RELIGIOUS PUBLICATIONS.

EXPOSITORY LECTURES ON PAUL'S EPISTLES
 TO THE CORINTHIANS. By WILLIAM
 LOTHIAN, Minister of the Congregational
 Church, St Andrew's. 12s.

Waugh and Innes, Edinburgh; Nisbet, London. 1829.

THE two Epistles to the Corinthians constitute a most interesting and important part of the New Testament. They were, unquestionably, written by the Great Apostle of the Gentiles; they expound the leading articles of Christianity, exhibit their holy and happy tendencies, and afford us much information respecting the order and discipline of the primitive Church. In addition to these great topics, many others of considerable moment are introduced and discussed, which are not mentioned, or merely alluded to, in other parts of the Sacred Volume. We do not know, therefore, any portion of the Holy Scriptures more appropriate for public lecture from the pulpit, or critical exposition from the press. The Christian minister, however, who would produce a really valuable commentary on these two inspired letters, must be distinguished by much ability, much discrimination of mind, extensive general information, with a competent knowledge of the Greek tongue, and withal, an experimental and a deep acquaintance with the truth as it is in Jesus. After having examined the work before us with great care, we do not hesitate in affirming, that Mr. Lothian is not deficient in any one of these important qualifications. The volume does honour to the industry, the learning, the good sense, and the piety of its author. "The Lectures

were originally delivered (though in a more simple form) in the ordinary course of pastoral instruction;" and are intended to combine the advantages of the paraphrastic, the practical, and the critical modes of interpretation. Each Epistle is preceded by an Introductory Lecture, which furnishes a brief yet sufficiently copious history of the Corinthian Church, and an account of the causes which induced the Apostle Paul to address to that Church these invaluable Epistles. The work is divided into sections, which evidently correspond to the portions which were originally delivered from the pulpit. Each of these sections usually opens with some general remarks applicable to, or illustrative of, the subjects which follow; an explanation and improvement of every successive verse comes next; and then appropriate concluding reflections. Did not our limits forbid, we should wish to give copious extracts. We should particularly like to present our readers with the author's remarks on the reception given to the Gospel, on the spiritual gifts mentioned in the twelfth and fourteenth chapters of the Epistle, and on the resurrection. These most interesting topics are treated with great ability. The author's views of the peculiar doctrines of the Gospel are most clear and scriptural, and they have evidently produced in his own soul holy charity and virtue, with an intense desire to save and benefit the souls of his fellow-men. It appears almost superfluous to add, that his style of composition is clear, correct, and simple—never mean, and sometimes very elegant. We think it a defect in the arrange-

ment of the work, that it does not present us with the text. The chapters and verses are merely referred to by their numerical distinctions. The text has been omitted in "order to avoid repetition," and with the laudable desire of reducing the price of the volume. But this certainly renders the work inconvenient as a book of reference, and unnecessarily interrupts the reader. Nor are we by any means persuaded of the propriety or advantage of so frequently introducing the original Greek into the body of the page. Let us not be understood as implying that this has been done from ostentatious motives; the whole book exhibits the impress of a mind as humble and pious, as it is sagacious and well instructed: but we are decidedly of opinion, that the volume would be greatly improved in its appearance and commodiousness, if those portions of the exposition, which are strictly critical, were removed to the foot of the page, in the form of notes. We confidently hope that the work will speedily reach a second edition. Perhaps the author may then see fit to consider these hints, which we drop with all kindness. In the mean time, we commend his labours to the blessing of Almighty God, and to the attention of the Christian Church.

THE CHRISTIAN RIPE FOR ETERNITY; a Sermon, preached in Well-street Chapel, Oxford-street, London, on Sabbath, December 23, 1827, occasioned by the death of the Rev. Alexander Waugh, D.D., comprising some Account of his Life, Character, and Dying Exercise; with an Appendix of Extracts from his Diary, &c. By the REV. WILLIAM BROADFOOT, Minister of Oxendon Chapel. To which is added, the Address at the Grave, by the REV. ROBERT WINTER, D.D., of New-court Chapel, Carey-street. Published at the request of the Session and Congregation. 2s.

Hamilton, Adams, and Co.

As the senior member of the Secession Presbytery in London, and as the intimate friend of the late Dr. Waugh, Mr. Broadfoot was, in every respect, the proper person to preach his funeral sermon. His selection of a text is happy (Job v. 26), and his delineations of character are equally just and striking. Between our Memoir, and some parts of Mr. B.'s discourse, our readers will perceive a remarkable co-incidence, and yet we can assure them that the respective writers had no communication whatever with each other. This will only serve to prove the strength of a character which left its own impression so distinctly upon different minds.

The theology of the discourse before us is of the good old Northern school, full of strong sense and evangelical pathos. Our readers will find much to interest them in

the sketch of the life, labours, and death of the venerable Dr. Waugh, which succeeds to the Sermon. Some of his most affecting sayings are introduced; and, in an appendix, there are some very beautiful extracts from his diary, which indicate alike the ardour of his piety, and the exquisite refinement of his social and domestic affections. We should make large extracts from the Discourse before us, were we not convinced that its circulation will be very wide; it cannot, indeed, be too wide.

Our readers will peruse the following extracts from the Diary of the deceased, with the utmost pleasure.

"January 1, 1793.—Blessed be God, who is the health of my constitution, and the length of my days, for preserving me till the beginning of another year. My family, all in good health, and our prospect in life serene. Several of my dear flock have been summoned away to the eternal world, who bade much fairer to enjoy more days than I did. Let the life, hitherto spared in the long-suffering of God, be devoted to his honour, and spent in his service! Father of mercies! I am thine. Thou hast redeemed my life from sickness, and my soul from sin. Thou art lengthening out the love of relationship, the kindness of friendship, and all the joys which the ministry of thy Son bestows on my heart. Quicken my diligence in thy service. Make me faithful to the souls of thy people, who are the purchase of thy Son's blood, and the care of thy providence. Bless them all with increasing measures of personal and family religion. Unite our hearts and hands in every good and pious work. May my dear wife and children continue to enjoy health and peace. Let thy fear be implanted in their tender minds. Preserve them from sin and bad company. Preserve them from the dangers to which they are exposed in the diseases which lie thick in the early stages of life. Form them for thyself, that they may show forth thy praise. Abundantly bless us all through this year. Make us to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

"Long hath the good Providence of my heavenly Father vouchsafed to the family health and comfortable estate. For the space of more than six years, have the mother and the children been well, notwithstanding the unhealthy nature of the place, and the daily danger of bringing disease into the family, to which my profession exposes me. But the storm, at length, begins to gather; and our feeble minds shrink at the prospect of the blast; the disorder which affects our dear child, is of the most alarming nature. There is little ground to hope that her constitution will overcome the malignity of the distemper. But thou, my Father in heaven, hast done it, and I desire

to bow down before thy will. What am I, that I should speak again to God? It is well! Oh, for a more resigned and composed spirit! Thou art just when thou thus judgest, and clear of all blame when thou thus speakest bitter things to us. We have sinned, and what shall we say against thee? Oh! alleviate the pressure of the disorder. Strengthen the mother to bear up under her trial. Make the means used successful for the end desired; and, O! disappoint our fears. Preserve them all on the mighty waters, and carry them in safety to the desired haven. May good accounts be received from them, and my oppressed heart relieved. Thou art my God, and I lean on thee. In mercy for our hardships and fears thou broughtest comfort. Thou hast never yet deserted me, and my hope is in thee. May I be kept in the path of duty in their absence. May the holy purposes in the divine mind in this dispensation be fully gained in my heart. From this world may I be weaned as a portion, and my soul return to thee as her resting-place. May I be enabled to bring up my children in the fear of God; and my dear wife be helped to take her part willingly and faithfully in the important duty. We both look up to thee as our Father and Friend. We have few to look to on earth; though many, many more than we deserve. But thou art our divine, abiding, and sufficient Friend; we would not wander from thee. This were to wander far from our happiness, our honour, and our privilege. May this blast bring in our straying affections and confidence to the covert of thy power, and the well-spring of thy love. Near to thee may we ever walk; on thy arm may we ever lean. With thy countenance may we be cheered and comforted through all our journey.

"October 25.—Reflections on the safe arrival of Mrs. Waugh and the children, yesterday, from Berwick, with me.

"Blessed be the Lord God, who hath not turned away our prayer from him, nor his face from us. Under the means prescribed, he hath graciously put a check on the child's disorder; confirmed her general health, and encouraged us to hope that she may yet outgrow the distemper. He, whom wind and seas obey, hath vouchsafed to us a pleasant passage, and brought us all in perfect safety to our peaceful home. May Jehovah, the *Healer*, mercifully heal our spiritual maladies; our unbelief, our pride, worldly-mindedness, our indifference about the concerns of the soul; and restore our nature to its primitive soundness and beauty. O that our dear children may live before Him, and we be enabled to educate them in His fear. Many are the dangers that surround us in this ensnaring and wicked place. May the Lord, who preserved Lot in Sodom, preserve their young minds pure and unsul-

lied in the midst of abounding iniquity and bad example. May our vows at their baptism be felt in their obligation on our souls; and it be our daily care to pay them. Strengthen us, O Father, with all might in the inner man to do thy will, for thou art our God."

Dr. Winter's address at the grave, which forms part of the pamphlet before us, bespeaks the great respect which its author cherishes towards the memory of the deceased. As a funeral oration, it is eloquent and pathetic—alike creditable to the talents and feeling of the venerable author.

DISCOURSES ON THE BLASPHEMY AGAINST THE HOLY SPIRIT, DIVINE INFLUENCE, AND ITS CONNEXION WITH INSTITUTED MEANS. *With Notes and Illustrations.* By WILLIAM ORME. 12mo. pp. 275. 5s.

B. J. Holdsworth.

MR. ORME'S diligence is very greatly to be commended. This is the fourth volume produced by him within less than twelve months; and it is, beyond all question, the most valuable production of the four. The subject is confessedly difficult; but under Mr. Orme's treatment it is greatly simplified. To suppose that all obscurity is for ever removed, is more than could be reasonably anticipated. In treating of such a mysterious subject, it is a great deal to have done somewhat towards its elucidation. We greatly like Mr. O.'s views of truth; they are alike clear and energetic. The Notes at the close of this volume, which occupy considerably more than a hundred pages, and which are selected from the most critical works of the best philologists and divines, will be found very valuable.

We have seen no Treatise on the sin against the Holy Ghost, or on the subject of Divine Influence in general, that we think equal to these Discourses.

THE WIDOWED MISSIONARY'S JOURNAL: containing some Account of Madagascar; and also a Narrative of the Missionary Career of the Rev. J. Jeffreys, who died on a Passage from Madagascar to the Isle of France, July 4, 1825, aged 31 Years. By KETURAH JEFFREYS. 12mo. pp. 216.

Westley and Davis, London.

HAD the volume before us no internal recommendations, the circumstance of its being written in aid of a faithful Missionary's Widow and her four orphan children, would be motive sufficient, with any benevolent mind, to induce its immediate purchase: and we do most sincerely hope that this motive will be generally and tenderly felt

and that all the friends of Missions in this country, of every denomination, will come forward cheerfully, in this easy and delicate way, to promote the comfort of the widow and fatherless.

At the same time, we can assure our readers, that the perusal of the work itself will abundantly repay them. It contains much interesting Missionary intelligence, and many very important remarks on the present state of Madagascar and the prospects of its interesting population. We are glad to see in the volume an excellent preface by the Rev J. Fletcher, who well knew the deceased, and who greatly respects his bereaved widow.

A DISCOURSE ON JUSTIFICATION BY FAITH; *preached in the Course of Sermons on the Points in Controversy between the Romish and Protestant Churches, at Tavistock Chapel, Drury-lane, on Tuesday, December 11, 1827.* By the Rev. T. BICKERSTETH, Morning Preacher at Wheler Chapel, Spital-square. 1s. 6d.

L. B. Seeley and Sons.

We expect much good to accrue to the public from the establishment of the course of Lectures to which the present discourse belongs. The subjects selected for discussion are of vital importance, and the preachers, whose names appear on the printed list, are in a high degree respectable. We thank Mr. Bickersteth for a very enlightened review of the doctrine of justification, and for the very clear and convincing manner in which he has shown the essential error of the Romish Church on this momentous topic,—a topic which the great German Reformer was wont to pronounce “the article of a standing or falling Church.” We cordially recommend this Discourse as a compendium of sound learning, and scriptural instruction on the subject of justification by faith, without the deeds of the law.

MEMOIRS OF THE LIFE, WRITINGS, AND OPINIONS OF THE REV. SAMUEL PARR, LL.D.; *with Biographical Notices of many of his Friends and Pupils.* By the Rev. WILLIAM FIELD. In 2 volumes. Vol I. 8vo. pp. 450.

H. Colburn. 1823.

DR. PARR was a great scholar, a man of powerful and refined intellect, and a clergyman of the National Church, greatly noted for the freedom of his religious and political opinions. His urbane manners, and the extent and diversity of his mental acquirements, rendered him an object of great interest to the literati of his own day; while

the imperishable monuments of his genius and industry will carry down his name to posterity with the Middletons, the Parsons, and the Sir William Jones's, of our highly favoured country. Mr. Field has furnished an interesting book; and, indeed, with such materials before him, he could scarcely have failed. We should have been glad to find, in Dr. Parr, more of the active faithful pastor, had there been less of politics, philosophy, and classical research. We hope, too, that Dr. Parr had not quite so much sympathy with Mr. Field's religious connexions,—with Dr. Priestly, and Mr. Belsham, and men of their school,—as the work before us would lead us to imagine. Of one thing we are certain,—that if Dr. Parr cared as little for fixed theological sentiments as Mr. F. would more than insinuate, he was a most unfit minister of the National Establishment of this country, which requires subscription of the Thirty-ninth Articles, *ex unimo*, from all her ministers.

The book, however, is most entertaining; especially as it exhibits the opinions of a profoundly learned and amiable individual, upon almost all the public men and measures of his own day. No man of literary taste can peruse this volume without feeling the deepest possible interest.

PASTORAL CLAIMS STATED; *a Sermon, addressed to the Church assembling in Livery-street, Birmingham, at the Settlement of the Rev. J. Mather.* By J. A. JAMES. 3d.

Westley and Co.

THIS discourse is founded on 1 Thes. v, 12, 13. The claims of ministers are clearly and fully stated, and a just but candid notice is taken of those defects which too frequently impede the usefulness and diminish the comfort of faithful pastors. The subject is certainly of a very delicate nature, and Mr. James has treated it with great delicacy. We think the Sermon calculated to do much good, and rejoice that the author's friends urged him to print it, and in so very cheap a form. The deacons of Dissenting churches would do well to distribute a number of them in their respective circles.

TEKEL; or the Righteous Sentence. *A Discourse, in Two Parts, delivered at Keppel-street Chapel, on Lord's Day Mornings, September 16 and 23, 1827.* By G. PRITCHARD.

Wightman and Co.

THERE are throughout these discourses marks of strong sense, and of great spiritual skill in dealing with the consciences of

men. The text (Dan. v. 27) is one which has often been the subject of animated appeal, both from the pulpit and the press but we can assure our readers, that Mr. P. has not followed slavishly any of his predecessors. There is a character of originality belonging to his composition, which, united to correct taste and pure theological sentiments, gives great interest to it. These discourses cannot be too widely circulated in this day of flimsy profession.

THEOLOGICAL ESSAYS ON SELECT FACTS, CHARACTERS, AND DOCTRINES, OF THE HOLY SCRIPTURES. Second Edition, with Three additional Essays. By ISAAC MANN, A. M., 12mo. 4s. pp. 272.

Palmer, Paternoster-row.

We are glad to find that a second edition has so soon been required of this most useful series of Theological Essays. It would be difficult to speak too highly of the good sense and piety which pervade them. The author is a strong and original thinker; and, at the same time, never fails to treat a subject with becoming plainness and perspicuity. The volume is fitted for usefulness amongst all circles.

A PRACTICAL SKETCH OF THE CHARACTER OF DAVID, THE MONARCH OF ISRAEL; founded on 2 Samuel xv. 30, addressed to Youth. By ROBERT NEWSTEAD. 18mo. 1s.

B. J. Holdsworth.

MR. NEWSTEAD knows well how to find his way to the understandings of children, because he always adopts suitable methods to captivate their hearts and to enlist their feelings. He must have been, on this account, an invaluable Missionary.

The sketch of David's character is well executed. The exhibition of filial piety is the aim of the author, in which he has admirably succeeded.

HYMNS FOR INFANT SCHOOLS, partly original, and partly selected from "Hymns for Infant Minds," and "Original Hymns for Sunday-schools," by Ann and Jane Taylor. By MRS. GILBERT, (late Ann Taylor), Author of "Original Anniversary Hymns," &c. 4d. or 3s. 6d. per dozen.

B. J. Holdsworth.

THIS unpretending little volume should certainly find a place in every infant School throughout the kingdom. It is well adapted for its proposed object, and cannot fail to instruct, while it pleases the infant mind.

THE CHILD'S COMMENTATOR ON THE HOLY SCRIPTURES, made plain and familiar, to meet the Infant Capacity, &c. By INGRAM COEBIN, A.M. No. 1. Price 2d.

Westley and Davis.

WE had thought that novelty in books for children was almost at an end; but here we have another attempt, perfectly original, to instil instruction into the young mind, and to promote a knowledge of the Scriptures. When we first saw this little book, we were pleased with the idea, but were naturally anxious to see the execution. Nothing is so difficult as to write well for children: to be simple, without being childish, and to be interesting and instructive, without soaring above the understanding of the young; and, above all, to comment on Scripture, in a manner attractive to the juvenile capacity. The author has, however, so far as we are capable of judging from his first number, succeeded in his design. The plan is judicious—the execution easy. Wood-cuts, illustrative of Scripture history, are interspersed; and we have no doubt that the *Child's Commentator* will become a very popular work. Its price renders it attainable by most persons, and we trust our Christian friends will introduce it into their families.

WORKS RECENTLY PUBLISHED.

1. *An Estimate of the Human Mind:* being a Philosophical Inquiry into the legitimate Application and Extent of its leading Faculties, as connected with the Principles and Obligations of the Christian Religion. By the Rev. J. DAVIES, of Queen's College, Cambridge. In two volumes 8vo. 12s. dedicated to the Lord Bishop of Salisbury.

2. *Elements of Prophetic Interpretation; or, Easy Lessons Introductory to the Study of Prophecy; with a Symbolical Dictionary founded on Scripture.* 12mo. pp. 50.

3. *An Essay on Infant Cultivation:* with a Compendium of the Analytical Method of Instruction adopted at Spitalfields Infant's School; with general Observations on the System of Infant Tuition, &c. By J. R. BROWN, Master. 1s. 4d.

4. *An Historical View of the Revolutions of Portugal, since the Close of the Peninsular War; exhibiting a full Account of the Events which have led to the present State of that Country.* 12s. 8vo.

5. *Considerations on Lots:* in which is considered the Unlawfulness of Games of Chance. Originally published in America: with Introductory Remarks and Appendix. By WILLIAM SYMINGTON. 18mo.

6. *The Child's Commentator on the Holy Scriptures, made plain and familiar to meet the Infant Capacity, and illustrating many Portions, in a manner interesting and instructive.* By INGRAM COEBIN, A.M. No. 1. 2d.

7. *Early Death Lamented and Improved:* an Address to the Young, occasioned by the Death of Miss Wakefield, delivered in St. Andrew's Chapel, North Shields, on Sunday Evening, December 23, 1827. By H. STOWELL.

8. *The Charge addressed to the Rev. John Barling, at his Ordination over the Independent Church at*

sembling in the Square Chapel, Halifax. By RICHARD WINTER HAMILTON.

9. *A View of the New Covenant*: taken expressly from the Sacred Records. By JOSEPH GIBB, Minister of the Gospel, Banff. 12mo. 6s.

10. *The English Gentleman's Library Manual*: or, a Guide to the Formation of a Library of Select Literature; accompanied with Original Notices, Biographical and Critical, of Authors and Books.

11. *The Gate to the Hebrew, Arabic, and Syriac*, unlocked by a New and Easy Method of acquiring the Accidence. By the Author of the "Guide to the French, Italian, and Spanish, unlocked," 6s. 6d. 8vo.

12. *Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M.D. F.R.S., &c. &c.*, with numerous illustrative Selections from his Unpublished Papers. By OLINTHUS GREGORY, LL.D., &c. &c.

WORKS PREPARING FOR PUBLICATION.

1. The Second Part of Mr. Morison's Exposition of the Psalms is unavoidably delayed till the First of March.

2. Shortly will be published, a Second Edition of

Sermons adapted for Family Reading. By the Rev. J. E. Jones, of Edmund Hall.

3. In the Press, and nearly ready for Publication, in 1 vol. 8vo., A Practical and Pathological Inquiry into the Sources and Effects of Derangement of the Digestive Organs; embracing some Affections of the Mind as well as Diseases of the Body. By Wm. Cooke, Member of the Royal College of Surgeons, and Secretary to the Hunterian Society, &c. &c.

4. The Divine Glory manifested in the Moral Creation. By the Rev. E. Moase.

5. The Rev. G. Payne's New Work, entitled "Elements of Moral Science," &c. which we announced some months since, will speedily make its appearance.

6. During the Month of February will be published, price, in extra boards, 10s. 6d. the First Volume of "The Works of the English and Scottish Reformers." Edited by the Rev. Thomas Russell, A.M. Fifty Copies will be printed on a royal paper, price 1*l.* 1s.

7. A Second Edition of "Sermons on various Subjects," by the late Rev. John Hyatt. Edited by his Son, Charles Hyatt. With a Memoir of the Author, by the Rev. John Morison, Minister of Trevor Chapel, Brompton. This Second Edition will also contain a Portrait of the Author. Price 10s. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

CORPORATION AND TEST ACTS.

"Vehementer me agere fateor, iracundè nego."—CICERO.

MR. EDITOR;

To an enlightened mind, it must be gratifying to witness the unabated zeal, the resolute firmness, and the persevering co-operation of the numerous friends to religious liberty; as displayed in their continued efforts to obtain the repeal of the intolerant provisions of the Corporation and Test Acts. Undeterred by calumny, and encouraged by propitious circumstances, they advance with a firm step, anxiously wishful of accelerating, by every constitutional means, the universal sway of religious freedom. Slander, like rank mildew, may direct against them its defaming breath; but their names, already immortal, shall, in emblazoned character, be enrolled in the records of future ages, and the finger of truth shall point them to posterity, as the only supporters of the empire of principle, and the real benefactors of the human race. Complete success, in spite of all opposition, must eventually crown their efforts; nor can the dark machinations of spiritual tyranny ever prevent the final triumph of their heaven-born principles. Their well-directed batteries already play with irresistible force on the few remaining citadels of bigotry; these, even now, totter to their very foundations, and the victorious standards of liberty are about being erected on the mighty ruins of their fall. The

fiend of persecution, though still stalking abroad, turns pale. It is found to be "the accursed thing" that has long disturbed the happiness of the world. The die of heaven is cast. It is marked for vengeance. Its irrevocable doom is fixed. The heavenly hosts have witnessed the sealing of the decree. Let then all the nations of the earth arise, and prepare themselves—for it is to be sacrificed as a Holocaust to the manes of the noble army of martyrs, and its scattered dust is to be carried by Lethæan streams into eternal oblivion.

As "men should be as free to think, as they are free to breathe," the Test and Corporation Acts must be considered as grievously oppressive. They tend to fan the latent flame of persecuting fury in the bosoms of high-minded bigots, by, in effect, sanctioning their impious pretensions to infallibility. They tend to fetter the consciences of mortals, by an unnecessary infringement of their rights as men, and an unjust violation of their feelings as Christians. By encouraging insincerity, they become a source of weakness in the state; for while they withhold from men of talent and principle, the free exercise of the rights, and the full enjoyment of the honours, of citizenship, they deprive Government of their faithful and efficient services, and at the same time throw open the doors of trust and emolument to unprincipled infidels; thereby unnecessarily endangering the constitution, and unjustly fixing a stigma of reproach upon the character of a large and rapidly increasing portion of his Majesty's most loyal subjects, who have been uniformly

distinguished for their readiness to support the dignity of the crown, and whose patriotic principles constitute the firmest stability of the throne.

Their impolicy, however, as a national reproach, becomes absolutely insignificant, when viewed in connexion with their awful tendency to profane our holy religion, by a direct violation of the decrees of Him who is higher than the highest. They chain law-endowed ministers of the English Church, under a most cruel yoke, and, in effect, bind them to crucify afresh the Lord of Glory, putting him to open shame, by causing them to put on their official robes to administer the holy sacrament to answer secular purposes! They introduce "the abomination that maketh desolate" into the very Sanctuary of the tabernacles of the Most High, and, in effect, invite infidels to eat and drink damnation to themselves, thereby adding to their tremendous responsibility the awful guilt of the body and blood of the Lord! In fine, they necessitate the Ministers of the National Church to degrade their high and important office—to provoke the wrath of the Great Head of the Church—to sear the consciences of infidel scorners—to wound the feelings of conscientious Christians—to pollute the consecrated vessels of the sanctuary—and to profane the holy elements of a Gospel ordinance.

"The New Testament," as the late Dr. Bogue remarks, "instructs us that our blessed Saviour, when he instituted the Sacrament, said to his disciples, 'Do this in remembrance of me;' and when we approach the Lord's Table, it should be to remember his death, to express our faith to him as our Saviour, with gratitude to acknowledge our obligations to him, and to declare our purposes of obedience to his commands. Its design is entirely of a religious nature. The objects to which it directs our minds are wholly spiritual,—the pardon of sin, the hope of divine favour, and the expectation of future blessedness. The disposition of mind it requires, is composed of penitence and devotion. The world is removed by it entirely out of view. Such is the doctrine of the New Testament. Compare with this the design and use of the Lord's Supper, as it forms a part of the Corporation and Test Acts, and the difference is so great that it must shock every person whom custom has not familiarized to the idea. It is to qualify a man for gauging beer-barrels and soap-boilers; for giving orders to tell notes at the Bank, and sell tea at the India House; for wearing a cutlass, and carrying a spon-toon or pair of colours; in a word, for holding any civil or military office of honour, or trust, or profit, under the Government of Great Britain."

Thousands of the most enlightened patriots within the pale of the Establishment,

can still realize the feelings of the immortal Cowper, whose pious heart bled for his country, when he penned the following lines:—

"Hast thou, by statute, shoved from its design,
The Saviour's feast, his own blessed bread
and wine,
And made the symbols of atoning grace
An office key, a picklock to a place;
That infidels may prove their title good,
By an oath dipp'd in sacramental blood?
A blot, that will be still a blot, in spite
Of all that grave apologists may write:
And though a Bishop toil to cleanse the
stain,
He wipes and scours the silver cup in vain."

We are, therefore, imperatively called upon as men, as Britons, and as Christians, to persevere in our application to Parliament for the removal of the enormous grievances resulting from the impolitic provisions of the Corporation and Test Acts.

S. R.

Llanbrynmair, Jan. 5, 1828.

SERMON TO INFIDELS.

It is with feelings of heartfelt pleasure, that we inform the youth of the Metropolis, especially such of them as may have been tainted with sceptical sentiments, that on the evening of Lord's-day, the 10th of February, a Discourse will be addressed to infidels, at Trevor Chapel, Brompton, by Mr. Thomas Wood, A.B., whose usefulness as a preacher of the Gospel has been blighted, for more than two years, in consequence of his mind having been assailed with perplexing doubts respecting the divine origin of Christianity.

THE REV. H. TOWNLEY.

We are truly glad to learn that this highly respected minister of Jesus Christ has accepted a call to the pastoral office at White-row Chapel, Spitalfields; and that he commenced his labours on the first Sabbath in January. The morning service, we understand, begins at half-past ten, and the evening, at half-past six.

PROVINCIAL.

CHAPELS OPENED.

July 11, 1827. A new Independent Chapel was opened at Atherstone, Warwickshire. The Rev. Messrs. East and James, of Birmingham, delivered suitable discourses on the occasion; and the Rev. Messrs. Jones, Jerard, Sibree, Stollery (of London), and Salt, conducted the devotional services. Collections, at the opening, and on the following Lord's Day, 65*l*.

July 16. A small Independent place of worship was opened at Itchington, War-

wickshire. The preachers on the occasion were the Rev. Messrs. Percy, of Warwick; Harry, of Banbury; and Sibree, of Coventry. The sum collected, including 10*l*. 10*s*. from Thomas Thompson, Esq., of London, was 26*l*. 18*s*.

September 5. A neat and commodious chapel was opened for divine worship, on which occasion the Rev. Messrs. East and James, of Birmingham, preached most suitable discourses. Prayers were offered up by the Rev. Messrs. Miller, Salt, Parker, Richards, and T. B. Barker, the minister of the place. The collections, on the day of opening, and on the following Lord's Day, amounted to 34*l*. 10*s*. The population of Tamworth and its immediate vicinity, amount to 7000, a considerable proportion of whom attend no place of worship. Great credit is due to the Independent ministers in the neighbourhood, who, by a most indefatigable effort, have introduced the Gospel to this most neglected place. Sir Robert Peel, much to his honour, gave every facility to the undertaking, by offering, and afterwards conveying, to respectable Trustees, the land on which the chapel is built.

ORDINATIONS.

July 25, 1827. The Rev. Wm. Mitchell was ordained at Cowie, Yorkshire, over the united congregations at Cowie and Pollington. The service commenced with reading and prayer, by Rev. Mr. Watkinson, of Selby; introductory discourse, Mr. Earle; ordination prayer and charge, Dr. Cope; sermon, Mr. Sykes; conclusion, Mr. Rawson, of Pontefract. In the evening, Mr. Rawson preached. A sermon was preached on the evening preceding, at Pollington, by Dr. Cope.

August 28. The Rev. Mr. Bean was ordained over the Independent Church at Whitchurch, Hants; when the Rev. T. Welsh, of Newbury, read the Scriptures and prayed; Rev. J. Jefferson, of Andover, delivered the introductory discourse and asked the questions; Rev. T. Adkins, of Southampton, offered the ordination prayer; Rev. J. C. Good, of Salisbury, gave the charge to the minister; Rev. J. Reynolds, of Romsey, preached to the people; and Rev. P. Davies, of Whitchurch, concluded with prayer. Mr. Adkins preached in the evening, and Mr. Good the preceding evening.

August 30. The Rev. D. W. Jenkyn, late of Hackney Academy, was ordained over the Independent Church at Oakham, Rutlandshire. The Rev. J. Rouse (Baptist), of Oakham, commenced the service by reading and prayer; the Rev. G. Wright, of Stamford, delivered the introductory discourse and asked the usual questions; the Rev. W. Scott, of Rowell, (in the absence

of the Rev. Mr. Pickering, of Brigstock), offered up the ordination prayer, and also gave the charge to the minister; the Rev. J. Green, of Uppingham, addressed the people; the Rev. T. Chappel, of Great Easton, concluded with prayer.

September 26. The Rev. Edward Leighton, of Rotherham College, was ordained over the congregational church, Wigton, Cumberland; on which occasion, the Rev. S. Peel, of Workington, read the scriptures and prayed; the Rev. T. Woodrow, of Carlisle, delivered the introductory discourse; the Rev. Joseph Mather, of Cockermouth, proposed the questions, which were answered by the Rev. E. Leighton; the Rev. John Walton, of Blennerhasset, Mr. Leighton's predecessor, offered the ordination prayer; the Rev. Dr. Raffles delivered the charge; the Rev. Archibald Jack, of Whitehaven, addressed the church; and the Rev. G. Nettle-ship, of Penrith, read the hymns and prayed. In the evening, Dr. Raffles preached to the people. The entire service was accompanied with a very deep and solemn impression of the divine presence.

AIRDALE COLLEGE.

The Anniversary of this Institution occupied the 19th and 20th of June. On the former day, the Students passed their annual examination with a degree of facility, which gave satisfactory evidence of their delightful application to the studies in which they had been previously engaged.

In Latin, they read passages in Cicero's Oration against Catiline; and for Murena, and in support of the Manilian Law; Virgil's *Æneid*, Lib. ii. 268—335, and Lib. vi. 637—703; Persius, Sat. v. 30—97; Horace's 3d Ode of the 3d Book; and Livy's description of the battle of Cannæ. In Greek, one of Lucian's Dialogues, parts of Xenophon's *Cyropædia*, and Homer's *Iliad*, Lib. vi. 420—497.

In Hebrew, Gen. chap. xxviii.; 1 Sam. chap. xiv.; Isa. chap. lxx.

In Chaldee, Dan. chap. iii. In Syriac, Rev. chap. iv.

On the following day, there was a greater number of Subscribers present than had attended at any preceding general Meeting. Mr. Jackson, of Greenhamerton, prayed: the senior students read three Essays:—Mr. Newell, on the Condescension of Christ; Mr. Wright, on the Progress of the Gospel; and Mr. Barker, on the Necessity of Divine Revelation: and Mr. Scott followed, with an address to the candidates for the Christian ministry. J. Holland, Esq.; was then requested to preside, the Report was read, various resolutions moved, and interesting speeches made; the whole highly gratifying to those who came to witness the progress of an important Institution,

and to give it their countenance and support.

This Seminary continues to be favoured with the smiles of Heaven. Three Students have been lately admitted, which make its present number nineteen.

ASSOCIATION.

On Wednesday, the 30th of October, the Meeting of the North Devon Association of Independent Ministers and Churches was held at Barnstaple. Mr. Barker, of Bideford, preached in the morning; in the evening, a Public Meeting for business was held, when Admiral Pearson presided, and the following ministers addressed the Meeting: Messrs. Crow, of Sidmouth; Poole, of Bow; Besley, of Ilfracombe; Gribble, of Tavistock; Kent, of Barnstaple; Bennet, of Combmartin; Corbishley, of Appledore; Trevor, of South Molton; Sharp, of Chumleigh. The principal object of this Association is that of extending the means of Evangelical instruction to the destitute villages in the north of Devon. The next Meeting is intended to be held at Bideford, on the Wednesday before the full moon in April. Messrs. Kent and Besley, to preach.

FOREIGN.

WEST INDIES.

THE STATE OF THE SLAVE COLONIES.

On the 16th of May, 1823, resolutions were adopted in the House of Commons, and were subsequently agreed to by the House of Lords, for the gradual amelioration of the state of slavery; in pursuance of which resolutions, His Majesty's Ministers declared it to be their intention to introduce into the different slave colonies the following reforms—viz. I. To provide the means of education and religious instruction to the slaves. II. To put an end to Sunday Markets. III. To make Sunday, instead of being to the slaves a day of labour in their provision grounds, a day of rest and religious observance. IV. To allow the slaves equivalent time, in lieu of Sunday, for cultivating their provision grounds, and for marketing. V. To admit the testimony of slaves, under certain restrictions, in civil and criminal cases. VI. To legalize marriage among the slaves, and to protect their conjugal rights. VII. To prevent the separation of families by sale. VIII. To prevent the sale of slaves detached from the plantation to which they belong. IX. To protect the slaves, by law, in acquiring, possessing, and transmitting property. X. To establish Savings Banks for the safeguard of their property. XI. To abolish all

taxes on manumission. XII. To grant to the slaves a right of redeeming themselves, or any of their family, at a fair appraisement. XIII. To limit the power of arbitrary punishment possessed by the master and his agents, and to restrain its abuse. XIV. To provide that a regular record should be kept, and a regular return made of all arbitrary punishments by the master or his agents. XV. To abolish entirely the practice of flogging females. XVI. To abolish entirely the use of the driving whip in the field, as a stimulus to labour. XVII. To appoint Protectors of the slaves in every colony. XVIII. To provide that, in future, no person being a proprietor of slaves, or interested in slave property, should be appointed by the Crown to the offices of Protector of Slaves, Governor, Judge, Fiscal, Attorney General, Bishop, Clergyman, or salaried teacher, and generally to any function connected with the administration of the slave laws. XIX. To provide that, in questions involving the slavery or freedom of individuals, the presumption of law shall be in favour of freedom. XX. To purify the administration of justice.

In many of the colonies it is a known fact, that not a single one of the above resolutions has been adopted; in some of them, such as Trinidad, Berbice, Cape of Good Hope, Demerara, &c., they have been partially and evasively adopted: in none of the colonies, have the entire instructions of Government been acted upon.—*See the last Number of the "Anti-Slavery Reporter."*

CEYLON.

WESLEYAN MISSIONARY SOCIETY.

Mr. M'Kenny, in a letter, dated Calcutta, April 21, 1827, furnishes a most remarkable account of the conversion of a learned Buddhist priest, who has publicly renounced heathenism, in all its forms, and embraced the Christian faith. He had been fifteen years a priest, and furnished a very intelligent account of the steps which led him to renounce his idolatries. In the presence of a large congregation he thus spake:—"I lay aside my robes, and, as an humble learner of the right way, take my place among you; and the prayer of my heart to the God omnipotent is, that, as I rejoice in embracing this faith, all other heathens also may be brought to this knowledge through this Saviour."

JAMAICA.

A letter from Mr. Langslow, dated Morant Bay, September 24, 1827, announces the death of a very active useful Missionary, Mr. Parkin. He had only a few weeks before furnished an interesting account of

the death of another of his missionary brethren, Mr. Ratcliff, whose funeral sermon he preached with great difficulty on Sunday evening, September 9, and expired on the 15th of the same month. His end was truly peaceful.

AMERICA.

AMERICAN BOARD OF MISSIONS. PALESTINE.

FROM the October Number of the Missionary Herald, we learn that the American Missionaries in Syria have been strongly opposed in the distribution of the Scriptures. The opposition, with only three exceptions, has been realized from the Ecclesiastics of the Romish Church. The three exceptions are as follow:—The order of the Greek Patriarch at Damascus against receiving the books of the Missionaries, or attending their schools; the arrest and imprisonment of Messrs. Fisk and Bird, by the Turkish authorities at Jerusalem; and the firman of the Ottoman Porte.

The Roman Catholic efforts against the spread of the Gospel have assumed a variety of forms; but the one of most importance has been that of public proclamations from the Patriarchs of the several communities, forbidding the people to receive the Scriptures from the "Bible-Men," or to have any agency in circulating them, upon pain of excommunication. Two such documents, translated from the original Arabic, have been sent home by the American Missions: one issued in March, 1825, by the Syrian Roman Catholic Patriarch; and the other from the Maronite Patriarch, of a somewhat earlier date. The latter is a very curious document, and a real proof that Roman Catholics are not changed in a single particular. Speaking of all Missionary and Bible Societies as the works of Satan, the Maronite Patriarch thus expresses himself:—"And now (may God confound him!) he has instigated in these days, some persons of the English nation, called Bible-Men, who arrived in this country not long since, and have come to the village of Antoor, under the character of Missionaries of their corrupt faith, covered with sheep's clothing, but, within, are ravening wolves," &c. The Missionaries have written, in Arabic, a most able reply to the Maronite Patriarch, by which the eyes of numbers have been opened, and a spirit of general inquiry has been awakened. "We think," says Mr. Bird, "the people generally are in opposition, in sentiment at least, to the prohibition of the Patriarch, which forbids their receiving the Scriptures. They cannot see why truth should not remain truth, although coming from heretics."

May we not hope that Rome, in this

instance, as in many other instances in the day in which we live, has tempted a warfare that must end in her own certain discomfiture?

SANDWICH ISLANDS.

The above Board have come to the laudable resolution of greatly strengthening their Mission in these Islands. With this view, in November last a vessel sailed from Boston with additional fellow-labourers, and with stores and comforts of various descriptions.

FRANCE.

INTERESTING INTELLIGENCE FROM PARIS.

Extract of a Letter on the Death of Mademoiselle Cuvier, daughter of Baron Cuvier.

DEAR SIR, *Paris, January 11, 1828.*

I SEND you, as I promised, some account of the character and death of Sophia Laure Clementine Cuvier, daughter of the celebrated Baron Cuvier, who was taken from us last September. We had hoped much, from her piety, talents, and zeal; but she was prepared for higher enjoyments and more perfect services than those with which had associated her; and though removed from the sphere in which she promised to be so useful, at the early age of twenty-two, her departure has left an impression as profound and as salutary as might have been produced by many years of active and successful exertion. The frame of Clementine was never robust, in her childhood her health was delicate; but her mind displayed a precocious vigour: when very young, she preferred study to play, and always evinced a desire for improvement, which triumphed over all that is repulsive in serious occupations to the ardour and gaiety of youth. When only thirteen years of age, she accompanied her father to England; and an accidental circumstance revealed the habits of her mind, and the disposition of her heart, at that early age. She lost a book of prayers, which she was accustomed to use: it was found by a friend, who assisted her father in the education of his daughter—all the prayers were written by her own hand, and all had been composed by herself.

As she advanced in years, her amiable and excellent qualities developed rapidly and progressively;—she became the delight, and even the instructress, of the aged of her rank, and a model for the young;—she took her place in all the religious institutions which had been formed in the last few years, in this city, and manifested not merely a benevolent interest in their success, but a Christian and spiritual attachment to the sacred cause they were intended to ad-

vance. During several years preceding her more decided profession of faith in the doctrines of the Gospel, it was easy to discover, on public occasions, by the fixedness of her intelligent countenance, the attitude of her fine form, and the suffusion of her beautiful eyes, that her whole heart was occupied and engaged with the truths and facts, to which she listened with breathless eagerness. Clementine was a member of a committee of twelve ladies, who superintended the Female School of the Lutheran Church; and she not only attended with regularity the classes, but she visited frequently the young persons in their families, that she might be useful both to the aged and the young. She founded a benevolent Society, composed of young females of the two Protestant communions; she drew up the plan, and obtained the necessary assistance. This little Society has only existed about two years; but in the course of the last year, more than sixty families were relieved by gifts of clothes and linen, the work of the ladies themselves, and by distributions of bread and meat, purchased with the savings of their purse. Clementine was also one of the Collectors of the Ladies' Bible Society, and of the Ladies' Missionary Society; and besides these and other similar occupations, she frequently visited the Hospital for Aged Women, where the Protestants were collected in a room while she read the Scriptures, and the Psalms, and prayers of the Church to them, and addressed them, with modesty and wisdom, on the subjects that had been presented by their reading, or on those most suitable to their peculiar conditions. In the midst of these useful and delightful exertions, she was assailed by a pulmonary disease. Towards the close of the year 1826, her health was seriously affected; and from the month of December, till the February of the following year, she was confined to her bed. It was during this season of suffering, that God more particularly manifested to her the beauty and the glory of the Gospel, and prepared her for that further manifestation of his love, to which, in a few short months, it was her happiness to be admitted. Her habits of respect for religion, contracted in childhood, and manifested in the regular performance of all her relative and social duties, did not satisfy her desires, nor afford tranquillity to her mind. She felt that she must love an infinite object, and that Christ alone could fill the soul in which he had already excited those spiritual appetites which he has promised to supply. Even surrounded as she was by all the enjoyments and illusions of this world, she was only happy as she was conversant with the spiritual and substantial blessings of the kingdom of God. She read and reflected much: dreading on the one hand the pride of reason, and on the other the impulse of imagination, she examined,

with severe application of mind, both her own religious state, and the doctrines that were presented to her faith. Buck's Christian Experience, Scott's Force of Truth, Gregory's Evidences, Appia's Christian Life, and especially Chalmers's publications, were read with delight; and that they met both her taste and her wants, was evident from the numerous extracts that she made of those passages that were more particularly calculated to bring the mind into subjection to the obedience of Christ.

Long after every doubt had been removed as to the divine inspiration of the Scriptures, she complained that she did not feel her heart sufficiently afflicted by the mercy which the Gospel revealed, and of which she felt increasingly her need—at the same time, she was convinced that faith is the gift of God, and that no man can call Jesus Christ Lord, but by the Holy Ghost. In this state of mind, writing to one of her friends, she said—

"Every day brings me fresh proof of my own insufficiency; but 'ask, and it shall be given you; knock, and it shall be opened unto you.' These words save me from despair."

Feeling increasingly her spiritual indigence, and especially the necessity of a free and sovereign pardon, she said, in another letter,

"It is not God the creator of the world that we really love, but God the Saviour,—God who receives us graciously. The heart only feels real love to God, as it embraces the mysteries of the Gospel. The mercy of God, his love for sinful creatures, is manifested in an admirable manner and degree in the work of redemption; and when that redemption is embraced, the heart must be regenerated, and consequently filled with love and gratitude to its Saviour; but till then it remains cold and insensible. The grace of God rises in my soul; I comprehend the mercy of the Lord Jesus, and certainly I experience the sweetness of his promises."

Such convictions and desires could not but result in that 'peace which passeth all understanding'—the heart of Clementine was soon filled with delight and joy. In a letter written in April last she thus expressed herself:—

"I want to tell you how happy I am: my heart has at length felt, what my mind has long understood;—the sacrifice of Christ answers to all the wishes, and meets all the wants of my soul; and since I have been enabled to embrace with ardour all its provisions, my heart enjoys a sweet and incomparable tranquillity. Formerly, I vaguely assured myself that a merciful God would pardon me; but now I feel that I have obtained that pardon, that I obtain it every moment, and I experience inexpressible delight in seeking it at the foot of the Cross. My heart is full, and it is now that I understand the angelic song—'Glory to God in the highest, peace on earth, good will towards men.' But

that which has especially affected me, and has, by the grace of God, opened to my view all the tender mercy of the plan of our redemption, is the import of those gentle but assuring words, 'His will not break the bruised reed, nor quench the smoking flax.'"

"I experience a pleasure in reading the Bible," she said in another letter, "which I have never felt before; it attracts and fixes me to an inconceivable degree, and I seek sincerely there, and only there, *THE TRUTH*. . . When I compare the calm and the peace which the smallest and most imperceptible grain of faith gives to the soul, with all that the world alone can give of joy, or happiness, or glory, I feel that the least in the kingdom of heaven is a hundred times more blessed than the greatest and most elevated of the men of the world."

Acknowledging with gratitude the comforts she possessed, and blessing the hand that inflicted the sufferings she endured, Clementine diffused around her the happiness she enjoyed. To one of her Christian friends, she wrote as follows:—

"Ours is, indeed, a delightful intimacy, for it will never end. Often I anticipate the day when we shall be all united in the same love. O how unhappy must they be, who know not the sweetness of such a hope! and what thanks do we not owe to that God who has given us the experience of its power!"

Her benevolence, always active, now took a character more elevated and more in harmony with the charity of the Gospel.

"When I now hear of the errors and evil conduct of my fellow-creatures, or when I witness their perverseness," she said on another occasion, "the disgust which I used to feel is exchanged for an indescribable movement of the heart: I want to speak to them, and I enter into the meaning of those divine words—'Verily I say unto you, there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.'"

The sight of evil in others, produced also, in her, an increased feeling of her own weakness and unworthiness, and of the absolute necessity and sufficiency of Almighty grace.

"The certainty that without divine grace I can do nothing; but that that grace is always with me, that it surrounds me, preserves me, supports me,—this sweet assurance fills my heart; and thus I feel most profoundly that faith alone can satisfy the void which I sometimes used to feel in my soul."

The health of Clementine appeared to be sufficiently restored, in the beginning of the summer, to permit her parents to wish for her marriage with a gentleman whom she preferred, and whose character justified her preference. The marriage was expected to take place on the 25th of August last, and her sentiments on that occasion were thus expressed in a letter to a friend:—

"I do not ask of God to make me happy, but to sanctify and purify my soul; and I expect that he will keep and preserve me in the important event. The profound conviction, that there is an infinite and merciful Being, who orders all things, that not an hair of the head falls without his permission, and that he will control every circumstance for my real welfare, gives me an habitual peace and tranquillity which nothing else could inspire."

It was in the midst of the preparations for her nuptials, that she was attacked by the disease which soon brought her to the grave. So fatal a result was not at first apprehended either by Clementine or her family; but her mind was familiar with death, and her heart was prepared for heaven. Writing, about the period of her seizure, to an absent friend, she said—

"What sweetness there is in the thought of that eternal life—of that state of rest and love! Then we shall comprehend those delightful words of our Saviour, 'I go to prepare a place for you, that where I am, ye may be also.'"

Her disorder soon confined her to her bed, and, from the violence of the discharge of blood, she was unable to converse. Her sufferings were great; but her patience, her resignation, and her confidence, were unimpaired. To a friend, who had not seen her during several days, she said, "God has been always with me; he has holden me by the hand: nature has been impatient and has revolted, but the Lord has been always there, ready to support my courage." To another friend she said, "Pray for me, for I can no longer pray for myself." The accent and the look which accompanied these words were, however, a most powerful prayer. "It is God that supports me; I feel that he is with me, and if he leaves me I feel his absence in a moment; you know," said she, appealing to her sister, "that I was never naturally resigned." "If God grants you patience," said a visitor, "he sees that you merit this favour." "Hush," said she, with a most expressive eagerness of manner, "talk not of merit!" . . . She manifested for her father and her sister the most tender affection; and on one occasion, when, after a violent attack, she had expressed her desire to depart, the tears of her sister and her parents so overcame her, that she reproached herself for such a wish, and exclaimed, "O how selfish I am! I will take any medicine, and try every remedy, because I wish to recover for your sakes." She gave to her intended husband a copy of the Imitation of Jesus Christ, in which her trembling hand had marked some passages, and written some lines of Christian affection; and having requested him to place his head before her, she laid on it her hand, and said, "Lord bless us both!—Lord, restore me, that I may love thee more; but if thou

hast otherwise decided, thy holy will be done!" The last hours of her illness were fearful and disturbed by delirious wanderings; but amidst all, her soul was fixed on the Saviour, on his grace, and his blood shed on the Cross. A few hours before her death she said to a beloved friend—"You know we are sisters for eternity,—there is life—it is only *there* that there is life!" . . . She recovered the power of speech again about half an hour before she breathed her last; she called her relatives, but she could not pronounce their names, and could only press their hands—she was calm—she sighed—a sweet smile settled on her lovely counte-

nance—she was absent from the body, and present with the Lord.

The funeral of this young lady formed a scene of interest and solemnity, unprecedented in this city. Her remains were first carried to the Lutheran Church, where a prayer was offered up amidst the tears and sobs of multitudes, and then deposited in the Cemetery of Père la Chaise, where a discourse was delivered by one of the Pastors, and another by Mr. Satrandi, a literary friend.

Your's affectionately,
M. W.

OBITUARY.

MRS. COLLIER.

THIS excellent Christian lady, the beloved wife of the Rev. Dr. Collyer, departed this life on the 23d of December. She had long been afflicted with pulmonary symptoms, and for some months past had been the subject of severe suffering, which she bore with the most exemplary Christian fortitude and patience. During her protracted illness, she was enabled, by divine grace, to exhibit evidences of a strong but humble faith; by which the mind of her amiable and afflicted husband was greatly cheered in the prospect which awaited him. Often did she express her ardent desire, in submission to the divine will, "to depart and to be *at home*;" saying, in the words of her favourite hymn,

"I want, I want to be there,
Where sorrow and sin bid adieu."

When the symptoms of dissolution became obvious to herself and others, she asked, with emphasis, "Is this death?" To which her best earthly friend replied, "It *is* death." He then prayed with her, for the last time, in which she fervently joined. She then exclaimed, "Lord save me!"—and again, more gently, "Save me!" and breathed her happy spirit peacefully into the bosom of Jesus.

The funeral, according to her own desire, did not take place till Monday, the 7th of January, 1828, when she was interred in a vault, expressly made at her own request, in Hanover Chapel. The funeral was very numerously attended, and the Rev. H. F. Burder preached a most beautiful and appropriate sermon on the occasion, from 1 Cor. xv. 15—"O death, where is thy sting? O grave, where is thy victory!" The late severe affliction of the preacher added much to the pathos of his discourse, and to the deep impression produced on his auditory by his feeling address. At the grave, too, his prayer spoke tenderly to the heart.

MRS. GARTHWAITE.

We are concerned to state, that on Wed-

nesday, December 19, died, very suddenly, Mrs. Garthwaite, the beloved wife of the Rev. W. Garthwaite, of Wattisfield, Suffolk. The circumstances of her death were peculiarly affecting. On the day preceding, Mr. G. had left home, to conduct two of their daughters from school for the Christmas recess. As they approached home, where all was left the day before in perfect health, his anticipations of a happy meeting between the mother and her children rising high, a messenger met them to communicate the heart-rending intelligence, that Mrs. G. was walking across the room just after dinner that day—faintly articulated, "Oh dear!"—fell down—and instantly expired! The distressed husband was *amazed, bewildered, and desolate*: he could scarcely believe the report, till, by the evidence of sense, the fact was realized. Mrs. G. was a most exemplary character in every relation she sustained, and was highly and extensively esteemed; so that the sad event spread a gloom and sorrow throughout the neighbourhood, and has drawn forth, from a large circle, expressions of sympathy towards the bereaved husband, and *seven motherless children*, the eldest eleven years, the youngest only ten months old. Rev. W. Ward, of Stowmarket, and Rev. C. Dewhirst, of Bury, when they heard of the solemn event, went over to Wattisfield to sympathize with their friend and distressed brother, and "*to comfort him over all the evil that the Lord hath brought upon him.*" Mr. Ward also attended the funeral, and, on the Sabbath, improved the very mournful dispensation to a great multitude of attentive and deeply affected hearers, from Matthew xxiv. 14—"Therefore be ye also ready," &c.

MRS. B. RAYSON.

DIED, on January 5, 1828, under the influence of strong consolation, after a long illness, Mary, the wife of the Rev. B. Rayson, minister of Tonbridge Chapel, London.

MISSIONARY CHRONICLE

FOR FEBRUARY, 1828.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

SANDWICH ISLANDS.

Extracted from a Journal of Mr. E. Loomis.

August 19, 1826. Mr. Bingham returned this evening from an excursion of four weeks, in which he has made the tour of Oahu. Kaa-humanu, Opiia, and other chiefs, with their attendants, accompanied him. At every village and principal settlement, the inhabitants assembled, and listened to the preaching of the Gospel, and addresses from the chiefs, urging them to follow the instructions given in the word of God. Mr. Bingham examined all the schools, formed many new ones, and gave out about 3,000 Spelling-books; but still many of the schools are but partially supplied. There is every reason to suppose that this tour of Mr. Bingham will be productive of much good; as, besides what was done in regard to the schools, nearly the whole population have heard the glad tidings of the Gospel, accompanied by the earnest exhortations of their chiefs to turn from their evil ways and live.

ULTRA GANGES.

SINGAPORE.

Extracts of a Letter from the Rev. Jacob Tomlin, Missionary, dated Singapore, April 24, 1827.

My voyage from England to this place has, upon the whole, been pleasant and pros-

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perous; and my short sojourning with our kind friends at Calcutta and Malacca, very refreshing and profitable. I feel conscious that I am not misapplying these two epithets; for the kind reception I met with at the above-mentioned places, from our dear brethren, were felt as sweet reliefs in a long and tedious voyage; and the opportunity thus afforded me of seeing the heathen world in different aspects, and conversing with fellow-labourers at different stations, will not, I trust, be wholly lost upon me. Indeed, I feel fully persuaded, from frequent reflection, that the young and inexperienced missionary will find an adequate compensation for all the tedium, and breaks, and delays, incident to a long and circuitous, rather than a short and direct, passage to his final station, by the personal acquaintance he thus obtains with Missions generally. At the several places I have visited, I have usually been taught some profitable lesson, and not unfrequently have my spirits been sweetly exhilarated, and my heart strengthened in the work of the Lord, from what mine eyes have seen and ears heard. For one embarking in the *Chinese Mission*, you, my dear Sir, will not think these to be small advantages: you are fully aware that he has need of every strengthening and reviving cordial. Amongst the whole of that little band drafted for foreign service, in the cause of our gracious Redeemer, none appears to be sent on a more cheerless and perilous service than the Chinese Missionary;—his seems to be truly the *furlorn hope*;—but though I thus speak after the manner of men, I am by no means in despair. My faith is yet steadfast in the Lord, and in the sure word of his promise; and I have yet a good and cheering hope, that this singular

people to whom I am sent, will yet (and that perhaps soon) bow to the sceptre of our blessed Redeemer. A great work of preparation has been already achieved, which affords to my mind a sufficient pledge that the Lord is about to do still greater things for this people; and some pleasing indications of this already appear. While making a small missionary tour, with Mr. Collie, amongst the Chinese in the neighbourhood of Malacca, I was much pleased with the kind, and apparently cordial reception we met with at almost every house, and the freedom and good humour with which they conversed on religion; but most of all was I delighted to see, in several houses, that the sheet tracts, given on former occasions, had been carefully preserved, and pasted upon the walls, so that many houses were as *richly adorned*, in this respect, as any pious cottager's room in England. I would just allude to another very cheering sign. While at Malacca, the celebrated anniversary festival of the "Tsing Ming," or time of sacrificing to their ancestors amongst the Chinese, occurred, and which, in general, is observed with the most scrupulous fidelity by all, of whatever rank, age, or sex, they may be. The Chinese at Malacca (about 10,000 probably), on this occasion, assemble amidst the various hills, over which their tombs are profusely scattered.

I ascended one of these hills about 11 o'clock, to witness the novel and interesting scene. Around us, in all directions, we saw the people scattered on the slope of the hills and in the valleys, reposing in groups of from 30 to 100, beneath the shade of "a green tree," or a temporary awning,—some presenting offerings at their respective family tombs, while others were regaling on the rich and dainty viands brought forth on the occasion. From the vast extent of ground over which the people were strewn, the eye was, for a moment, deceived with the appearance of a *vast multitude*; but, on a cursory and rough calculation, we judged there could not be more than 1,000 or 1,500 in all. Mr. Humphreys, who was with me, remarked a striking contrast between this and former years. When he first came to Malacca, he said, there could not be less than 10,000 on the same occasion, and he imagined there had been a gradual falling off ever since. If this be really the case, may we not infer that the Chinese are beginning to see the *folly*, at least, of their idolatry, and that celestial truth is gradually breaking in, like the morning light, upon the darkness of their minds? Indeed, from my slight knowledge of them, I feel convinced that idolatry, in the common acceptance of the term, has not that firm

hold of the hearts of this people which many suppose. Although they worship gods without number, and venerate the tombs of their ancestors, yet what they most delight in is a *selfish idolatry*;—like the Cretans of old, they make their bellies their god, and to these they are continually devoting their *choicest offerings*: indeed, on every occasion of a religious nature, *good eating and drinking* is an invariable accompaniment. At the marriage and the funeral, they are equally addicted to feasting and revelling. These sottish and gluttonous habits of the Chinese, form, I should think, the greatest impediment to the reception of the humble, pure, and self-denying doctrines of the Gospel.

P.S. The delay of the vessel in sailing, allows me to add a few more particulars, which, I trust, will not be wholly uninteresting.

From the first moment of inspecting the Chinese Schools here, we felt anxious to put them upon a different footing, in order to render them more efficient and comprehensive, and have now the pleasure to say, that we have the most cheering prospect before us. We shall adopt the Lancasterian plan, and concentrate the schools as much as possible in the same building. Our intentions and plans have, this morning, been openly and plainly unfolded to the masters, who, contrary to our expectations, expressed their willing assent, in every particular. This we consider a great point gained with the Chinese; if we can once make a fair beginning, I hope the superior advantages of such a mode of instruction will soon appear to themselves.

We have been on board a few Chinese junks, and dispersed a considerable number of books amongst them, especially of the Scriptures, whole or in part: in almost every instance, we met with a very cordial reception. The books were often received with avidity; each one that could read usually seized a book, and began reading, with apparent gladness. Sometimes they would run away with them, and sit apart reading. Most of these junks were from Bankok, the rest from Rhio (and Cochin China); in two or three instances, we were equally delighted and surprised to find that all could read. In two vessels, the Captains were on board, and treated us with much kindness: one, especially, behaved very courteously, and held out his hand, in the English fashion, at parting. The nature of the books, and whence they came, were often instantly recognised with much glee, at the same time repeating the word *Malacca*.

SIBERIA.

PARTICULARS OF THE
ILLNESS AND DEATH OF MRS. YUILLE,WIFE OF THE REV. ROBERT YUILLE,
MISSIONARY AT SELENGINSK.*Extracts of a Letter from Mrs. Stallybrass,
dated Selenginsk, 18th July, 1827; ad-
dressed to her Brother, in London.*

SEVERAL months have now elapsed since I have communicated with you by pen and paper: I have nevertheless, I trust, often met you at a throne of grace, where we have reciprocally supplicated the blessing of the Most High, that we might "fight the good fight of faith, and lay hold on eternal life." Time, with you and with me, is hastening on the wing, and adding to the days of our years on earth, which will soon be told; but they must shortly reveal to us an untold eternity. How soon we know not; but the solemn admonition it suggests to all is, "Watch, for ye know not the hour in which the Son of Man cometh." Our communications, for the last three years, have been chiefly relative to the removal, by death, of those we loved and highly prized on earth, and still it seems needful that it should be. With respect to our missionary families, the Lord saw fit, in the past year, to cut off several of the tender branches; but now he has levelled one of the roots, and taken from us our dear sister, Mrs. Yuille. This event took place on the 2d of this month. The fever which carried her off, after three weeks' indisposition, was of the typhus kind; not unfrequent in Russia, and in our parts, this season, it has been epidemical, and fatal to many. A labouring man in our brother Yuille's house died of it, only two weeks preceding. At the commencement of her illness, the symptoms were all so mild, that no one deemed her illness to be serious, and she herself thought it the effect of a cold. Her mind, which at all times was calm and placid, seemed peculiarly so as her disorder advanced. On the Sabbath of that week, I lamented to her that she was unable to be present with us as usual. She replied, "I am in good hands, and feel no anxiety." From that period she became exceedingly deaf, and had such an inclination to drowsiness, that she could scarcely keep up her attention while any one was speaking to her. This was succeeded by fever and delirium, and now she only recognised us occasionally. On the 15th day a partial change took place; but from that to the 18th the fever and delirium heightened. On the next Sabbath she was, however, able to understand what we said to her; and to Mr. Swan she said, that, "like David, she felt her absence from the

courts of the Lord." When I inquired of her, if her mind was happy, or could realize the promises of God, she looked with deep expression, but was unable to reply. On the afternoon of that day, I took her babe to her bed-side, which we had not thought prudent for several days preceding. She raised her arms to embrace it, received something at its tender hand, and again sunk away. At another time, after she had been in prayer, Mr. Yuille read a chapter, and repeated a hymn; some of the lines of which she anticipated, and then resumed the attitude of prayer; but this only formed a prelude to our anxiety, for, on the following day her happy spirit, after a long struggle, took its flight to the bosom of her God.

I forbear to describe the mournful scene that now took place in our thrice-bereaved family, or the silent grief which marked the countenance of our dear brother, Yuille, who has not yet recovered from the shock his health sustained in the removal of his lovely babes; but, like Aaron, he *held his peace*, knowing that the Lord had done it. We all feel the loss, myself peculiarly, as I am bereft of my only sister in the Mission. Her amiable manners, and unaffected and unequivocal piety, have long since, in my estimation, marked her as one of those whom our Lord blessed,—“Yea, she was an Israelite indeed, in whom was found no guile,” Matt. v.

She has left us a tender lamb of eighteen months old, that, to human appearance, greatly needs a mother's care; but the Lord takes peculiar care of such, and to me I feel He has thereby entrusted an additional charge to my own; and I should be fearfully wanting in gratitude, did I not take a deep interest in this dear babe, as my own little one was nourished by his affectionate mother at the same fountain with him, and, but for her tender care, must have shared the fate of those infants who are left without one. Thus, I have now, in addition to our own five children, three orphans who claim largely my attention (that is to say, our Samuel Bogue,* and two Buriat orphans); yet, as my day is, so have I found my strength to be.

During my departed sister's indisposition, I experienced more bodily strength than for many months preceding, and was enabled, in turn, to watch her by night and by day; and this I felt but a small return for the kind and affectionate attention we, as a family, have all experienced, but especially myself, ever since the hour she first became acquainted with us. Her conduct as a friend, a mother, a wife, a guardian to the sick and poor, and, above all, a missionary, will embalm her memory to all who knew her; and she was largely endowed with that

* Name of Mr. Yuille's infant,

“meek and quiet spirit which is, in the sight of God, of great price.”

Mr. Stallybrass improved this mournful event on the following Sabbath, from Rev. xiv. 13, (which sermon you will probably see, as Mr. Yuille requests him to print it), and Mr. Swan addressed our Buriats, in the afternoon, from Rev. vii. 9. Her body is laid at the head of her three dear children, in an adjoining part of the garden, which her own hands, this summer, planted. It was followed to its last abode by all the most respectable inhabitants of the town, who were prompt to show every token of respect for the departed; and no less were the poor Buriats forward to show every token of gratitude and esteem. When at this interesting spot, we too paid the last token of our fond regards for the dear departed. I felt as Thomas did, when our Lord said, “Lazarus is dead,” and with a degree of composure I never before experienced at a grave’s mouth, I thought I could willingly lay my body by her’s, to be “present with the Lord;” earnestly desiring to be clothed upon with our house which is from heaven.

I suppose this intelligence will have reached you from St. Petersburg ere this letter arrives. Your own esteem for brother Yuille, and that of the Directors of our Society, will elicit your and their sympathy for us, and a feeling concern for the breach thus again made by the unerring providence of God in our families.

AFRICA.

GRIQUA-TOWN.

Extracts from a Letter of the Rev. Peter Wright, Missionary at Griqua-Town, Town; dated Aug. 25, 1827.

SEVEN weeks have now elapsed, and the Bergenaars have not renewed their attack on the village; and nothing of great importance has occurred since I wrote last, except an attack which they made, on their return from this, on an out-post belonging to Griqua-Town. About a dozen or fourteen families were residing at that place, and providentially eight of these families had fled to the hills, with their cattle, before the arrival of the Bergenaars, but the remainder were all taken prisoners by the enemy, and no one knows what is become of them. The eight families that fled to the hills, were followed and attacked by a party of Corannas (by order of the Bergenaars), who took from them all their cattle, and stripped the women and children (who fell into their hands) of every article they had on, and left them to perish in the wilderness, from cold and hunger. The men

kept themselves out of the way, or otherwise it is doubtful whether they would have been spared. These eight families consisted of fifty souls. After a journey of sixteen days, through the wilderness, they all arrived at Griqua-Town, on the 13th inst.; but in a most pitiable condition, almost famished to death. The above persons brought us information, that the reason why the Bergenaars did not again attack this place according to their threat, was that they were almost without powder and shot. The present affliction of our people here is very great; they are actually in a state of starvation.

DEATH OF MISSIONARIES.

It is with very painful feelings we announce the decease of the Rev. Samuel Trawin, late Missionary of the Society, at Calcutta, which took place on the 3d of August last, after about a fortnight’s illness; and that of Mrs. Humphreys, wife of the Rev. James Humphreys, Missionary of the Society at Malacca, on the 29th of the preceding May.—*Further particulars in our next Chronicle.*

ARRIVAL OF MISSIONARIES OUTWARDS.

Arrival at Madras of Messrs. Reeve, Crisp, Dyer, Jennings, and their Wives, and Miss M. Newell, (who sailed in the *Roxburgh Castle*, Captain Denny), at Madras.

Extract of a Letter from the Rev. Henry Crisp, Missionary, dated Madras, August 17, 1827; addressed to the Home-Secretary.

REV. AND DEAR SIR;

It is with pleasure that I write from this place, to inform you of our safe arrival upon the shores of India. Through the kind providence of God, we were brought hither in comfort, on the 17th of July. By this, you will perceive the voyage was short. It was so, and very comfortable. The ship we found to be commodious. She sailed well. Captain Denny treated our party with all the respect we could wish. We were allowed to perform public worship every Sabbath-day, with the sailors, on the fore-castle of the ship. They were very attentive to the word of God, and received, with every expression of thankfulness, the tracts, and other religious books, which were circulated among them. Pleasing attention was paid by the passengers to divine ordinances. May the seed sown on these occasional labours be watered with heavenly influence, and bring forth fruit to life eternal! The weather with which we were favoured was, upon the whole, remarkably

fine; only one severe gale, of four days continuance, off Madagascar. The supplies, and other arrangements of the vessel, were highly satisfactory. Our own health was generally good. Within our little circle, all was harmony and peace, so that we are bound to consider ourselves much distinguished by the kindness of Him who orders all our affairs.

Since our arrival, brother Dyer, with Mrs. Dyer, and Miss Newell, have proceeded to Malacca and Singapore. They obtained a passage in the *Waterloo*, one of the Hon. East India Company's ships. Brothers Reeve and Jennings have also left us for their respective stations. Of the arrival of the latter at Chittoor, together with his agreeable reception by the people, we have had information.

Messrs. Thompson and Miller, and their wives, together with Mr. Addis, who sailed in the *George*, Captain Fulcher, all arrived safe at Madras, on the 5th of August.

ARRIVAL OF THE REV. MR. FREEMAN, AND HIS FELLOW TRAVELLERS, AT MADAGASCAR.

From a Letter of Mr. Freeman, addressed to the Treasurer; dated Port Louis, Mauritius, July 26, 1827.

You will have heard, ere this arrives, I doubt not, of our safe arrival at this island. In our continued enjoyment of good health, we have much cause for thankfulness; and in the reception we have met with here, and the kindness of our Christian friends, we have been refreshed, and are helped forward in our course.

Mr. Le Brun appears to be going forward with encouragement, particularly among the blacks. His schools for these are on the increase, both Sundays and week-days. The English congregation is by no means large; but there are some few who appear to love the Saviour and his cause, *ab imo pectore*.

We have engaged our passage in the *Gilmore*, Captain Laws, and expect to sail

direct for Tamatave, either to-morrow or Saturday. The accommodations are by no means equal to those of the *Charles Kerr*, but the voyage is a very short one.

Extract from a Letter of Mr. Freeman to the Treasurer; dated 9th August, 1827.

"We had a good passage (one week) from the Isle of France to Tamatave, on board the *Gilmore*. It, however, had no accommodation for passengers, and its inconveniences, which were not a few, we submitted to with the best grace we could. We were detained two or three days at sea, within sight of land, for want of the sea breeze. The land breeze was too strong to admit an approach to the harbour, guarded as it is by three tremendous reefs. Before we left the ship, we could see the camp of Radama along the coast. Mr. Canham sent the King a note (according to the custom of the country) intimating our arrival; and soon afterward we waited on his Majesty, and were received very courteously, with every appearance of cordiality and esteem. The King desired us to bring our families on shore at once, and to introduce them to him, which we did, and spent the remainder of the day with him, after we had obtained temporary residences. To the King and to Prince Rataffe I delivered the letters with which you had favoured me; and that to his Majesty, entrusted to my care by his Excellency Lord Bathurst.

We are detained, at present, for want of bearers. All the people here are employed by the King in forming a Reservoir in the immediate vicinity of Tamatave. We understand he has sent up the country for a number of men to come down, but we purpose to request his Majesty to permit us to take some of the men now at work here, otherwise we may be detained two or three weeks longer.

Prince Rataffe is occupied with the Reservoir day and night. He has to superintend the 2000 men employed on it. He thanked us for the letter, and particularly for the assurance that he was remembered by the friends in England, and very kindly offered me his services, so far as he could render them.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
ULTRA GANGES	Rev. W. H. Medhurst	Batavia	20 July, 1827.
	— John Smith	Singapore	25 April, 1827.
	— Messrs. Humphreys, Collicie, and Kidd ...	Malacca	28 April, 1827.
	— Samuel Kidd	—	5 April and 1 May, 1827.
	— Thomas Beighton	Pinang	17 and 30 April, 1827.
	— James Humphreys	Malacca	21 July, 1827.
	— John Smith	Singapore	1 September, 1827.
	— Joseph Kam, ...	Amboyna	January, and 10 June, 1827.

EAST INDIES	— E. Crisp	Madras.....	28 June, 1827.
	— W. Taylor	—	10 July, 1827.
	— W. Fyvie.....	Surat.....	30 June, 1827.
	— T. Salmon	—	2 July, 1827.
	— M. T. Adam	Benares.....	8 June, 1827.
	— J. Hill	Calcutta.....	11 July, 1827.
	— Charles Piffard	Kidderpore	22 June, 1827.
	— Edmund Crisp	Madras	28 June, 1827.
	— William Taylor	—	10 July, 1827.
	— Henry Crisp.....	—	17 August, 1827.
	— Messrs. J. C. Thompson, Miller, and Addis ..	Madras	28 August, 1827.
	— W. B. Addis	—	14 August, 1827.
	— James Robertson	Benares.....	4 July, 1827.
	— W. Campbell	Bangalore.....	18 July, 1827.
SIBERIA	— J. Hands	Bellary	15 August, 1827.
	— Edward Stallybrass ..	Selenginsk.....	31 October, 1827.
AFRICA	— R. Miles	Cape Town.....	21 and 25 Sept. 1827.
	— J. Brownlee	Cafiraria	3 August, 1827.
	— Adam Robson.....	Bethelsdorp.....	7 August, 1827.
	— L. F. Miles, for R. Miles ..	Cape Town	5 November, 1827.
	— Robert Moffat	Lattako	20 August, 1827.
	— Peter Wright	Griqua Town ..	25 August, 1827.
	— J. J. Freeman	Port Louis	26 July, 1827.
MEDITERRANEAN	— J. Lowndes	Corfu	16 Oct. and 12 Nov. 1827.
	— S. S. Wilson.....	Malta	8 October, 1827.
	— Isaac Lowndes.....	Corfu	10 December, 1827.
MAURITIUS..	— J. Le Brun.....	Port Louis ..	9 October, 1827.
MADAGASCAR	— G. Chick.....	Tananarivou	18 July, 1827.
	— Thomas Rowland	Ambaloumanga ..	May, 1827.
	— J. J. Freeman	Tamatave	9 August, 1827.
NEW SOUTH WALES ..	— L. E. Threlkeld	Lake Macquarie ..	26 May, 1827.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE Eighteenth Annual Meeting of this Board was held at New York in October last, and proved unusually interesting and important. An account of the Meeting has been published in the *American Missionary Herald*, consisting of an *Abstract of the Minutes*, classed under different heads. From these we extract the following, for the information of our readers, and with the earnest hope, that the ardent and generous spirit of Missionary zeal, which animates our American brethren, may glow, with at least equal warmth, in all the friends of Missions in our own country. Under the head of "Report of the Committee appointed to consider the Duties of Members of the Board," after several suggestions on the importance of Deputations from the Board attending the Meetings of the Auxiliary Societies, the Committee proceed:—

"WITH regard to the other part of the work assigned, which was to consider the extraordinary duties that are devolved upon the Christians of the present day, with re-

ference to Missions among the heathen:—your Committee state it as their unwavering conviction, that the standard of Christian benevolence is far too low among all classes of the Christian community, and that the rich especially have, with some honourable exceptions, fallen, in their contributions, far below what the claims of the Great Head of the Church and the wants of a perishing world demand, and that some efficient measures should be taken to increase the charities of the Christian public, and the funds of the Board.

"Augmentation of Funds.

"The Committee appointed to report a plan for augmenting the funds of the Board, made a report: whereupon,

"Resolved, 1.—That in view of the great success which has attended the measures employed for the propagation of the Gospel among the heathen, and of the indications of Divine Providence favourable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligation of Christians to cause the Gospel to be preached and disseminated throughout the world; it appears proper that special appeals for liberal contributions to this object should be made to those who possess wealth, or who, by the prosperity of their business, are enabled to do much in its behalf.

"Resolved, 2.—That the existing operations, engagements, and prospects of the Board, give occasion for a loud and urgent call upon its patrons and friends for more

enlarged liberality, than at any former period; and that it is exceedingly desirable that so large an amount of funds should be obtained, as shall not only justify a great extension of its operations, but likewise give such an impulse to the public mind and to the faith and hopes of the Church, as shall essentially promote the progress of the cause, and the fulfilment of the Divine predictions and promises.

"Whereas the Prudential Committee have received pressing applications, within a few months past, from liberal individuals at a distance, proposing that a plan should be adopted, by which the resources of the Board, as was hoped, might be suddenly and greatly increased; and whereas similar applications have been made to the Board, during the present session, in behalf of the same individuals and others of like spirit, by which it appears that there is in the Christian community a disposition to meet the exigencies of the Church and the world, by coming spontaneously with large offerings of money to aid in sending the Gospel to heathen nations:—Therefore,

"Resolved, 3.—That as there is an urgent call for a great extension of missionary effort, the Board thankfully acknowledges and warmly approves of such a generous consecration of property as is proposed; and that such representations be made, by the Prudential Committee and other members of the Board, to the religious public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

"Resolved, 4.—That whenever subscriptions shall be made, in conformity to the last resolution, the Board would recommend that the money should pass through the channel of an Association, or Auxiliary Society, wherever such Associations or Auxiliaries have been formed; or at least, that the matter be so conducted, that the Associations, or Auxiliaries, shall not be weakened by this extraordinary effort.

"Resolved, 5.—That with the view of carrying into effect the measures contemplated in the preceding resolutions, it be recommended to the Members of the Board and the Honorary Members, to charge themselves with the duty of commending the religious public generally, in or near whose sphere of operations they may respectively reside, and at such time and in such manner, as their own convenience or the Prudential Committee may suggest.

"Whereas it is understood, that a Meeting of gentlemen, friendly to this object, is proposed to be held in this city on the evening of the 15th, at which suitable statements will be made, and that a subscription in pursuance of the above plan will be proposed; therefore,

"Resolved, 6.—That the Members of

the Board will feel it their duty to attend the same.

"Special Meeting for Subscriptions in behalf of Missions."

"As the business of the Board proceeded, and the enlarged views of the members, and of others present during the discussions, became apparent, several friends of Missions, residing in the city of New York, were desirous that a special meeting should be held before the session of the Board was closed; and that the Members should be invited to attend. Accordingly, an invitation was given to a considerable number of gentlemen, known to be friendly to the objects of the Board, to meet in the lecture-room of the Presbyterian church in Pearl-street, on Monday evening, the 15th ult. The invitation was signed by several of the clergy and laity of the city, and would have been more extensively circulated, had the time permitted.

"A respectable number convened; and it was the opinion of the Members of the Board who were present, and of others who took an active part and a deep interest in the proceedings, that the Meeting formed an era in the progress of Evangelical efforts."

"Zechariah Lewis, Esq., was called to the Chair, and Eleazer Lord, Esq., appointed clerk. The Corresponding Secretary of the Board was introduced to the Meeting, and was requested to state what openings there were for an immediate increase of missionary labour, provided additional funds should be offered. In compliance with this request, he gave a rapid glance at the Missions now in existence, and at desirable fields for new missionary enterprise. Among the latter, he dwelt a little upon Western Africa, and the North-west coast of America. He concluded by stating, that these increased exertions, to which the Board was invited, would demand an additional expenditure of a hundred thousand dollars the first year, leaving what might be called the ordinary receipts, to defray the expense of existing operations; and that the continually increasing sphere of missionary labour, would probably require an equal or greater expenditure, in subsequent years.

"The Rev. Jonas King, lately returned from the East, was next requested to state the result of his own observations, in countries bordering on the Mediterranean, with respect to the need and the utility of increased efforts. This he did, in a very interesting manner, by mentioning many places which he had visited, and in which Missions might be planted with great advantage. He described these places and their inhabitants, and the countries adjacent; and urged upon the gentlemen present, their peculiar duties as American Christians.

"The Rev. Dr. Beecher was then invited

to address the Meeting, as he had previously expressed his views to the Board, somewhat at large, on the same subject. He spoke about twenty-five minutes, with great force and effect.

"At the close of these statements and arguments, which were heard with the most profound attention, the Chairman observed, that the Meeting was now ready to receive any motion. It was accordingly moved, that a Subscription be opened, for the purpose of raising funds to enable the American Board of Commissioners for Foreign Missions to make *new and augmented efforts*. In the object of the motion, the Meeting was perfectly united; but there was a diversity of opinion as to the form which the subscription paper should take.

"Some gentlemen thought that, for the sake of securing a large sum, and affording a strong ground of confidence to the Board, in regard to new efforts, it would be well for the subscription to be annual, for five years, payable on the condition that it should be raised to *one hundred thousand dollars* annually. Others were of opinion, that it would be better to have the subscription for the present only, and without any condition as to the amount, supposing that the sum given would increase from year to year. To meet the wishes of both these classes, it was decided that two papers should be laid upon the table. The subscribers to the first stipulated, that they would pay the sums annexed to their names, annually, for five years, with the permission of Providence, and on the condition that 100,000 doll. were raised, as an additional effort, within twelve months from this time. They also engaged to make the first payment, without any condition as to the whole amount raised. Upon this paper, one gentleman subscribed 5,000 doll., another 10,000 doll. for himself and his friends in the western part of the State, several others 1,000 doll. each, two 500 doll. each, &c., amounting in the whole to 20,675 doll. annually, or 103,375 doll. for the five years. Upon the other paper, 5,000 doll. were* subscribed; making the sum of both papers to be 108,375 doll.,* of which 25,675 doll. are payable within twelve months, and the remainder is payable in future years, on the condition above specified. Except the large sum engaged from the west, the subscription was made by a few friends of Missions in the city of New York. Gentlemen from other States did not subscribe, reserving themselves to act in connexion with their friends, in the towns and counties where they reside. But it was very pleasing to hear the assurance given, from many quarters, that the contributions would be greatly increased in the Auxiliary Societies generally. One gentleman, who

belongs to an Auxiliary which raised 1,800 doll. the present year, guaranteed that the sum should be doubled next year. Another had previously given a similar guarantee in writing. Several clergymen expressed the opinion, that the offerings of the friends of Missions generally, could easily be doubled.

"On the whole, the result of the Meeting was most auspicious, not merely or principally on account of the sum raised, but because it afforded a practical illustration of the ease with which the friends of God can contribute of their substance, when He imparts the disposition.

"Remarks on the Meeting of the Board.

"The proceedings, which have been described in the *abstract of the Minutes*, plainly show that the Members of the Board felt, in a manner unusually deep and solemn, their responsibility to the Christian public and to their Divine Master. But no written account, much less the mere copy of resolutions, can give a full and adequate impression of the state of feeling. All the deliberations were interesting; but on Friday, Saturday, and Monday, they were so to an extraordinary degree.

"On Saturday morning, a large Committee reported on the subject of the call for augmented efforts, in carrying forward the missionary operations of this country. When the Board was about to enter upon the consideration of this report, a member proposed, as the subject was one of the most important that ever engaged the attention of any deliberative assembly, and as there was an inexhaustible Source of wisdom, to which all who felt their need of divine teaching might have access, that special prayer should be offered for the blessing of God upon the Board in the approaching discussion. A prayer was immediately offered, and the subject was then resumed.

"The Corresponding Secretary gave some description of the opening fields for missionary labour. The Board then requested Mr. King to make such statements as his own observation would prompt, with reference to those countries of the East, which he had visited. This was done at considerable length, and was closed by an allusion to his reflections when abroad, respecting the happy condition of Christians in America, and the peculiar obligations under which they are laid. A most animated discussion ensued, in which Dr. Spring, Dr. Beecher, Mr. Bissell, Dr. Mathews, Dr. Mc Auley, and others, took a part. Several gentlemen, both members and spectators, declared that they had never before been present at so interesting a deliberation—debate it could not be called, for all were of one heart and one soul. The great topics, which filled the mind and caused the bosom to heave with emotions too big for utterance, were

* Or upwards of 20,000% sterling.

the wonderful preparations, in the providence of God, for evangelical effort,—the ability of this country to furnish faithful, devoted, efficient labourers, in constantly increasing numbers,—the vigor and enterprise which American Christians are capable of exhibiting, whenever they shall be generally and fully embarked in this great cause, —and the indications that they are speedily to be thus embarked.

“It was the opinion of not a few, who were present, that the effect of this Meeting, and of the unexampled liberality which it was the occasion of bringing forth, would be immediately felt through the land. It will animate Missionaries, and operate powerfully to increase their number. It will turn the thoughts of rich men to their obligations, and do much toward forming a new standard for their efforts; and, in these various ways, may exert an influence greater than can now be foreseen, or conceived.

HOME DEPARTMENT.

EXTRACTS FROM THE REPLIES OF A MINISTER OF THE GOSPEL, TO QUESTIONS ADDRESSED TO HIM AT HIS DESIGNATION AS A MISSIONARY TO THE HEATHEN.

I HOPE to be forgiven in saying, that I have endeavoured to judge myself and my motives, under circumstances the most favourable to a fair and safe—an impartial and unbiassed conclusion. I have investigated the state of my mind, in reference to the object, when I have been most under the influence of devotional feelings and religious considerations; and so far, I have thought, the less likely to be under the influence of any merely secular, unworthy, or improper motives. I need not remind my Christian friends present, that there are few Christians, perhaps none, who realize, without interruption, one uniform invariable state of mind, in reference to devotion and religious enjoyment. There are seasons when more than ordinary seriousness prevails; when more vivid impressions of spiritual and eternal realities are felt; when the mind is more imbued, and chastened, and elevated, with holy things; when the love of Christ is more ardent; when zeal and compassion kindle and burn more vigorously; when all the affairs of human life dwindle into comparative insignificance; and when we can more cordially appropriate the devout and magnanimous declaration of the Apostle, “God forbid that I should glory save in the Cross of our Lord Jesus Christ;” and in such seasons it has been that I have felt most imperiously the claims of the heathen, and the weight of my obligations to seek the extension of the Gospel among them. Without meaning to say that such seasons have, to

any extraordinary or even great extent, been mine, I simply wish to say, that, so far as I have realized them, then has been the time I have most carefully weighed my motives, formed my decision in the case, and consecrated myself in the strength of Christ to this great and solemn work. In other words, in proportion as I have felt the *Christian*, I have felt the *Missionary*. The flame of love to Christ, and of love to the souls of the heathen, have glowed simultaneously; and the decay of the latter has been with me a too sure indication of a coincident decay in the former.

I grant, and I mourn over the fact, that my best feelings on this subject are mixed and exceedingly imperfect; still allow me to make the profession, without subjecting myself to the imputation of vanity, or of any fancied superiority, that I am not conscious to myself of being governed by any improper motives or considerations. So far as I can judge, I am influenced by the desire of more extended usefulness in the cause of Christ. I do not certainly aspire to the missionary office, because I think it less laborious than home-service; requiring less energy, less seriousness, less vigilance, less self-denial; nor because I expect to reap secular emolument and advantages; nor because, with ambitious feeling, I am emulous of distinction and eminence in the Church;—but because I am touched with compassion for the spiritual state of the heathens—because, in my best judgment, I believe their state deserves my deepest commiseration—because I recognize in them my fellow-beings and fellow-immortals, and I would fain be instrumental in saving some—because I feel the imperative obligation of the great commission, *Preach the Gospel to every creature*—because I believe it is the will of the Redeemer that I should be so employed,—and because I am convinced that, in the day of final accounts, I shall wish that I had been thus engaged.

I relinquish the stated pastoral office, in England, at least for a season, not because I am weary of the service—nor because I have been left without any encouragement in it—nor because I have been driven from my post by any painful circumstances. No; I feel it due to myself and my late connexions, beloved and esteemed as they are by me, to say, on this occasion, that where the Providence of God placed me I should have still remained, and would have cheerfully continued to labour, but for my conviction of personal duty to embark in the service of the heathen; and my impression that He who called me into the ministry of the Gospel at home, now summons me to go forth and bear his name, and proclaim his salvation, in a distant land; and while I hear that summons, I would magnify the grace which calls to the work, and, rising up

to obey, I would reply—"Here am I, Lord; send me."

In stating more explicitly my reasons for giving the preference to missionary labours, rather than continue in the pastoral office at home, I may be allowed, perhaps, to advert to the conviction I have long felt, that more direct efforts are wanting on the part of Christ's disciples, and particularly his ministers, to carry out into full execution the great commission, *Preach the Gospel to every creature*. I presume not to say, my views in this case are liable to no exception, or may not seem to involve practical difficulties; but, I confess, the command appears to me to devolve on all who profess to act under a sacred obligation, to employ themselves mainly in the *diffusion* of the glad tidings, and never to rest in their career until the message is universally proclaimed. Nor would such exertion supersede ultimate pastoral duties and connexions. Christian churches would be formed in heathen lands, and He who has the care and government of the Churches, would provide means for their edification and prosperity. But it is with me questionable, if we are justified in perpetuating our labours among the same people, to the extent which now prevails, while so much ground remains, where no attempts for the moral culture of the Gospel have been made. Ministers, it is true, have many unconverted persons still around them at home, but the means of grace have been brought within the reach of these; the Gospel is proclaimed unto them, and so far the commission is executed with regard to them. The Christian minister's obligation thus far ceases. He is not responsible for man's acceptance of his message. He is to announce and enforce it, and leave the results with the sovereign will and power of God. If men will hear and accept, 'tis well; but if they refuse, must the Christian minister persevere all his days among them, at the expense of the vast multitudes who have not yet heard the tidings, and who, therefore, have not the opportunity of receiving or rejecting them? This may seem to imply harshness, but it appears to me to accord most with the spirit, and principle, and letter of the commission; with the nature of our Lord's ministry on earth, and with that of his Apostles. I fear we are often too much disposed to govern ourselves by what we deem the expediency of the case, and by our feeble calculations as to the anticipated consequences, instead of acting decidedly on the broad principles of the command. Let us but seek to make the salvation of the Gospel universally known, and we have so far discharged our obligations; and then we need not have a moment's hesitation in believing, that the Churches at home would be amply provided for, in every thing essential to their comfort, their sta-

bility, their prosperity, and their glory. It would give me no uneasy fears, as to home, should fifty or a hundred of our English pastors devote themselves to this work of God in foreign lands. I know that many, from age, regard to health, peculiar character of mind, and various causes, must still remain at home. And the very circumstance of Christian pastors thus leaving their respective flocks, and going out into the wilderness to seek the recovery, not of one, but of the ninety and nine who are there, would have its most salutary reaction at home, in the excitement of more interest, ardour, prayer, and faith, in connexion with the evangelization of the world. The Churches, devoting themselves to the great work in this noble manner, might confidently rely on the Saviour's presence among them, with all the rich gifts and graces of his Spirit; and would find themselves amply blest, while zealously seeking the extension of the Gospel's highest blessings unto others.

With regard to the circumstances which have led me to the present result, I would just state that, for many years past, I have had thoughts of missionary employment, and was about entering into it in the year 1813. Medical advice, however, rendered it expedient for me, at that time, to relinquish the prospect, and to remain in England. During the last two or three years, I have afresh examined the subject, and have increasingly felt induced to embark in the service; and in these things, my mind has been much impressed by the statements, and facts, and arguments, placed before me by several of my highly-esteemed friends, who have been actually engaged in foreign operations; and approving, as I cordially did, the adoption, by the London Missionary Society, of the principle of service for a limited period, I have felt myself fully at liberty to connect myself with that Society, upon that principle; and this, after much conversation with Christian friends, with several of my fathers and brethren in the ministry, and, I hope, fervent prayer to ascertain the will of God.

NOTICE.

PRINTER WANTED FOR THE SOUTH SEAS.

The Directors are desirous to engage, for the above-mentioned destination, a person who, beside being master of the business of a Printer, possesses a character for devoted piety, and such other qualifications as may enable him to render himself generally useful in the Mission. Testimonials on these points must accompany the written applications of those who offer their services to the Society. Address to the Rev. John Arundel, Home-Secretary, Mission-House, 26, Austin Friars, London.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 31st December, 1827, inclusive.]

Omitted in the last Chronicle.

Wales—South—Collections by the Calvinistic
Methodists—per Rev. D. Charles.

Breconshire.			
Brecon	10	1	9
Mrs. E.	2	0	0
Gorwydd	8	13	2
Talgarth	7	16	3
Pontchdyfere	7	10	0
Devynock	5	13	1
Langamarch	4	7	9
Cuikhowell	4	1	6
Trecastle	4	0	0
Lanshangel Nautbrano	3	12	3
Merthyr Cynog	3	6	0
Langone	2	10	0
Crai	2	10	0
Builth	2	7	6
Pontneathvaughan	2	3	3
Landilo	2	2	0
Yrtradfelko	2	1	6
Penkelly	1	14	6
Bwlch	1	7	6
Lanspyddyd	1	3	0
Forest	1	0	6
Trallwm	1	0	0
Cuikadam	0	16	6
Capelisa	0	16	0
Lanelly	0	15	0

83 9 0

Cardiganshire.

Aberystwyth	24	5	1
Abermeirig	5	14	4
Aberfwrdd	2	11	0
Aberaeron	4	13	5
Bethania	3	15	10
Bethel	4	8	2
Blaenauanerch	17	10	5
Blaencelyn	1	1	0
Blaenpenal	7	0	1
Blaenpylwyf	4	4	0
Bouterwyd	3	4	0
Boutrhydfenddigaidd	7	7	9
Borth	3	14	0
Blaencarrog Sunday-school ..	1	12	4
Cardigan	14	0	0
Cwmystwyth	2	2	0
Cynon	6	0	0
Ffoayfina	6	4	1
Graig	0	14	2
Lampeter	4	0	3
Llanarth	2	5	3
Llanddewiaberarth	5	0	11
Llangwryfion	8	10	7
Llangaetho	20	5	2
Llanilar	3	7	8
Llaniofawr Sunday-school ..	1	7	0
Llanon	6	19	0
Llanrhystyd	7	9	8
Llechryd	2	5	0
Lledrod	11	12	0
Llwynpiod	3	0	9
Llanafan	2	2	5

New Quay	8	0	1
Pantglas Sunday-school	1	6	10
Penllwyn	4	15	3
Penmorfa	13	0	0
Penygarn	2	10	9
Pensarn	5	0	0
Pennant	5	6	0
Rhydyfelin	4	10	3
Sion	2	0	0
Salem	5	1	9
Swyddffynon	4	0	4
Trearddol	2	6	3
Tregaron	9	12	6
Twrgwyn	15	14	2
Trinity Chapel	2	6	6
Ysbyty	1	16	4
Subscriptions	6	1	0
	291	11	4
Less Expenses ..	0	12	0
	290	19	4

Cardiganshire.

Bettws	1	4	0
Brechfa	0	19	6
Bwlch	1	0	7
Bankyfelin	4	0	0
R. W. Esq.	2	0	0
Bonttrynswen	0	18	0
Capeldewi	1	10	6
Conwell	4	2	6
Cowit	1	0	0
Cilycwm	6	4	2
Capeleuan	0	19	0
Cross Inn	2	1	9
Cwmdwyfran	1	4	0
College	1	10	0
Cefnbyrrach	1	15	3
Caio	2	18	0
Cwmbach	1	12	0
Hendre	2	18	4
Kidwelly	1	3	0
Klynmurch	0	10	0
Llanedy	1	0	0
Llanarthney	2	7	6
Llansaint	0	10	0
Llanfynydd	3	5	0
Llanelly	1	3	6
Llangydeirne	5	14	6
Llandeussaint	4	3	7
Llandeveallog	1	11	0
Llanesthaphan	0	7	8
Llangadock	3	16	2
Llanddarog	4	11	7
Llansadwrn	4	1	6
Llansawel	5	1	4
Llandoverly	4	13	0
Llanlluan	0	16	2
Llandilo	14	1	5
Missionary Box by Mr. D. Lewis, jun.	2	14	3
Moldrim	3	3	0

MISSIONARY CONTRIBUTIONS.

Muddfe	0 19 0
New Inn	2 5 8
Nantgaredy	9 0 8
Newcastle	2 1 0
Ditto, Sunday-school	2 0 0
Pembrey	0 15 2
Pannau	2 0 0
Pantgwyn	2 7 4
Rhydcymeran	1 9 11
Rhydygeran	2 5 8
Talev	3 17 6
Carmarthen.—Water-st. Chapel	
Collection	18 4 0
Do. Sunday-school, by Miss	
Charles	11 15 3
Subscriptions	4 0 0
Collected by Miss Charles ..	4 8 5
Ditto by Miss Lewellyn	1 4 4
Missionary Box, by Messrs.	
Nichol and Mortimer ..	1 0 0
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	172 5 10

Glamorganshire.

Aberthaw	3 10 0
Aberdare	1 0 0
Burthin and Cowbridge	5 0 0
Brinterian	2 10 0
Crinant	0 5 0
Cadoxton	0 7 0
Dinaspowis	2 4 3
Duffryn	6 1 1
Goppafach	0 17 6
Gylfchi	1 1 0
Herwain	1 19 0
Langyfelach	0 8 6
Lansamlet	1 6 0
Laleston	0 6 0
Lantwit-major	1 16 6
Lantrissent	3 0 0
Landyfodog	0 16 0
Morriston	6 10 0
Merthyr, collected after Prayer	
Meeting	2 6 8
Collection	3 3 7
Merthyr and Dowlas Chil-	
dren's Society	4 0 0
Dowlais, collected after	
Prayer Meeting	2 1 6
Collection	1 17 0
Coedcymmer, collected after	
Prayer Meetings	1 5 2
Collection	0 9 0
Children's Society	0 16 2
Neath	3 0 0
Newbridge	9 8 7
Oldcastle	4 4 0
Pyle	2 10 0
Pentyrch	0 5 0
Pindoylon	2 0 0
S Swansea	10 0 0
Salem	1 10 0

St. Fagan's	3 0 0
St. Brides-major	0 11 6
Trehil	7 0 0
Tonyrefail	3 4 3
Ynysfach	0 5 0
Ystradmynach	0 15 0
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	102 9

Pembrokeshire.

Dinas	0 14 0
Bwlchygroes	4 0 0
Hall	1 9 0
Subscription	1 1 0
Glanrhyd	2 5 0
Kilgenan	2 10 0
Pontgarrig	2 5 0
Newchapel	6 2 9
Newport	2 0 6
Wiston	1 5 6
Woodstock	6 10 0
Fishguard	4 19 0
Collected by Capt. T. Griffiths	
Subscription	1 1 0
H. West, Ebenezer—Collection	
after Sermon by Rev. R.	
Hill	9 8 10
Weekly Subscriptions	6 0 0
Donation in aid of the Deficiency	
in the Society's Funds ..	0 11 2
Trevine—Collections	2 18 6
Carnachenwen—Subscriptions.	9 5 0
Mrs. Davies, for the Educa-	
tion of the Native Girl,	
Blanch Maria, 3d payment ..	3 0 0
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	69 6 3
Less Expenses ..	0 5 0
	<hr/>
	69 1

Monmouthshire.

Rumney	1 0 0
Tredigar	2 1 6
Kendle	2 16 7
Gellygroes	1 12 0
Nantyglo	2 0 1
Blaenavon	2 0 6
Verteg	0 12 0
St. Bride's	0 7 6
Castletown	0 15 6
St. Mellon's	3 2 0
Newport	2 0 0
Goltre	1 0 0
Risca	0 15 6
Croesilwarch	0 8 0
Pontypool	0 13 0
Llanmartin	3 10 0
	<hr/>
	24 14
	<hr/>
	742 19

IN LONDON AND ITS VICINITY.

No. 6261	10 0 0
T. H.	1 0 0
J. S.	5 0 0
S. D.	2 2 0
A Thank Offering	5 0 0
Gold Chain and Seal, &c., Sold—The Donation	
of "A Reclaimed Spendthrift"	3 3 0
A Friend—by Rev. Mr. Wood	1 1 0
Part of the Profits of a Ring by "Salome" ..	0 10 0
Mr. W. Thompson's Missionary Box	2 13 2
Clapton.—Rev. H. Evison.—Collection after	
Sermon by Rev. Dr. Philip	15 0 0
Kingsland Auxiliary—Female Branch—	
Mrs. Prior, Treas.—On account	42 0 0

Leather-lane—Trinity Chapel.—Rev. T. Smith.	
—Collections after Sermons by Rev. Dr.	
Henderson and Rev. J. Arundel	14 0 0
Walworth—Locks-Fields Chapel.—	
Rev. G. Clayton.—Collection ..	46 4 6
Female Auxiliary Society	22 14 6
	<hr/>
	68 19

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Buckinghamshire.—A Friend, in Bucks	2 0 0
Cheshire.—Chester Auxiliary Society.	
Mr. Williamson, Treas.	
Collections at the Anniversary.	
Queen-street Chapel	118 5 0

MISSIONARY CONTRIBUTIONS.

85

Octagon Chapel	25	8	0	
Welsh do.	7	15	8	
Common Hall-street do.	5	13	0	
				157 1 8
Missionary Boxes of				
Bailey, Mrs.	1	10	6	
Dutton, Miss.	0	12	6	
Evans, Mrs. E.	0	8	8	
Evans, Mr. R.	0	11	6	
Gerard, Mr. E.	5	0	0	
Mainwaring, Mr.	1	2	7	
Mason, Mr.	0	8	10	
Parry, Mr. J., jun.	0	12	9	
P., Mrs.	0	4	6	
Price, Mrs.	0	14	1	
				11 5 2
Queen-street Chapel Sunday-school	2	2	0	
Octagon do. do.	0	8	6	
Handbridge do. do.	2	8	8	
Collected by				
Mrs. G.	0	5	6	
Miss Dodd's Seminary	1	10	0	
Miss M. Powell—from Servants	1	1	8	
Produce of Herbs.	0	11	4	
				3 8 6
Ladies' Branch Association.—				
Mrs. Williamson, Treas.	35	0	3	
Knutsford Association, by Rev. J. Turner	5	0	9	
Middlewich, by Mr. W. Hitchen	14	6	9	
Minshall, by Mrs. Jackson	2	16	6	
Northop, by Mr. J. Williams.				
Welsh Calvinistic Chapel ...	2	12	2	
Produce of Cherry Trees.	0	5	0	
				2 17 2
Northwich, by Rev. J. Wilson.	22	0	7	
Sandbach, by Rev. W. Silvester	25	0	0	
Tarvin Association, by Mr. R. Litter.				
Subscriptions	2	2	0	
Collected by				
Marten, Miss	2	3	0	
Prescot, Mr.	1	10	6	
At Eaton	0	7	4	
Missionary Boxes				
Tarvin Chapel	1	14	6	
Ashton do.	0	13	2	
Delamere do	0	8	3	
				8 18 9
Tattenhall Association, by Mr. Meredith ...	20	1	2	
				312 15 9
Less Expenses ..	22	2	9	
				290 13 0
Lancashire.—Penruddock.—				
Rev. A. Rattray.				
Collection after Sermon by				
Rev. G. Nettleship.	2	5	8	
Less Expenses	0	5	9	
				2 0 8
Devonshire.—Plymouth, Devonport, and Stone-				
house Auxiliary Society.—Mr. W. Stuart,				
Treas.				
Plymouth—Batter-street Meeting—				
Rev. R. Hartley—Collection	16	0	0	
Ladies' Association—by Mr. J. Bowman..	25	0	0	
New Tabernacle—Rev. Mr. Davies—				
Collection	22	8	6	
Auxiliary Society	24	14	1	
Royal Hotel.—Public Meeting ..	8	10	0	
Annual Subscriptions	17	15	0	
For Schools in India (vide page 87) ..	4	6	6	
In aid of the Deficiency (vide page 87) ..	15	10	0	
Devonport—Princes-street Chapel—Coll.	7	11	0	
Ladies' Association	19	10	0	
Cash for Notes considered bad	8	0	0	
Town Hall Public Meeting.	9	2	0	
Morrice Town—Salem Chapel	6	1	0	
Mount-street Chapel	11	0	0	
Annual Subscriptions	12	9	0	
In aid of the Deficiency (vide page 87) ..	6	6	0	

Kingand and Cawsand Subscriptions, &c..	5	10	0	
Collected by Mrs. Rogers	1	7	10	
Stonehouse—Subscription	1	1	0	
				222 1 11
Less Expenses	14	15	5	
				207 6 6
Essex.—Barking—Rev. Mr. West and Friends.				
	5	0	0	
Hampshire.—Havant.—Rev. W. Scamp.				
Subscriptions.	30	0	6	
Collections	6	15	11	
Juvenile Missionary Society ..	6	2	9	
Hayling Island, by Mr. Hall ..	0	13	1	
Miss Dunn's Seminary	1	0	0	
				44 12
Huntingdonshire Auxiliary Society.—				
Mr. W. Foster, Treas.				
Kimbolton.—Kimbolton Ass.	7	0	0	
Subscriptions	2	12	6	
Collection at the Anniversary ..	7	13	0	
				17 5 6
St. Neot's Branch.				
Mrs. Bedells and Friends, for				
the Education of the Native				
Girl, Mary Hopeful	2	5	0	
Subscriptions	2	14	9	
Penny Association	4	6	1	
				9 5 10
Ramsey Branch.				
Penny Association	2	0	0	
Bluntisham Branch:				
Subscription	0	10	6	
St. Ives and Huntingdon Branch.				
Subscriptions	7	19	9	
Penny Association	2	15	10	
				10 15 7
				39 19 11
Less Expenses ..	3	7	11	
Total				36 12 0
Kent.—Woolwich Auxiliary Society.—				
J. Read, Esq. Treas.—on Account.	34	0	0	
Lancashire.—East Auxiliary Society, by				
J. H. Heron, Esq. Treas.				
Manchester.—A Tythe Offering, by Rev.				
W. Roby	2	10	0	
Halshaw Moor.—Friends, by Rev. J. Dyson.	10	5	6	
Ashton-under-Lyne.—Rev. J. Sutcliffe.—				
Collection after Sermon, by Rev. Dr.				
Henderson	20	0	0	
Greenacres.—Oldham.—Friends, by Rev. J.				
Galland	14	11	0	
Patricroft.—Friends	1	3	2	
				48 9 8
Liverpool.—W. Kay, Esq.—For the Support				
of the Native Teacher <i>Glass Kay</i> ,				
7th payment.	10	0	0	
Lincolnshire.—Pinchbeck.—Rev. J. Robinson.				
Missionary Boxes of				
Mrs. Robinson	1	14	9	
Lindsey	1	14	0	
Grain	1	0	0	
Shepperson	0	15	0	
Chapel Box	0	14	2	
Collections after Sermons by				
the Rev. Messrs. Hunt and				
Thodey	10	2	8	
				16 0 7
Less Expenses ..	1	7	6	
				14 13 7

MISSIONARY CONTRIBUTIONS.

Horncastle—Rev. Mr. Pain.					
Collections by Rev. Messrs.					
Hunt and Thodey	13	13	6		
Less Expenses ..	1	5	3		
				12	8 3
Peterborough—Rev. Mr. Isaac.					
Collections by Rev. Messrs.					
Hunt and Thodey.....	9	10	0		
Less Expenses ..	0	17	6		
				8	12 6
				*35	14 4
Norfolk Association in aid of Missions.—					
T. Brightwell, Esq. Treas. .	200	0	0		
For Widows' Fund	10	0	0		
				210	0 0
Northumberland.—North Shields.—					
Rev. W. H. Stowell.					
Collection after Public Meeting,					
and Sermon by Rev. Dr. Philip	23	15	7		
Do. Missionary Prayer Meetings	2	12	6		
Subscriptions and Donations ..	13	5	8		
Produce of Ladies' Work.....	11	15	0		
	51	8	9		
Less Expenses ..	3	3	7		
				48	5 2
Shropshire.—Bridgnorth.—“Gratitude”				1	0 0
Somersetshire.—Bristol.—Tabernacle Branch					
and Juvenile Missionary Society.—					
Mr. R. Ferris, Treas.—On account ..	25	9	6		
Poundsford Park.—Thomas Welman, Esq.,					
for the Support of the Native Teacher					
Charles Noel Welman, 7th payment ..	10	0	0		
Surrey.—Epsom.—Rev. J. Harris.					
Collection after Sermon by Rev. Dr.					
Philip	13	0	0		
Wilts.—Thorpe Basset.—Penny Society, by					
Rev. M. Slater	3	0	0		
Yorkshire.—Doncaster.—Ebenezer Chapel—					
Rev. R. Fletcher.					
Collection after Sermon, by					
Rev. J. Parsons	10	13	0		
Subscriptions	6	1	8		
Missionary Boxes	4	4	9		
Ditto, in Sabbath School	2	17	0		
Annual Subscriptions	1	0	0		
				24	16 5
Wales.—South Auxiliary Society.—					
Rev. D. Peter, Treas.					
Rhosyceanian, by Rev. W. Davies	2	1	0		
Fishguard, by ditto	1	19	6		
Bethel, by Rev. L. Rees	2	15	6		
Cardigan.—Rev. Mr. Davies.					
Collection at the Anniversary..	56	3	6		
Mrs. Lloyd.....	5	5	0		
T. Davies, Esq....	5	0	0		
Subscription	0	10	0		
				66	18 6
Pembroke.—Rev. Mr. Harries.					
Collections.....	13	0	0		
Sir John Owen, (M.P.)	5	0	0		
				23	0 0
Pembroke Dock.—Rev. Mr. Williams.					
Collections.....	6	1	0		
Little Haven, Collections . . .	2	9	4		
				8	10 4
Haverfordwest, Green Meeting.—					
Rev. Mr. Bulmer.					
Collections	21	16	9		
Subscriptions					
Collection by Mrs. Bulmer....	2	6	0		
Miss Owen ..	2	4	0		
Miss Owen's Missionary Box ..	0	7	0		
				30	13
Haverfordwest.—Tabernacle.—					
Collections after Sermons by					
Rev. Messrs. Hill and Jackson	18	7	5		
Public Meeting	14	15	6		
Sunday-school Missionary Box.	1	5	5		
Miss John's Flower Stand	1	6	0		
Collected by Cards	13	16	7		
A Friend	0	9	1		
Bethesda—Collection	1	0	0		
R. B. P. Phillips, Esq., (M.P.) ..	5	5	0		
				56	5
Brigend Sunday-school.....				0	15 0
Zion's Hill do.	0	16	6		
				1	11
Trefgarn, by Rev. B. Griffiths ..				3	0 3
Sunday-School, do.....	2	3	3		
Subscriptions	3	0	0		
				8	3
Penygroes, by Rev. Mr. Evans ..				4	0 0
Sunday-school	5	0	0		
Hebron	7	0	0		
Sunday-school	5	0	0		
				21	0
Landover, by Rev. L. Powell ..				3	6 8
Collected by Mr. D. Thomas ..	0	9	4		
				3	16
Pentretgwyn and Cefenarthen, by					
Rev. Mr. Morgans	2	10	7		
Bethel	0	18	1		
				3	8
Milford—Rev. Mr. Warlow.					
Collected by Mrs. Howells	3	15	2		
Collections at Public Meetings,	20	17	9		
Missionary Boxes of					
Mrs. Beynon.....	0	8	4		
—Banel.....	1	11	11		
Mr. Howells	0	12	6		
—T. Sais	0	11	6		
—W. Sais	0	6	4		
—Granville	0	13	4		
Miss Roberts	0	9	10		
—Evans	1	3	7		
—Warlow	0	17	9		
—Watkins	0	8	2		
Small Sums	0	12	4		
Subscriptions.....	8	9	6		
				35	0
				271	1
Less Expenses				17	3
				253	18
Abergavenny, by Mr. J. H. Morgan,					
Castle-street Chapel.—Rev. J.					
James	5	17	0		
Llanvaplwy—Rev. T. Rees....	2	3	0		
				15	0
Scotland.—Leith Auxiliary Missionary Society.					
W. Alexander, Esq. Treas.....	20	0	0		
Stirlingshire Society, in aid of Missions and					
other religious objects, by Rev. J. Smart	10	0	0		
Dunfermline Society, for the Support of					
Native Teachers, 3d and 4th payments,					
by A. Fisher, Esq.	21	0	0		
Falkirk Society for Diffusing Religious Know-					
ledge, by Rev. D. B. McKenzie	5	0	0		

Donations in aid of the Deficiency in the Society Funds.

Mr. A. Cordes, from Mercantile Stipulations....	5	5
O. W.	2	2
J. Proctor, Esq.,	10	0

* The sums inserted in the December Chronicle, page 542, as Collections by Rev. Messrs. Hunt and Thodey, should have been entered as above—those received from “Lincoln, Louth, and Sleaford,” were for Expenses incurred,

Donations in aid of the Deficiency in the Society's Funds, continued.

Devonshire.—Dawlish.—A Member of the Es-			
tablished Evangelical Church, by Rev.			
T. Collett.....	1	0	0
Devonshire.—Plymouth, &c. Aux. Society.			
Plymouth.—R. Derry, Esq.	10	0	0
S. Derry, Esq.	1	1	0
D. Derry, Esq.	1	1	0
Rev. J. Hatchard.....	1	0	0
Rev. R. Hartley.....	1	0	0
Rev. P. Davis.....	1	0	0
Two Children.....	0	8	0
	15	10	0
Devonport.—Rev. W. Sherman..			
Rev. R. Smith.....	1	1	0
Mr. W. Blackmore	1	1	0
Mr. J. G. Sparke.....	1	1	0
Small Sums	2	2	0
	6	6	0
	21	16	0

Donations in aid of the Deficiency in the Society's Funds, continued.

Shropshire.—Shrewsbury.—Swan Hill Chapel.			
Collection after Sermon by Rev. T. Weaver			32 17 7
Sussex.—Brighton Auxiliary Society.—			
Rev. J. N. Goulty, Sec.			
W. Wigney, Esq.	20	0	0
Mr. J. Vallance.....	5	0	0
— Lawrence	1	1	0
— R. Wigney.....	1	1	0
— Pearce.....	1	1	0
	28	3	0
Hastings.—A Friend, by Rev. W. Davies...			4 0 0

In aid of the Distress at Griqua Town.

D. Lister, Esq.	10	0	0
W. Shrubsole, Esq.	5	0	0
E. Goldsmith, Esq., by J. Yockey	2	2	0
Wales.—Carnachenenwen.—D. Davies, Esq. . .	5	0	0
Mr. Alsager.....	1	0	0

For the Widows' and Orphans' Fund.

A Thank Offering	1	0	0
Rev. W. Scott.....	1	0	0

For the Education of Native Females in India.

Essex.—Chelmsford.—From Members of the Society of Friends, by Mr. J. Candler.

Mr. J. Marriage	1	0	0
— R. Greenwood	1	0	0
— S. P.	0	5	0
— J. Corder	1	0	0
— J. Candler	0	10	6
— James Marriage	0	10	0
— R. Marriage	0	10	0
— John Marriage.....	0	10	0
— J. Potter	0	10	0
M.— Mary Marriage	1	0	0
— Caroline Marriage	0	10	0
— Mary Greenwood	1	0	0
— Susannah Greenwood.....	0	10	0
— Mary Marriage	0	10	0
— Maria Marriage.....	0	10	0
— H. L.	0	7	6
	10	3	0
R. M. E. and H.	1	4	0

For the Support of Female Schools in India.

Mrs. R. Derry	2	0	0
— Davies	0	12	0
Small Sums	1	14	6
	4	6	6

For the Translation of the Sacred Scriptures.

Chelmsford.—From Members of the Society of Friends,			
Collected by Sarah Smith, per Mr. J. Candler			2 10 0
Suffolk Society in aid of Missions, per S. Ray, Esq.			
Ipswich, Woodbridge, and Needham, from Members of the Society			
of Friends, for the Support of Schools, and the Translation of			
the Sacred Scriptures, in the Society and Sandwich Islands, by			
Mr. J. T. Shewell			18 14 6

For the Female Free School, Madras.

Contents of a Missionary Box	5	0	0
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For the Anglo-Chinese College.

D. Lister, Esq.	20	0	0
Glasgow, by Mr. W. McGavin.			
Mr. P. Falconer	1	1	0
Rev. Mr. Burns	2	2	0
Mr. J. Mackintosh.....	1	1	0
M., by ditto	1	1	0
Miss Kerr	1	1	0
Sundries	2	9	6
	8	15	6
Less Expenses	2	14	6
	6	1	0

MISSIONARY CONTRIBUTIONS.

The Thanks of the Directors are presented to the following : viz.—

To J. Ballance, Esq. for various Reports.—E. for Owen on Indwelling Sin.—Mr. Sabine, for Claude's Defence of the Reformation, and 14 vols. of the Eclectic Review —Anonymous, for various Reports in 10 vols.—“An Admirer of Joseph Mede,” for sundry Books.—Mr. Charles Redden, for a parcel of Haberdashery, &c.—L. Mitchell, for Gold Ends.—Miss Sligh, by Rev. Thomas Lewis, for a Box of Work Bags for Schools in India.—C. E. S. for a Box and Parcel, addressed to the Missionaries at Otaheite.—A Friend, by Mr. Casterton, for Parkhurst's Hebrew and Greek Lexicons.—Miss M. T. of S., for a Necklace.—Miss M. R. for a Gold Chain and a Cornelian Locket, set in Pearl; and Miss T. for three Breast-Pins, and Ear-Rings, by Mr. Joseph Hague, of Rotterdam, brought by Captain Laming.—Anonymous, Messrs. Armstrong, Ledgard, and Smith, for 717 Nos. of the Evan. Mag.

For the Distressed Griquas.

Mr. S. Stephens, for a parcel of Woollen Cloths, short lengths.—E. D., for Knives, Beads, &c.—C. E. S., for sundry articles of Clothing.—Various articles of Wearing Apparel from several Friends at Stepney and its Vicinity, by Rev. C. Rahmn.

[Acknowledgment of further Donations in our next.]

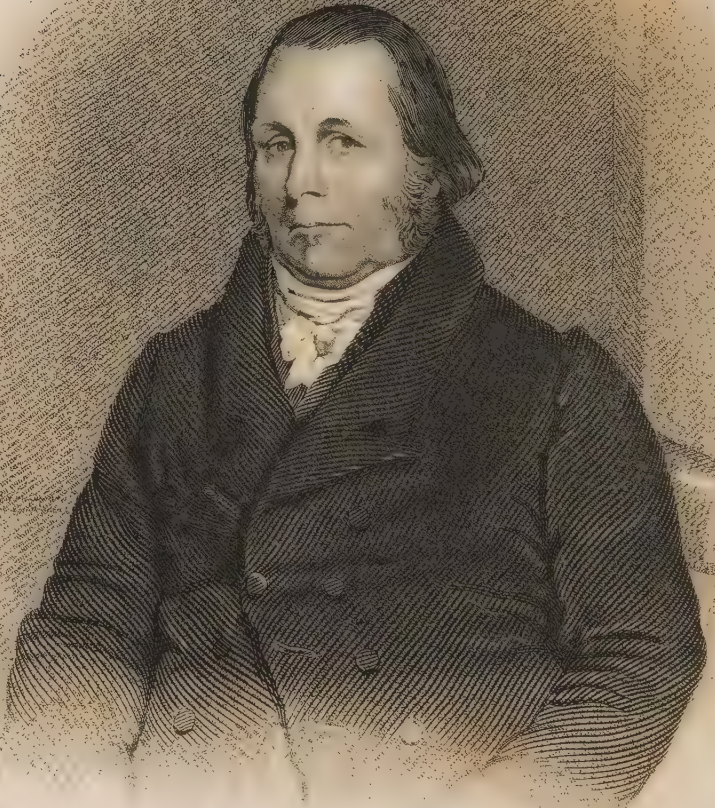
Also for

The Mission College Library :—

To Mr. Thomas Williams, for his Cottage Bible, 3 vols.—Rev. G. Burder, for Charlevoix's History of Paraguay, 2 vols.; Historical Account of the Society for the Propagation of the Gospel; Lettre sur les Caractères Chinois; Catalogue of the Ethiopic Biblical MSS. &c. &c. by Platt; Dubois's Letters on Christianity in India; Sermons by Martyn; Parker's Letters and Essays; Account of the Capture of the Duff; Glen's Tour from Astrachan to Karass; Dr. Spring's Memoirs of Mills; Jowett's Christian Researches; Topographical Description of Canada; Hebrew Psalter; Ward's View of the History, Literature, &c of the Hindoos, 4 vols.; Tracts on India Missions; Copland's History of Madagascar; Memoirs of Mrs. Smith; Burnham's Pious Memorials; Hough's Reply to the Abbé Dubois; Dr. Morse's Report on Indian Affairs; New Zealand Grammar; Indian Instructor; South Sea Islander; Doddridge's Rise and Progress in French; Pike's Form of Sound Words; Morse's American Geography, &c. &c.—Mr. F. Wills, for Binney's Sermon on the “Ultimate Design of the Christian Ministry.”

ERRATA.

In our Chronicle for January, page 13, 2d Column, for William Thompson, read Thomas Thompson; and for Thomas Hale, read William Hale.



REV. THOMAS WILLOUGHBY

LONDON

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FOR MARCH, 1828.

Memoir

OF

THE LATE REV. JOHN KELLO,

Minister of the Independent Congregation, Bethnal Green.

THE Rev. John Kello was born in East Smithfield, London, March 16, 1750, about two years before the alteration of the style. After continuing a short time at a day-school conducted by a Mrs. Brown, between the age of seven and eight, he went to a boys' school, kept by the Rev. John Richardson. When he reached his eighth year, he went to the Rev. David Muir, under whom he began the study of Latin, going at the same time, in the afternoon, to a Mr. Davis, in Old Gravel-lane, to learn writing and arithmetic.

In 1760, or 1761, he was sent to Merchant Taylors' School, where he was, as he particularly stated, wonderfully preserved among boys whose wickedness was inconceivable. Somewhat tired of this situation, in September, 1765, he entered as a pupil under the Rev. Dr. Walker, at Mile-End; and at Lady-day, 1766, was received on the Fund, and went to the Academy at Mile-End, under the superintendence of the Rev. Drs. Conder, Gibbons, and Walker. The state of his mind at this time cannot be better described than in his own words,

which he termed a covenant:—this is left in his own hand-writing.

“O Lord God, I who am but a poor, unworthy, sinful worm, would confess my sins before thee, and desire to be deeply humbled on account of them, because by them I have offended thee, a holy and just God, broken thy laws, and trampled under feet thy most holy commandments, and have even endeavoured to dishonour thee, when I should have attempted the advancement of thy glory and interests in the world; I desire to be deeply humbled in that I have so long rejected the Lord Jesus Christ, and that notwithstanding the many gracious calls and invitations which I have been favoured with to come unto him that I might have life; nay, have put to open shame, denied, and crucified, the Lord of Life and Glory afresh. And, Lord, after all this I would lament that my rocky, stony heart remains so hard still, that I cannot weep, mourn, nor even be sorry, for my past sins and short comings. But, O Lord! as thou, of thy infinite mercy, art still holding out the golden sceptre to me, in obedience to thy call and invitation I come and prostrate myself before thee, beg to be made more sensible of my lost and undone state and condition, and as I was dedicated to thee in baptism, so now I desire to renew, at thy table, the vows that were then made for me, and I make a full surrender of myself, both soul and body, to be the Lord's,—the Lord's for ever, in an everlasting covenant, to be for him in the world, in the midst of a

wicked and perverse generation; and beg for that grace which is necessary to bear me up above all the storms of opposition which I may meet with from the enemies of the Gospel, and to make me a valiant champion for Jesus Christ. I give my assent and consent to all the terms which Christ proposes to sinners, that they may obtain salvation. I come unto him a sinful, guilty creature, and one heavy laden with sins and iniquities, that I may be delivered from them, and that they may all be washed away in his blood,—naked, desiring to be clothed upon with his righteousness, — hungering and thirsting after the bread and water of life, and trusting to his promise, that those who come to him he will grant them their desires;—a needy creature, for the supply of all my wants,—beset with many enemies, who lie in wait and watch every opportunity of drawing me from my God, and making my soul a prey; that I may be delivered from them all, and that I may be enabled to conquer and subdue them all through my Lord and Saviour Jesus Christ, —as one, if not wholly destitute, yet very weak in faith, weak in love, weak in hope, that my graces may be strengthened through the hands of the mighty God of Israel, and that I may be daily growing in grace, and advancing in the divine life. And in consequence of this I accept of God the Father, in and through the Lord Jesus Christ; to be to me, and do all for me which a child can stand in need of and want from his Father.

“I accept of the Lord Jesus Christ, the second Person of the glorious Trinity, as my God and Saviour; I accept of him in all his offices, to be to me a Prophet, to reveal to me all things that are necessary for me to know and do, in order to salvation; as my Priest, who has offered up himself a sacrifice for his people, and I hope and trust for me, and to make intercession for me before the throne of his heavenly Father, whither he is now ascended; as my King, to subdue all his and my enemies, and to make me his willing subject in the day of his Power. I accept of him as my Rock, Fortress, Deliverer, Shield, Horn of my Salvation, &c.; and, in a word, for my all; and as I am wounded with sin, I come to him as the great Physician of souls, to be healed of all my spiritual maladies: I close with my Head that I may be a branch in the true vine, a member of his mystical body, a living stone in the great fabric and spiritual building, of which thou art the corner and foundation stone. I accept of Thee as my husband, though I have often played the harlot and gone astray from Thee; yet, Lord, trusting to thy great mercy, in and through Jesus Christ, I look to Thee to betroth me to thyself in everlasting espousals. I accept of Thee as my Saviour, with thy cross, and resolve, in thy strength, never to be ashamed

of thee as my Redeemer, with thy crown; and I depend upon thee alone for salvation, remission of sin, and every thing which is requisite thereto. And now, O holy, divine, and blessed Jesus, I accept of thy Holy Spirit as my Sanctifier, new Creator, Preserver, and Director; that so I may be kept from falling, and presented, &c. And now, O Father, Son, and Holy Ghost, I accept of Thee for my all in all; of thy sacred Oracles, as the rule of my life; that Thou wouldst train me up while here in this world, for glory and immortality, and at last bring me to the heavenly kingdom.

“And as Thou hast demanded my heart, I now resign it up to Thee; and though it is a Bethaven, beg thou wouldst make it a Bethel; from a house of idols, make it a mansion for thy Holy Spirit; it is marred and polluted with sin, renew it by thy grace. Now, O Lord! for Christ’s sake, accept the offer I have now made, though in meekness; and through the Redeemer’s grace, to adhere to what I have promised, I here subscribe my unworthy name.

“July 5, 1767. JOHN KELLO.”

“Sept. 3, 1769.—It is now two years and two months since I first renewed my baptismal vows at the Lord’s table. In this time many have been the sins and follies into which I have fallen; but, notwithstanding these, I hope and trust from mine own experience I can say, that Christ’s ways are the only pleasant ways; that his yoke is easy, and his burden light. I have found nothing in his service that gives me any reason to repent having entered into it; I have met with nothing that inclines me to retract the engagements I have come under to be his, either as a Christian, or as one preparing for the ministerial office. He hath now been pleased to bring me a considerable way on the last year of my preparatory studies. But, alas! how small the improvements I have made, considering my advantages. Being sensible in some, though, alas! a very small, measure of his goodness, I think it a duty incumbent upon me to give up myself afresh unto him, to devote myself to his honour and glory, and to give myself entirely to his service; which I now do, by this day renewing the covenant which I have heretofore made and entered into with my gracious God and Saviour. A fitter opportunity than this, I think, I cannot take; being this day to enter on my public ministrations. The work of the ministry is a great and important service; so that the Apostle might well say, ‘Who is sufficient for these things?’ But to God in Christ I look for furniture; and for grace and strength to execute this important service, my eyes are up unto him, who hath said ‘My grace is sufficient for thee.’ Many and great are my fears that I shall backslide and apostatize from God and his ways. But,

blessed be God! they have not kept me from renewing my engagements to be for him, and for him alone. And now, sensible of mine own weakness and insufficiency, I look unto, I depend upon, that God to whom I have given myself in the bonds of a covenant, which I hope and desire will never be broken; for he only, I know, is able to keep me, and preserve me from the designs and machinations of all my spiritual enemies. Into thine hands, O heavenly Father, I commit and commend my body, soul, and spirit; do thou preserve and keep me free from all evil, and from all the dangers to which I am or may be exposed. Help me to glorify Thee on earth, and at last take me to live with Thee for ever, through my Lord and Saviour Jesus Christ.—Amen, and Amen.”

At Christmas, 1769, Dr. Walker engaged the subject of this Memoir to supply, once a-day, for him at Bethnal Green. Having gone through the usual course of studies, he passed trials in March 1770. Infirmities increasing on Dr. W., at Lady-day, 1770, Mr. Kello was wholly engaged for him; and in the month of November, in the same year, the worthy Doctor died. Mr. K., therefore, continued to preach; and having received an urgent and unanimous call, in which both church and congregation united, he was ordained May 9, 1771. He was enabled to continue his ministerial duties with increasing delight, and a greater concern for the good of precious and immortal souls. Many and severe were his trials, but he bore them with Christian patience, and submission to Him who does all things well.

In 1789 he was called to part with an affectionate partner, who left two daughters. To these he was endeared by his kind dispositions. The writer of this Memoir recollects the anxious solicitude manifested by him for the temporal, but especially the spiritual, welfare of his offspring. The evening of the Lord's day was spent in prayer and catechizing his children, and they had reason to hope that praying breath was not, in this instance, spent in vain.

In February, 1790, his only bro-

ther, the Rev. James Kello, was removed from his charge in the meridian of life; and in December, 1807, he was called to follow his second wife to the house appointed for all living.

In 1816 he had to endure a most severe trial, in the removal of an amiable and affectionate daughter. This he experienced to be an affliction indeed; but he was enabled to bear it with resignation and submission, supported by these words of his Saviour—"If ye love me ye would rejoice, because I said, I go unto the Father;" and he did not sorrow as those who had no hope. The infirmity of years had been gradually increasing for some time, till October, 1825, when he was seized with a severe illness, which rendered him incapable of engaging in the usual services of the sanctuary, which heretofore he had fulfilled with little interruption. Observing his weakness, the church and congregation, with great kindness and affection, undertook, unknown to him, to provide a supply one part of the Lord's day.

On December 25, 1825, he preached twice for the last time; and on January 28, 1827, he commenced the afternoon service under great weakness and indisposition; he had not proceeded far in his sermon, when he announced to the people that he was unable to proceed; and fell apparently lifeless, and never after ascended the pulpit. Having partially recovered, on the first Sabbath in March, he with difficulty administered the ordinance of the Lord's Supper; when it was evident he was in a peculiarly happy frame. To use his own words: "If you ask me," said he, "what has been my support since I last met you, I cannot answer better than in the words of our sweet singer,

"A guilty, weak, and helpless worm,
On thy kind arms I fall,
Be thou my strength and righteousness,
My Jesus, and my all;"

and added, "I never felt these words so applicable as during the trying season."

From that time, his weakness so increased, that he was seldom able to appear in the house of God, though his heart was with his people; evincing by his expressions to those about him his sense of their kindness, and his affection towards them.

May 9, the day on which he had been ordained fifty-six years, he took to his bed. For some days his mind appeared anxious, lest he should continue to be burdensome to those around him; but this state of mind subsided, and to his nearest relative he expressed a perfect acquiescence and satisfaction in the Divine will, saying, "My mind has been deeply impressed with these words, 'My counsel shall stand, and I will do all my pleasure;' and though mysterious my long continuance in this state of great weakness, what we know not now, we shall know hereafter;" and added, "I am content and willing to wait the Lord's time." Having been a man of prayer, he continued so to the last, praying with or for his family, church, congregation, and schools, till his speech and strength entirely failed. Frequently was he lifted from his knees after engaging in the family, apparently quite exhausted. He said the prayers of his pious mother had been blessed to him. It was her usual custom to retire in the evening with her children for prayer. His own words were, "I believe I have reaped the fruits of this ever since." Whole nights were spent by him in this delightful exercise, being overheard by those in attendance, never forgetting his family and charge. When he took leave of them for the night, he always committed them to the Divine care, expressing his most anxious solicitude that the younger branches might be brought to a knowledge of the Saviour, saying, "May the blessing of the Lord attend you, my dear

children, for time and eternity!" A member of the church, who called to see him, said, "What a mercy you have nothing to do but to die!"—"Yes," said he, "if I had, I should be one of the most miserable of creatures." The last morning, having recovered from a fit, he said, "I thought I was going home then, but I have another struggle to go through;" and, clasping his withered hands together, exclaimed, "Come, Lord Jesus, come quickly!" Being asked if his mind was comfortable, he replied, "*Quite so*," with a firmness which will not be soon erased from the minds of those present. He continued praying, even in the agonies of death, until he obtained his discharge, for which he had been longing; and his prayers were turned into everlasting praise, on June 11, 1827, having recently entered upon his seventy-eighth year.

His mortal remains were interred in his family grave, Bunhill-fields, on Wednesday, June 20, attended by the Rev. Mr. Blackburn, who delivered an address, and the Rev. J. Clayton, jun. The pall was supported by the Rev. Messrs. Wall, Goode, Harper, H. F. Burder, Vautin, and Brooksbank. The church and congregation joined in manifesting their attachment, by attending as mourners, at their own expense, amidst a numerous assembly of spectators. The Sabbath following, his death was improved in the morning, by the Rev. S. Blackburn, from Phil. i. 23—"I am in a strait betwixt two, &c.;" and in the afternoon, by Rev. J. Clayton, jun. from 1 Cor. xv. 1, 2; and in the evening, by the Rev. A. Reed, at his own Meeting, New-road, from Luke ii. 29.

Thus lived and died this eminent servant of God, who was enabled, under the influence of Divine grace, to hold out unto the end; giving, at the same time, all the glory to that God whose he was, and in whose service he had been engaged for up-

wards of half a century. In every capacity of life—as a husband, a father, a pastor—he was enabled to manifest the power of Divine grace; in a word, he was “an Israelite indeed, in whom was no guile.” He was made the honoured instrument in turning many from sin unto God, as well as in building up others who had believed through grace.

Dec, 1827.

R. O.

MEMOIR
OF
MISS AZUBAH CLARK,

Late of Gorukhpore, in the Presidency of Bengal.

(Continued from page 56.)

SLOW is the human mind to receive that solemn warning of inspiration, “Ye know not what shall be on the morrow: for what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.” We have seen this once more loudly confirmed. Happy they who so calmly receive the warning, as to apply their whole hearts to wisdom. While Azubah, young, and gay, and healthy, gazed on the poor Hindoo mother, as she turned in deep anguish from the grave of her child, how little did we think what was impending! Her own warm heart bled for the weeping mother, and her first thought was—Oh! that the sweet hopes of the Bible could but gain access to the mind of this poor sorrowing heathen woman! then she would not be without hope;—then she would weep at the footstool of Heaven’s mercy, and bow in silent resignation to the Divine appointment. Alas! little did she think how very soon the friends, then near her, would stand around her own dying bed, and gaze on her changed countenance, in all the agony of tenderest sorrow! Little did she think how soon they too should turn away from her own grave, feeling that there

is an anguish which nothing but the hopes of immortality can ever assuage! Alas! what is the bloom and brilliant gaiety of youth? The beautiful flower expands its delicate blossom, and exhales its short-lived fragrance; then it is cut down, and dies! It is unchangeable truth, that no man or woman is prepared to live happily, who is not also prepared for early and sudden death: they only are secure whom God hath in his keeping! He keepeth all, however weak and feeble, who are confiding in Him; who come as lost, guilty, prodigal children to his feet; who receive his offered pardon as a free gift to the utterly unworthy, bestowed through the death of his ever-obedient Son. Here only is solid rock! Here only is abiding peace! Here only is calm security for life and in death! It is not in India only that the young die; and while we very hastily trace some passages in her rapid journey to the tomb, let us try to remember that, perhaps very soon, the hand that writes, and the eye that reads, may both be still and cold in the grave.

On the 4th of February, 1823, Miss Clark finally left Calcutta, to proceed with her sister and brother to Gorukhpore, the station to which he had been recently appointed. As this remote and secluded spot is not very much known, a short description may not prove uninteresting.

The district of Gorukhpore lies on the northern frontier of the British dominions in India. Directly north of it, is the territory of Nepaul; and on the west, the province of Oude. The river Raptée, a tributary stream of the Gogra, winds circuitously through the district, and ultimately discharges its waters into the Ganges. On the banks of the Raptée river lies the native town of Gorukhpore; and near it, cantonments for a native corps. The civil functionaries reside in a most romantic situation, at a short distance from the town. The houses lie within grounds of the most diver-

sified and beautiful character, and in every direction the walks are rich in the noblest tropical scenery. At a distance of about three miles, the station is closed round by a broad belt of thick jungle. This forest extends several miles, and abounds in wild animals, among which the elephant, the hog, and the tiger, are most common. They seldom, however, leave their wild haunts to approach the cultivated parts. On the east, at the distance of about a mile, is an extensive lake, and a wide expanse of low land, covered with reeds and luxuriant grass. In many of the rides, the Nepaul hills, distant about sixty miles, diversify the view; but by far the most sublime and majestic portion of the landscape, is the stupendous range of the Himalaya mountains, sweeping along the verge of the northern horizon. These mighty mountains, the Alps of Asia, and by far the loftiest on our globe, are distant more than a hundred miles; yet their snowy pinnacles, soaring to the enormous elevation of more than twenty-five thousand feet, are most distinctly seen on a clear day.*

It is not easy to convey an adequate idea of these magnificent mountain-tops, as they appear to an observer on the plain. The view of the Swiss and Savoy Alps from Neuchâtel, on the delightful Enghi promenade at Berne, may give some impression of it; or, on a small scale, the sweep of the Scotch hills, as seen on a clear sunny winter's morning, from the top of Ben-Lomond. There are certain moments, in which the soft sublimity of their appearance, from

some of the walks of Gorukhpore, is at once wild, and majestic, and beautiful, above all description. Very early in the morning, the mountain-tops are seen of a dark grey, gradually becoming violet blue, and then, with the first brilliant beams of sunrise, the extreme summits suddenly kindle into a ruby red. And again, at sun-set, the long grotesque rampart of snowy pinnacles, glowing like the gilded edges of a white cloud, and their icy slopes glittering like a mirror in the sunbeams, gently fade away, tint after tint, till insensibly the crimson becomes orange, and violet, and dark indigo, till, at last, all is again lost in the sober grey of evening. Such, and far more magnificent, is the distant landscape of Gorukhpore; and yet the spectator is standing in a retired nook of thick forest scenery, and has close under his eye the pleasant houses, and gardens, and a neat church, recently erected, in which the English service is regularly performed. To this quiet churchyard, and to the modest grave, now covered with shrubs and flowers, our little story must rapidly advance.

The journal of her voyage up the river is full of pleasing anecdote; but want of space absolutely compels us to pass them over. On April 8, she thus writes:—

“This morning we reached our new delightful home; and after the hot budgerow, (boat), the shade of the house was delicious. The punkah (a large fan suspended from the ceiling in India) was soon put in motion, and produced a delightful cool air.

“May 7. We are much pleased with Gorukhpore and its social inhabitants: it reminds me more of a country town in dear Old England, than any part of India I have yet seen.”

For some time she rejoiced in the opportunity of listening to the pastoral instructions of the Rev. T. Morris, missionary at Benares, who was staying at the station; and she laments his subsequent illness and departure from Gorukhpore, in the

* The highest peak of the Himalaya mountains, and so the loftiest known summit on the earth, has been determined to be 25,749 feet above the sea.—*Asiatic Researches*, vol. xiv. It does not seem that it would be impossible to reach even this utmost pinnacle of our world. No one has yet placed his name, or his friend's name, there; but there are far better objects of ambition in this sorrowful world, than the wild freaks of idle ambition.

warmest terms. Her hours of retirement were given to religious books. The "Memoirs of Mrs. Newell" seem to have soothed and comforted her mind much; and "Leighton on St. Peter" was a favourite work.

At times, the intense heat of the climate appears to have weakened her frame, and lessened her enjoyment. Jay has some most judicious thoughts on this subject in his Eighth Lecture, p. 278, of the "Christian Contemplated," a noble book, which no library should want. Still, even in heaviness, her mind earnestly struggled to rise to the life of faith and conscious acceptance.

Sept. 8, she writes, referring to Mrs. Newell—

"Oh! that, like her, I too may die the death of the righteous, and obtain the crown of glory she now possesses! It dispirits me when I think how superior she was to me when at my age (sixteen years seven months). Oh, blessed Saviour! Pardon all that I have done amiss, and help, O help me to do those things, and only those, that are pleasing in thy sight! My mind is now beset with clouds; but, oh, my God! before I am removed hence, let that radiant hue of joy which thou sheddest upon thy favoured few, rest abundantly on me!"

This, her heart's humble cry, was, indeed, most graciously answered: and we must omit very, very many interesting passages of her life, to approach those sacred moments in which the answer to this her prayer was visible to all around.

A few more extracts from her journal, we must not, however, refuse ourselves the pleasure of inserting. With devout gratitude, she mentions the arrival of the Rev. Mr. Wilkinson. Her mind thirsted strongly for religious instruction, and she records a great many discourses that were a cordial and support to her mind when oppressed and sorrowful. Strong love to those whose conversation is really felt to be useful, has ever been a very marked and characteristic feature of the children of God. For Paul, his spiritual children, when first

turned to the joy of the Lord, would almost have plucked out their own eyes. On one occasion, she thus writes:—

"As the Sabbath comes round, we feel more and more the value of the blessing which the Lord has granted us, in our dear and pious pastor. His sermon was a most delightful one. On the duty of trying to convert the poor heathen around us."

She was then busy with the Hindoostanee language, expressly to become more useful to the natives. In spite of the enervating influence of this torrid climate, we find her often rejoicing in the Lord.

July 11, she writes:—

"I take my pen this morning, to record the merciful kindness of *my* God. With tears of gratitude, I thank Him for his presence with me in his holy temple. The Lord is gracious, and with Him there is plenteous redemption."

"Mason's Self-knowledge," and "Buck on Christian Experience," she mentions as having been very cheering in her retired moments.

The medical services of her brother being required during the Burmese war, a considerable change ensued, and for a time he was obliged to leave the peaceful seclusion of Gorukhpore. She writes:—

"Our time has been so fully occupied in the necessary preparations, that only now and then a tear has escaped since the painful moment in which we heard of this dreaded separation. Oh! for that heavenly frame which is enabled always to say, 'Not my will, O Lord! but thine, be done!'"

"Jan. 9, 1825. My dear brother departed to join the 1st Regiment of Light Cavalry, encamped at Purmah. Our hearts were very, very sad, but we retired to seek help at a throne of mercy and compassion, and were comforted."

In May, 1825, circumstances rendering it necessary to be nearer the seat of war, she left Gorukhpore to travel through the territory of Oude, to the western provinces of Hindoostanee, a journey always very fatiguing, and now to be accomplished while the hot winds prevailed in all their fury. A party of horse

and to give it their countenance and support.

This Seminary continues to be favoured with the smiles of Heaven. Three Students have been lately admitted, which make its present number nineteen.

ASSOCIATION.

On Wednesday, the 30th of October, the Meeting of the North Devon Association of Independent Ministers and Churches was held at Barnstaple. Mr. Barker, of Bideford, preached in the morning; in the evening, a Public Meeting for business was held, when Admiral Pearson presided, and the following ministers addressed the Meeting: Messrs. Crow, of Sidmouth; Poole, of Bow; Besley, of Ilfracombe; Gribble, of Tavistock; Kent, of Barnstaple; Bennet, of Combmartin; Corbishley, of Appledore; Trevor, of South Molton; Sharp, of Chumleigh. The principal object of this Association is that of extending the means of Evangelical instruction to the destitute villages in the north of Devon. The next Meeting is intended to be held at Bideford, on the Wednesday before the full moon in April. Messrs. Kent and Besley, to preach.

FOREIGN.

WEST INDIES.

THE STATE OF THE SLAVE COLONIES.

On the 16th of May, 1823, resolutions were adopted in the House of Commons, and were subsequently agreed to by the House of Lords, for the gradual amelioration of the state of slavery; in pursuance of which resolutions, His Majesty's Ministers declared it to be their intention to introduce into the different slave colonies the following reforms—viz. I. To provide the means of education and religious instruction to the slaves. II. To put an end to Sunday Markets. III. To make Sunday, instead of being to the slaves a day of labour in their provision grounds, a day of rest and religious observance. IV. To allow the slaves equivalent time, in lieu of Sunday, for cultivating their provision grounds, and for marketing. V. To admit the testimony of slaves, under certain restrictions, in civil and criminal cases. VI. To legalize marriage among the slaves, and to protect their conjugal rights. VII. To prevent the separation of families by sale. VIII. To prevent the sale of slaves detached from the plantation to which they belong. IX. To protect the slaves, by law, in acquiring, possessing, and transmitting property. X. To establish Savings Banks for the safeguard of their property. XI. To abolish all

taxes on manumission. XII. To grant to the slaves a right of redeeming themselves, or any of their family, at a fair appraisement. XIII. To limit the power of arbitrary punishment possessed by the master and his agents, and to restrain its abuse. XIV. To provide that a regular record should be kept, and a regular return made of all arbitrary punishments by the master or his agents. XV. To abolish entirely the practice of flogging females. XVI. To abolish entirely the use of the driving whip in the field, as a stimulus to labour. XVII. To appoint Protectors of the slaves in every colony. XVIII. To provide that, in future, no person being a proprietor of slaves, or interested in slave property, should be appointed by the Crown to the offices of Protector of Slaves, Governor, Judge, Fiscal, Attorney General, Bishop, Clergyman, or salaried teacher, and generally to any function connected with the administration of the slave laws. XIX. To provide that, in questions involving the slavery or freedom of individuals, the presumption of law shall be in favour of freedom. XX. To purify the administration of justice.

In many of the colonies it is a known fact, that not a single one of the above resolutions has been adopted; in some of them, such as Trinidad, Berbice, Cape of Good Hope, Demerara, &c., they have been partially and evasively adopted: in none of the colonies, have the entire instructions of Government been acted upon.—*See the last Number of the "Anti-Slavery Reporter."*

CEYLON.

WESLEYAN MISSIONARY SOCIETY.

Mr. M'Kenny, in a letter, dated Calcutta, April 21, 1827, furnishes a most remarkable account of the conversion of a learned Buddhist priest, who has publicly renounced heathenism, in all its forms, and embraced the Christian faith. He had been fifteen years a priest, and furnished a very intelligent account of the steps which led him to renounce his idolatries. In the presence of a large congregation he thus spake:—"I lay aside my robes, and, as an humble learner of the right way, take my place among you; and the prayer of my heart to the God omnipotent is, that, as I rejoice in embracing this faith, all other heathens also may be brought to this knowledge through this Saviour."

JAMAICA.

A letter from Mr. Langslow, dated Morant Bay, September 24, 1827, announces the death of a very active useful Missionary, Mr. Parkin. He had only a few weeks before furnished an interesting account of

the death of another of his missionary brethren, Mr. Ratcliff, whose funeral sermon he preached with great difficulty on Sunday evening, September 9, and expired on the 15th of the same month. His end was truly peaceful.

AMERICA.

AMERICAN BOARD OF MISSIONS. PALESTINE.

FROM the October Number of the Missionary Herald, we learn that the American Missionaries in Syria have been strongly opposed in the distribution of the Scriptures. The opposition, with only three exceptions, has been realized from the Ecclesiastics of the Romish Church. The three exceptions are as follow:—The order of the Greek Patriarch at Damascus against receiving the books of the Missionaries, or attending their schools; the arrest and imprisonment of Messrs. Fisk and Bird, by the Turkish authorities at Jerusalem; and the firmar of the Ottoman Porte.

The Roman Catholic efforts against the spread of the Gospel have assumed a variety of forms; but the one of most importance has been that of public proclamations from the Patriarchs of the several communities, forbidding the people to receive the Scriptures from the "Bible-Men," or to have any agency in circulating them, upon pain of excommunication. Two such documents, translated from the original Arabic, have been sent home by the American Missions: one issued in March, 1825, by the Syrian Roman Catholic Patriarch; and the other from the Maronite Patriarch, of a somewhat earlier date. The latter is a very curious document, and a real proof that Roman Catholics are not changed in a single particular. Speaking of all Missionary and Bible Societies as the works of Satan, the Maronite Patriarch thus expresses himself:—"And now (may God confound him!) he has instigated in these days, some persons of the English nation, called Bible-Men, who arrived in this country not long since, and have come to the village of Antoor, under the character of Missionaries of their corrupt faith, covered with sheep's clothing, but, within, are ravening wolves," &c. The Missionaries have written, in Arabic, a most able reply to the Maronite Patriarch, by which the eyes of numbers have been opened, and a spirit of general inquiry has been awakened. "We think," says Mr. Bird, "the people generally are in opposition, in sentiment at least, to the prohibition of the Patriarch, which forbids their receiving the Scriptures. They cannot see why truth should not remain truth, although coming from heretics." May we not hope that Rome, in this

instance, as in many other instances in the day in which we live, has tempted a warfare that must end in her own certain discomfiture?

SANDWICH ISLANDS.

The above Board have come to the laudable resolution of greatly strengthening their Mission in these Islands. With this view, in November last a vessel sailed from Boston with additional fellow-labourers, and with stores and comforts of various descriptions.

FRANCE.

INTERESTING INTELLIGENCE FROM PARIS.

Extract of a Letter on the Death of Mademoiselle Cuvier, daughter of Baron Cuvier.

DEAR SIR, *Paris, January 11, 1828.*

I SEND you, as I promised, some account of the character and death of Sophia Laure Clementine Cuvier, daughter of the celebrated Baron Cuvier, who was taken from us last September. We had hoped much, from her piety, talents, and zeal; but she was prepared for higher enjoyments and more perfect services than those with which had associated her; and though removed from the sphere in which she promised to be so useful, at the early age of twenty-two, her departure has left an impression as profound and as salutary as might have been produced by many years of active and successful exertion. The frame of Clementine was never robust, in her childhood her health was delicate; but her mind displayed a precocious vigour: when very young, she preferred study to play, and always evinced a desire for improvement, which triumphed over all that is repulsive in serious occupations to the ardour and gaiety of youth. When only thirteen years of age, she accompanied her father to England; and an accidental circumstance revealed the habits of her mind, and the disposition of her heart, at that early age. She lost a book of prayers, which she was accustomed to use: it was found by a friend, who assisted her father in the education of his daughter—all the prayers were written by her own hand, and all had been composed by herself.

As she advanced in years, her amiable and excellent qualities developed rapidly and progressively;—she became the delight, and even the instructress, of the aged of her rank, and a model for the young—she took her place in all the religious institutions which had been formed in the last few years, in this city, and manifested not merely a benevolent interest in their success, but a Christian and spiritual attachment to the sacred cause they were intended to ad-

vance. During several years preceding her more decided profession of faith in the doctrines of the Gospel, it was easy to discover, on public occasions, by the fixedness of her intelligent countenance, the attitude of her fine form, and the suffusion of her beautiful eyes, that her whole heart was occupied and engaged with the truths and facts, to which she listened with breathless eagerness. Clementine was a member of a committee of twelve ladies, who superintended the Female School of the Lutheran Church; and she not only attended with regularity the classes, but she visited frequently the young persons in their families, that she might be useful both to the aged and the young. She founded a benevolent Society, composed of young females of the two Protestant communions; she drew up the plan, and obtained the necessary assistance. This little Society has only existed about two years; but in the course of the last year, more than sixty families were relieved by gifts of clothes and linen, the work of the ladies themselves, and by distributions of bread and meat, purchased with the savings of their purse. Clementine was also one of the Collectors of the Ladies' Bible Society, and of the Ladies' Missionary Society; and besides these and other similar occupations, she frequently visited the Hospital for Aged Women, where the Protestants were collected in a room while she read the Scriptures, and the Psalms, and prayers of the Church to them, and addressed them, with modesty and wisdom, on the subjects that had been presented by their reading, or on those most suitable to their peculiar conditions. In the midst of these useful and delightful exertions, she was assailed by a pulmonary disease. Towards the close of the year 1826, her health was seriously affected; and from the month of December, till the February of the following year, she was confined to her bed. It was during this season of suffering, that God more particularly manifested to her the beauty and the glory of the Gospel, and prepared her for that further manifestation of his love, to which, in a few short months, it was her happiness to be admitted. Her habits of respect for religion, contracted in childhood, and manifested in the regular performance of all her relative and social duties, did not satisfy her desires, nor afford tranquillity to her mind. She felt that she must love an infinite object, and that Christ alone could fill the soul in which he had already excited those spiritual appetites which he has promised to supply. Even surrounded as she was by all the enjoyments and illusions of this world, she was only happy as she was conversant with the spiritual and substantial blessings of the kingdom of God. She read and reflected much: dreading on the one hand the pride of reason, and on the other the impulse of imagination, she examined,

with severe application of mind, both her own religious state, and the doctrines that were presented to her faith. Buck's Christian Experience, Scott's Force of Truth, Gregory's Evidences, Appia's Christian Life, and especially Chalmers's publications, were read with delight; and that they met both her taste and her wants, was evident from the numerous extracts that she made of those passages that were more particularly calculated to bring the mind into subjection to the obedience of Christ.

Long after every doubt had been removed as to the divine inspiration of the Scriptures, she complained that she did not feel her heart sufficiently afflicted by the mercy which the Gospel revealed, and of which she felt increasingly her need—at the same time, she was convinced that faith is the gift of God, and that no man can call Jesus Christ Lord, but by the Holy Ghost. In this state of mind, writing to one of her friends, she said—

“Every day brings me fresh proof of my own insufficiency; but ‘ask, and it shall be given you; knock, and it shall be opened unto you.’ These words save me from despair.” Feeling increasingly her spiritual indigence, and especially the necessity of a free and sovereign pardon, she said, in another letter,

“It is not God the creator of the world that we really love, but God the Saviour,—God who receives us graciously. The heart only feels real love to God, as it embraces the mysteries of the Gospel. The mercy of God, his love for sinful creatures, is manifested in an admirable manner and degree in the work of redemption; and when that redemption is embraced, the heart must be regenerated, and consequently filled with love and gratitude to its Saviour; but till then it remains cold and insensible. The grace of God rises in my soul; I comprehend the mercy of the Lord Jesus, and certainly I experience the sweetness of his promises.”

Such convictions and desires could not but result in that ‘peace which passeth all understanding’—the heart of Clementine was soon filled with delight and joy. In a letter written in April last she thus expressed herself:—

“I want to tell you how happy I am: my heart has at length felt, what my mind has long understood;—the sacrifice of Christ answers to all the wishes, and meets all the wants of my soul; and since I have been enabled to embrace with ardour all its provisions, my heart enjoys a sweet and incomparable tranquillity. Formerly, I vaguely assured myself that a merciful God would pardon me; but now I feel that I have obtained that pardon, that I obtain it every moment, and I experience inexpressible delight in seeking it at the foot of the Cross. My heart is full, and it is now that I understand the angelic song—‘Glory to God in the highest; PEACE on earth, good will towards men.’ But

that which has especially affected me, and has, by the grace of God, opened to my view all the tender mercy of the plan of our redemption, is the import of those gentle but assuring words, 'He will not break the bruised reed, nor quench the smoking flax.'"

"I experience a pleasure in reading the Bible," she said in another letter, "which I have never felt before; it attracts and fixes me to an inconceivable degree, and I seek sincerely there, and only there, *the truth*... When I compare the calm and the peace which the smallest and most imperceptible grain of faith gives to the soul, with all that the world alone can give of joy, or happiness, or glory, I feel that the least in the kingdom of heaven is a hundred times more blessed than the greatest and most elevated of the men of the world."

Acknowledging with gratitude the comforts she possessed, and blessing the hand that inflicted the sufferings she endured, Clementine diffused around her the happiness she enjoyed. To one of her Christian friends, she wrote as follows:—

"Ours is, indeed, a delightful intimacy, for it will never end. Often I anticipate the day when we shall be all united in the same love. O how unhappy must they be, who know not the sweetness of such a hope! and what thanks do we not owe to that God who has given us the experience of its power!"

Her benevolence, always active, now took a character more elevated and more in harmony with the charity of the Gospel.

"When I now hear of the errors and evil conduct of my fellow-creatures, or when I witness their perverseness," she said on another occasion, "the disgust which I used to feel is exchanged for an indescribable movement of the heart: I want to speak to them, and I enter into the meaning of those divine words—'Verily I say unto you, there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.'"

The sight of evil in others, produced also, in her, an increased feeling of her own weakness and unworthiness, and of the absolute necessity and sufficiency of Almighty grace.

"The certainty that without divine grace I can do nothing; but that that grace is always with me, that it surrounds me, preserves me, supports me,—this sweet assurance fills my heart; and thus I feel most profoundly that faith alone can satisfy the void which I sometimes used to feel in my soul."

The health of Clementine appeared to be sufficiently restored, in the beginning of the summer; to permit her parents to wish for her marriage with a gentleman whom she preferred, and whose character justified her preference. The marriage was expected to take place on the 25th of August last, and her sentiments on that occasion were thus expressed in a letter to a friend:—

"I do not ask of God to make me happy, but to sanctify and purify my soul; and I expect that he will keep and preserve me in the important event. The profound conviction, that there is an infinite and merciful Being, who orders all things, that not an hair of the head falls without his permission, and that he will control every circumstance for my real welfare, gives me an habitual peace and tranquillity which nothing else could inspire."

It was in the midst of the preparations for her nuptials, that she was attacked by the disease which soon brought her to the grave. So fatal a result was not at first apprehended either by Clementine or her family; but her mind was familiar with death, and her heart was prepared for heaven. Writing, about the period of her seizure, to an absent friend, she said—

"What sweetness there is in the thought of that eternal life—of that state of rest and love! Then we shall comprehend those delightful words of our Saviour, 'I go to prepare a place for you, that where I am, ye may be also.'"

Her disorder soon confined her to her bed, and, from the violence of the discharge of blood, she was unable to converse. Her sufferings were great; but her patience, her resignation, and her confidence, were unimpaired. To a friend, who had not seen her during several days, she said, "God has been always with me; he has holden me by the hand: nature has been impatient and has revolted, but the Lord has been always there, ready to support my courage." To another friend she said, "Pray for me, for I can no longer pray for myself." The accent and the look which accompanied these words were, however, a most powerful prayer. "It is God that supports me; I feel that he is with me, and if he leaves me I feel his absence in a moment; you know," said she, appealing to her sister, "that I was never naturally resigned." "If God grants you patience," said a visitor, "he sees that you merit this favour." "Hush," said she, with a most expressive eagerness of manner, "talk not of merit!" . . . She manifested for her father and her sister the most tender affection; and on one occasion, when, after a violent attack, she had expressed her desire to depart, the tears of her sister and her parents so overcame her, that she reproached herself for such a wish, and exclaimed, "O how selfish I am! I will take any medicine, and try every remedy, because I wish to recover for your sakes." She gave to her intended husband a copy of the Imitation of Jesus Christ, in which her trembling hand had marked some passages, and written some lines of Christian affection; and having requested him to place his hand before her, she laid on it her hand, and said, "Lord bless us both!—Lord, restore me, that I may love thee more; but if thou

hast otherwise decided, thy holy will be done!" The last hours of her illness were fearful and disturbed by delirious wanderings; but amidst all, her soul was fixed on the Saviour, on his grace, and his blood shed on the Cross. A few hours before her death she said to a beloved friend—"You know we are sisters for eternity,—there is life—it is only *there* that there is life!" . . . She recovered the power of speech again about half an hour before she breathed her last; she called her relatives, but she could not pronounce their names, and could only press their hands—she was calm—she sighed—a sweet smile settled on her lovely counte-

nance—she was absent from the body, and present with the Lord.

The funeral of this young lady formed a scene of interest and solemnity, unprecedented in this city. Her remains were first carried to the Lutheran Church, where a prayer was offered up amidst the tears and sobs of multitudes, and then deposited in the Cemetery of Père la Chaise, where a discourse was delivered by one of the Pastors, and another by Mr. Satrandi, a literary friend.

Your's affectionately,
M. W.

OBITUARY.

MRS. COLLYER.

THIS excellent Christian lady, the beloved wife of the Rev. Dr. Collyer, departed this life on the 23d of December. She had long been afflicted with pulmonary symptoms, and for some months past had been the subject of severe suffering, which she bore with the most exemplary Christian fortitude and patience. During her protracted illness, she was enabled, by divine grace, to exhibit evidences of a strong but humble faith; by which the mind of her amiable and afflicted husband was greatly cheered in the prospect which awaited him. Often did she express her ardent desire, in submission to the divine will, "to depart and to be *at home*;" saying, in the words of her favourite hymn,

"I want, I want to be there,
Where sorrow and sin bid adieu."

When the symptoms of dissolution became obvious to herself and others, she asked, with emphasis, "Is this death?" To which her best earthly friend replied, "It *is* death." He then prayed with her, for the last time, in which she fervently joined. She then exclaimed, "Lord save me!"—and again, more gently, "Save me!" and breathed her happy spirit peacefully into the bosom of Jesus.

The funeral, according to her own desire, did not take place till Monday, the 7th of January, 1828, when she was interred in a vault, expressly made at her own request, in Hanover Chapel. The funeral was very numerous attended, and the Rev. H. F. Burder preached a most beautiful and appropriate sermon on the occasion, from 1 Cor. xv. 15—"O death, where is thy sting? O grave, where is thy victory!" The late severe affliction of the preacher added much to the pathos of his discourse, and to the deep impression produced on his auditory by his feeling address. At the grave, too, his prayer spoke tenderly to the heart.

MRS. GARTHWAITE.

We are concerned to state, that on Wed-

nesday, December 19, died, very suddenly, Mrs. Garthwaite, the beloved wife of the Rev. W. Garthwaite, of Wattisfield, Suffolk. The circumstances of her death were peculiarly affecting. On the day preceding, Mr. G. had left home, to conduct two of their daughters from school for the Christmas recess. As they approached home, where all was left the day before in perfect health, his anticipations of a happy meeting between the mother and her children rising high, a messenger met them to communicate the heart-rending intelligence, that Mrs. G. was walking across the room just after dinner that day—faintly articulated, "Oh dear!"—fell down—and instantly expired! The distressed husband was *amazed*, *bewildered*, and *desolate*; he could scarcely believe the report, till, by the evidence of sense, the fact was realized. Mrs. G. was a most exemplary character in every relation she sustained, and was highly and extensively esteemed; so that the sad event spread a gloom and sorrow throughout the neighbourhood, and has drawn forth, from a large circle, expressions of sympathy towards the bereaved husband, and *seven motherless children*, the eldest eleven years, the youngest only ten months old. Rev. W. Ward, of Stowmarket, and Rev. C. Dewhurst, of Bury, when they heard of the solemn event, went over to Wattisfield to sympathize with their friend and distressed brother, and "*to comfort him over all the evil that the Lord hath brought upon him.*" Mr. Ward also attended the funeral, and, on the Sabbath, improved the very mournful dispensation to a great multitude of attentive and deeply affected hearers, from Matthew xxiv. 14—"Therefore be ye also ready," &c.

MRS. B. RAYSON.

DIED, on January 6, 1828, under the influence of strong consolation, after a long illness, Mary, the wife of the Rev. B. Rayson, minister of Tonbridge Chapel, London.

MISSIONARY CHRONICLE

FOR FEBRUARY, 1828.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

SANDWICH ISLANDS.

Extracted from a Journal of Mr. E. Loomis.

August 19, 1826. Mr. Bingham returned this evening from an excursion of four weeks, in which he has made the tour of Oahu. Kaa-humanu, Opiia, and other chiefs, with their attendants, accompanied him. At every village and principal settlement, the inhabitants assembled, and listened to the preaching of the Gospel, and addresses from the chiefs, urging them to follow the instructions given in the word of God. Mr. Bingham examined all the schools, formed many new ones, and gave out about 3,000 Spelling-books; but still many of the schools are but partially supplied. There is every reason to suppose that this tour of Mr. Bingham will be productive of much good; as, besides what was done in regard to the schools, nearly the whole population have heard the glad tidings of the Gospel, accompanied by the earnest exhortations of their chiefs to turn from their evil ways and live.

ULTRA GANGES.

SINGAPORE.

Extracts of a Letter from the Rev. Jacob Tomlin, Missionary, dated Singapore, April 24, 1827.

My voyage from England to this place has, upon the whole, been pleasant and pros-

perous; and my short sojourning with our kind friends at Calcutta and Malacca, very refreshing and profitable. I feel conscious that I am not misapplying these two epithets; for the kind reception I met with at the above-mentioned places, from our dear brethren, were felt as sweet reliefs in a long and tedious voyage; and the opportunity thus afforded me of seeing the heathen world in different aspects, and conversing with fellow-labourers at different stations, will not, I trust, be wholly lost upon me. Indeed, I feel fully persuaded, from frequent reflection, that the young and inexperienced missionary will find an adequate compensation for all the tedium, and breaks, and delays, incident to a long and circuitous, rather than a short and direct, passage to his final station, by the personal acquaintance he thus obtains with Missions generally. At the several places I have visited, I have usually been taught some profitable lesson, and not unfrequently have my spirits been sweetly exhilarated, and my heart strengthened in the work of the Lord, from what mine eyes have seen and ears heard. For one embarking in the *Chinese Mission*, you, my dear Sir, will not think these to be small advantages: you are fully aware that he has need of every strengthening and reviving cordial. Amongst the whole of that little band drafted for foreign service, in the cause of our gracious Redeemer, none appears to be sent on a more cheerless and perilous service than the Chinese Missionary;—his seems to be truly the *forlorn hope*;—but though I thus speak after the manner of men, I am by no means in despair. My faith is yet steadfast in the Lord, and in the sure word of his promise; and I have yet a good and cheering hope, that this singular

people to whom I am sent, will yet (and that perhaps soon) bow to the sceptre of our blessed Redeemer. A great work of preparation has been already achieved, which affords to my mind a sufficient pledge that the Lord is about to do still greater things for this people; and some pleasing indications of this already appear. While making a small missionary tour, with Mr. Collie, amongst the Chinese in the neighbourhood of Malacca, I was much pleased with the kind, and apparently cordial reception we met with at almost every house, and the freedom and good humour with which they conversed on religion; but most of all was I delighted to see, in several houses, that the sheet tracts, given on former occasions, had been carefully preserved, and pasted upon the walls, so that many houses were as *richly adorned*, in this respect, as any pious cottager's room in England. I would just allude to another very cheering sign. While at Malacca, the celebrated anniversary festival of the "Tsing Ming," or time of sacrificing to their ancestors amongst the Chinese, occurred, and which, in general, is observed with the most scrupulous fidelity by all, of whatever rank, age, or sex, they may be. The Chinese at Malacca (about 10,000 probably), on this occasion, assemble amidst the various hills, over which their tombs are profusely scattered.

I ascended one of these hills about 11 o'clock, to witness the novel and interesting scene. Around us, in all directions, we saw the people scattered on the slope of the hills and in the valleys, reposing in groups of from 30 to 100, beneath the shade of "a green tree," or a temporary awning,—some presenting offerings at their respective family tombs, while others were regaling on the rich and dainty viands brought forth on the occasion. From the vast extent of ground over which the people were strewn, the eye was, for a moment, deceived with the appearance of a *vast multitude*; but, on a cursory and rough calculation, we judged there could not be more than 1,000 or 1,500 in all. Mr. Humphreys, who was with me, remarked a striking contrast between this and former years. When he first came to Malacca, he said, there could not be less than 10,000 on the same occasion, and he imagined there had been a gradual falling off ever since. If this be really the case, may we not infer that the Chinese are beginning to see the *folly*, at least, of their idolatry, and that celestial truth is gradually breaking in, like the morning light, upon the darkness of their minds? Indeed, from my slight knowledge of them, I feel convinced that idolatry, in the common acceptance of the term, has not that firm

hold of the hearts of this people which many suppose. Although they worship gods without number, and venerate the tombs of their ancestors, yet what they most delight in is a *selfish idolatry*;—like the Cretans of old, they make their bellies their god, and to these they are continually devoting their *choicest offerings*: indeed, on every occasion of a religious nature, *good eating and drinking* is an invariable accompaniment. At the marriage and the funeral, they are equally addicted to feasting and revelling. These sottish and gluttonous habits of the Chinese, form, I should think, the greatest impediment to the reception of the humble, pure, and self-denying doctrines of the Gospel.

P.S. The delay of the vessel in sailing, allows me to add a few more particulars, which, I trust, will not be wholly uninteresting.

From the first moment of inspecting the Chinese Schools here, we felt anxious to put them upon a different footing, in order to render them more efficient and comprehensive, and have now the pleasure to say, that we have the most cheering prospect before us. We shall adopt the Lancasterian plan, and concentrate the schools as much as possible in the same building. Our intentions and plans have, this morning, been openly and plainly unfolded to the masters, who, contrary to our expectations, expressed their willing assent, in every particular. This we consider a great point gained with the Chinese; if we can once make a fair beginning, I hope the superior advantages of such a mode of instruction will soon appear to themselves.

We have been on board a few Chinese junks, and dispersed a considerable number of books amongst them, especially of the Scriptures, whole or in part: in almost every instance, we met with a very cordial reception. The books were often received with avidity; each one that could read usually seized a book, and began reading, with apparent gladness. Sometimes they would run away with them, and sit apart reading. Most of these junks were from Bankok, the rest from Rhio [and Cochin China; in two or three instances, we were equally delighted and surprised to find that all could read. In two vessels, the Captains were on board, and treated us with much kindness: one, especially, behaved very courteously, and held out his hand, in the English fashion, at parting. The nature of the books, and whence they came, were often instantly recognised with much glee, at the same time repeating the word *Malacca*.

SIBERIA.

PARTICULARS OF THE
ILLNESS AND DEATH OF MRS. YUILLE,WIFE OF THE REV. ROBERT YUILLE,
MISSIONARY AT SELENGINSK.*Extracts of a Letter from Mrs. Stallybrass,
dated Selenginsk, 18th July, 1827; ad-
dressed to her Brother, in London.*

SEVERAL months have now elapsed since I have communicated with you by pen and paper: I have nevertheless, I trust, often met you at a throne of grace, where we have reciprocally supplicated the blessing of the Most High, that we might "fight the good fight of faith, and lay hold on eternal life." Time, with you and with me, is hastening on the wing, and adding to the days of our years on earth, which will soon be told; but they must shortly reveal to us an *untold* eternity. How soon we know not; but the solemn admonition it suggests to all is, "Watch, for ye know not the hour in which the Son of Man cometh." Our communications, for the last three years, have been chiefly relative to the removal, by death, of those we loved and highly prized on earth, and still it seems needful that it should be. With respect to our missionary families, the Lord saw fit, in the past year, to cut off several of the tender branches; but now he has levelled one of the roots, and taken from us our dear sister, Mrs. Yuille. This event took place on the 2d of this month. The fever which carried her off, after three weeks' indisposition, was of the typhus kind; not unfrequent in Russia, and in our parts, this season, it has been epidemical, and fatal to many. A labouring man in our brother Yuille's house died of it, only two weeks preceding. At the commencement of her illness, the symptoms were all so mild, that no one deemed her illness to be serious, and she herself thought it the effect of a cold. Her mind, which at all times was calm and placid, seemed peculiarly so as her disorder advanced. On the Sabbath of that week, I lamented to her that she was unable to be present with us as usual. She replied, "I am in good hands, and feel no anxiety." From that period she became exceedingly deaf, and had such an inclination to drowsiness, that she could scarcely keep up her attention while any one was speaking to her. This was succeeded by fever and delirium, and now she only recognised us occasionally. On the 15th day a partial change took place; but from that to the 18th the fever and delirium heightened. On the next Sabbath she was, however, able to understand what we said to her; and to Mr. Swan she said, that, "like David, she felt her absence from the

courts of the Lord." When I inquired of her, if her mind was happy, or could realize the promises of God, she looked with deep expression, but was unable to reply. On the afternoon of that day, I took her babe to her bed-side, which we had not thought prudent for several days preceding. She raised her arms to embrace it, received something at its tender hand, and again sank away. At another time, after she had been in prayer, Mr. Yuille read a chapter, and repeated a hymn; some of the lines of which she anticipated, and then resumed the attitude of prayer; but this only formed a prelude to our anxiety, for, on the following day her happy spirit, after a long struggle, took its flight to the bosom of her God.

I forbear to describe the mournful scene that now took place in our thrice-bereaved family, or the silent grief which marked the countenance of our dear brother, Yuille, who has not yet recovered from the shock his health sustained in the removal of his lovely babes; but, like Aaron, he *held his peace*, knowing that the Lord had done it. We all feel the loss, myself peculiarly, as I am bereft of my only sister in the Mission. Her amiable manners, and unaffected and unequivocal piety, have long since, in my estimation, marked her as one of those whom our Lord blessed,—“Yea, she was an Israelite indeed, in whom was found no guile.” Matt. v.

She has left us a tender lamb of eighteen months old, that, to human appearance, greatly needs a mother's care; but the Lord takes peculiar care of such, and to me I feel He has thereby entrusted an additional charge to my own; and I should be fearfully wanting in gratitude, did I not take a deep interest in this dear babe, as my own little one was nourished by his affectionate mother at the same fountain with him, and, but for her tender care, must have shared the fate of those infants who are left without one. Thus, I have now, in addition to our own five children, three orphans who claim largely my attention (that is to say, our Samuel Bogue,* and two Buriat orphans); yet, as my day is, so have I found my strength to be.

During my departed sister's indisposition, I experienced more bodily strength than for many months preceding, and was enabled, in turn, to watch her by night and by day; and this I felt but a small return for the kind and affectionate attention we, as a family, have all experienced, but especially myself, ever since the hour she first became acquainted with us. Her conduct as a friend, a mother, a wife, a guardian to the sick and poor, and, above all, a missionary, will embalm her memory to all who knew her; and she was largely endowed with that

* Name of Mr. Yuille's infant,

“meek and quiet spirit which is, in the sight of God, of great price.”

Mr. Stallybrass improved this mournful event on the following Sabbath, from Rev. xiv. 13, (which sermon you will probably see, as Mr. Yuille requests him to print it), and Mr. Swan addressed our Buriats, in the afternoon, from Rev. vii. 9. Her body is laid at the head of her three dear children, in an adjoining part of the garden, which her own hands, this summer, planted. It was followed to its last abode by all the most respectable inhabitants of the town, who were prompt to show every token of respect for the departed; and no less were the poor Buriats forward to show every token of gratitude and esteem. When at this interesting spot, we too paid the last token of our fond regards for the dear departed. I felt as Thomas did, when our Lord said, “Lazarus is dead,” and with a degree of composure I never before experienced at a grave’s mouth, I thought I could willingly lay my body by her’s, to be “present with the Lord;” earnestly desiring to be clothed upon with our house which is from heaven.

I suppose this intelligence will have reached you from St. Petersburg ere this letter arrives. Your own esteem for brother Yuille, and that of the Directors of our Society, will elicit your and their sympathy for us, and a feeling concern for the breach thus again made by the unerring providence of God in our families.

AFRICA.

GRIQUA-TOWN.

Extracts from a Letter of the Rev. Peter Wright, Missionary at Griqua-Town, Town; dated Aug. 25, 1827.

SEVEN weeks have now elapsed, and the Bergenaars have not renewed their attack on the village; and nothing of great importance has occurred since I wrote last, except an attack which they made, on their return from this, on an out-post belonging to Griqua-Town. About a dozen or fourteen families were residing at that place, and providentially eight of these families had fled to the hills, with their cattle, before the arrival of the Bergenaars, but the remainder were all taken prisoners by the enemy, and no one knows what is become of them. The eight families that fled to the hills, were followed and attacked by a party of Corannas (by order of the Bergenaars), who took from them all their cattle, and stripped the women and children (who fell into their hands) of every article they had on, and left them to perish in the wilderness, from cold and hunger. The men

kept themselves out of the way, or otherwise it is doubtful whether they would have been spared. These eight families consisted of fifty souls. After a journey of sixteen days, through the wilderness, they all arrived at Griqua-Town, on the 13th inst.; but in a most pitiable condition, almost famished to death. The above persons brought us information, that the reason why the Bergenaars did not again attack this place according to their threat, was that they were almost without powder and shot. The present affliction of our people here is very great; they are actually in a state of starvation.

DEATH OF MISSIONARIES.

It is with very painful feelings we announce the decease of the Rev. Samuel Trawin, late Missionary of the Society, at Calcutta, which took place on the 3d of August last, after about a fortnight’s illness; and that of Mrs. Humphreys, wife of the Rev. James Humphreys, Missionary of the Society at Malacca, on the 29th of the preceding May.—*Further particulars in our next Chronicle.*

ARRIVAL OF MISSIONARIES OUTWARDS.

Arrival at Madras of Messrs. Reeve, Crisp, Dyer, Jennings, and their Wives, and Miss M. Newell, (who sailed in the *Roxburgh Castle*, Captain Denny), at Madras.

Extract of a Letter from the Rev. Henry Crisp, Missionary, dated Madras, August 17, 1827; addressed to the Home-Secretary.

REV. AND DEAR SIR;

It is with pleasure that I write from this place, to inform you of our safe arrival upon the shores of India. Through the kind providence of God, we were brought hither in comfort, on the 17th of July. By this, you will perceive the voyage was short. It was so, and very comfortable. The ship we found to be commodious. She sailed well. Captain Denny treated our party with all the respect we could wish. We were allowed to perform public worship every Sabbath-day, with the sailors, on the forecabin of the ship. They were very attentive to the word of God, and received, with every expression of thankfulness, the tracts, and other religious books, which were circulated among them. Pleasing attention was paid by the passengers to divine ordinances. May the seed sown on these occasional labours be watered with heavenly influence, and bring forth fruit to life eternal! The weather with which we were favoured was, upon the whole, remarkably

fine; only one severe-gale, of four days continuance, off Madagascar. - The supplies, and other arrangements of the vessel, were highly satisfactory. Our own health was generally good. Within our little circle all was harmony and peace, so that we are bound to consider ourselves much distinguished by the kindness of Him who orders all our affairs.

Since our arrival, brother Dyer, with Mrs. Dyer, and Miss Newell, have proceeded to Malacca and Singapore. They obtained a passage in the *Waterloo*, one of the Hon. East India Company's ships. Brothers Reeve and Jennings have also left us for their respective stations. Of the arrival of the latter at Chittoor, together with his agreeable reception by the people, we have had information.

Messrs. Thompson and Miller, and their wives, together with Mr. Addis, who sailed in the *George*, Captain Fulcher, all arrived safe at Madras, on the 5th of August.

ARRIVAL OF THE REV. MR. FREEMAN, AND HIS FELLOW TRAVELLERS, AT MADAGASCAR.

From a Letter of Mr. Freeman, addressed to the Treasurer; dated Port Louis, Mauritius, July 26, 1827.

You will have heard, ere this arrives, I doubt not, of our safe arrival at this island. In our continued enjoyment of good health, we have much cause for thankfulness; and in the reception we have met with here, and the kindness of our Christian friends, we have been refreshed, and are helped forward in our course.

Mr. Le Brun appears to be going forward with encouragement, particularly among the blacks. His schools for these are on the increase, both Sundays and week-days. The English congregation is by no means large; but there are some few who appear to love the Saviour and his cause, *ab imo pectore*.

We have engaged our passage in the *Gilmore*, Captain Laws, and expect to sail

direct for Tamatave, either to-morrow or Saturday. The accommodations are by no means equal to those of the *Charles Kerr*, but the voyage is a very short one.

Extract from a Letter of Mr. Freeman to the Treasurer; dated 9th August, 1827.

"WE had a good passage (one week) from the Isle of France to Tamatave, on board the *Gilmore*. It, however, had no accommodation for passengers, and its inconveniences, which were not a few, we submitted to with the best grace we could. We were detained two or three days at sea, within sight of land, for want of the sea breeze. The land breeze was too strong to admit an approach to the harbour, guarded as it is by three tremendous reefs. Before we left the ship, we could see the camp of Radama along the coast. Mr. Canham sent the King a note (according to the custom of the country) intimating our arrival; and soon afterward we waited on his Majesty, and were received very courteously, with every appearance of cordiality and esteem. The King desired us to bring our families on shore at once, and to introduce them to him, which we did, and spent the remainder of the day with him, after we had obtained temporary residences. To the King and to Prince Rataffe I delivered the letters with which you had favoured me; and that to his Majesty, entrusted to my care by his Excellency Lord Bathurst.

We are detained, at present, for want of bearers. All the people here are employed by the King in forming a Reservoir in the immediate vicinity of Tamatave. We understand he has sent up the country for a number of men to come down, but we purpose to request his Majesty to permit us to take some of the men now at work here, otherwise we may be detained two or three weeks longer.

Prince Rataffe is occupied with the Reservoir day and night. He has to superintend the 2000 men employed on it. He thanked us for the letter, and particularly for the assurance that he was remembered by the friends in England, and very kindly offered me his services, so far as he could render them.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
ULTRA GANGES	Rev. W. H. Medhurst	Batavia	20 July, 1827.
	— John Smith	Singapore	25 April, 1827.
	— Messrs. Humphreys, Collie, and Kidd ...	Malacca	28 April, 1827.
	— Samuel Kidd	—	5 April and 1 May, 1827.
	— Thomas Beighton	Pinang	17 and 30 April, 1827.
	— James Humphreys	Malacca	21 July, 1827.
	— John Smith	Singapore	1 September, 1827.
	— Joseph Kam,	Amboyna	— January, and 10 June, 1827.

EAST INDIES	— E. Crisp	Madras.....	28 June, 1827.
	— W. Taylor	—	10 July, 1827.
	— W. Fyvie.....	Surat.....	30 June, 1827.
	— T. Salmon	—	2 July, 1827.
	— M. T. Adam	Benares.....	8 June, 1827.
	— J. Hill	Calcutta	11 July, 1827.
	— Charles Piffard	Kidderpore	22 June, 1827.
	— Edmund Crisp	Madras	28 June, 1827.
	— William Taylor	—	10 July, 1827.
	— Henry Crisp	—	17 August, 1827.
	— Messrs. J. C. Thompson, Miller, and Addis ..	Madras	28 August, 1827.
	— W. B. Addis	—	14 August, 1827.
	— James Robertson.....	Benares.....	4 July, 1827.
	— W. Campbell	Bangalore.....	18 July, 1827.
	— J. Hands	Bellary	15 August, 1827.
SIBERIA	— Edward Stallybrass ..	Seleginsk.....	31 October, 1827 .
AFRICA	— R. Miles	Cape Town	21 and 25 Sept. 1827.
	— J. Brownlee	Caffraria	3 August, 1827.
	— Adam Robson.....	Bethelsdorp.....	7 August, 1827.
	— L. F. Miles, for R. Miles	Cape Town	5 November, 1827.
	— Robert Moffat	Lattako	20 August, 1827.
	— Peter Wright	Griqua Town	25 August, 1827.
MEDITERRANEAN	— J. J. Freeman	Port Louis	26 July, 1827.
	— J. Lowndes	Corfu	16 Oct. and 12 Nov. 1827.
	— S. S. Wilson	Malta	8 October, 1827.
MAURITIUS..	— Isaac Lowndes.....	Corfu.....	10 December, 1827.
	— J. Le Brun.....	Port Louis ..	9 October, 1827.
MADAGASCAR	— G. Chick.....	Tananarivou	18 July, 1827.
	— Thomas Rowland	Ambaloumanga	May, 1827.
	— J. J. Freeman	Tamatave	9 August, 1827.
NEW SOUTH WALES ..	— L. E. Threlkeld	Lake Macquarie ..	26 May, 1827.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE Eighteenth Annual Meeting of this Board was held at New York in October last, and proved unusually interesting and important. An account of the Meeting has been published in the *American Missionary Herald*, consisting of an *Abstract of the Minutes*, classed under different heads. From these we extract the following, for the information of our readers, and with the earnest hope, that the ardent and generous spirit of Missionary zeal, which animates our American brethren, may glow, with at least equal warmth, in all the friends of Missions in our own country. Under the head of "Report of the Committee appointed to consider the Duties of Members of the Board," after several suggestions on the importance of Deputations from the Board attending the Meetings of the Auxiliary Societies, the Committee proceed:—

"WITH regard to the other part of the work assigned, which was to consider the extraordinary duties that are devolved upon the Christians of the present day, with re-

ference to Missions among the heathen:— your Committee state it as their unwavering conviction, that the standard of Christian benevolence is far too low among all classes of the Christian community, and that the rich especially have, with some honourable exceptions, fallen, in their contributions, far below what the claims of the Great Head of the Church and the wants of a perishing world demand, and that some efficient measures should be taken to increase the charities of the Christian public, and the funds of the Board.

"Augmentation of Funds.

"The Committee appointed to report a plan for augmenting the funds of the Board, made a report: whereupon,

"Resolved, 1.—That in view of the great success which has attended the measures employed for the propagation of the Gospel among the heathen, and of the indications of Divine Providence favourable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligation of Christians to cause the Gospel to be preached and disseminated throughout the world; it appears proper that special appeals for liberal contributions to this object should be made to those who possess wealth, or who, by the prosperity of their business, are enabled to do much in its behalf.

"Resolved, 2.—That the existing operations, engagements, and prospects of the Board, give occasion for a loud and urgent call upon its patrons and friends for more

enlarged liberality, than at any former period; and that it is exceedingly desirable that so large an amount of funds should be obtained, as shall not only justify a great extension of its operations, but likewise give such an impulse to the public mind and to the faith and hopes of the Church, as shall essentially promote the progress of the cause, and the fulfilment of the Divine predictions and promises.

"Whereas the Prudential Committee have received pressing applications, within a few months past, from liberal individuals at a distance, proposing that a plan should be adopted, by which the resources of the Board, as was hoped, might be suddenly and greatly increased; and whereas similar applications have been made to the Board, during the present session, in behalf of the same individuals and others of like spirit, by which it appears that there is in the Christian community a disposition to meet the exigencies of the Church and the world, by coming spontaneously with large offerings of money to aid in sending the Gospel to heathen nations:—Therefore,

"Resolved, 3.—That as there is an urgent call for a great extension of missionary effort, the Board thankfully acknowledges and warmly approves of such a generous consecration of property as is proposed; and that such representations be made, by the Prudential Committee and other members of the Board, to the religious public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

"Resolved, 4.—That whenever subscriptions shall be made, in conformity to the last resolution, the Board would recommend that the money should pass through the channel of an Association, or Auxiliary Society, wherever such Associations or Auxiliaries have been formed; or at least, that the matter be so conducted, that the Associations, or Auxiliaries, shall not be weakened by this extraordinary effort.

"Resolved, 5.—That with the view of carrying into effect the measures contemplated in the preceding resolutions, it be recommended to the Members of the Board and the Honorary Members, to charge themselves with the duty of commending the religious public generally, in or near whose sphere of operations they may respectively reside, and at such time and in such manner, as their own convenience or the Prudential Committee may suggest.

"Whereas it is understood, that a Meeting of gentlemen, friendly to this object, is proposed to be held in this city on the evening of the 15th, at which suitable statements will be made, and that a subscription in pursuance of the above plan will be proposed; therefore,

"Resolved, 6.—That the Members of

the Board will feel it their duty to attend the same.

"Special Meeting for Subscriptions in behalf of Missions."

"As the business of the Board proceeded, and the enlarged views of the members, and of others present during the discussions, became apparent, several friends of Missions, residing in the city of New York, were desirous that a special meeting should be held before the session of the Board was closed; and that the Members should be invited to attend. Accordingly, an invitation was given to a considerable number of gentlemen, known to be friendly to the objects of the Board, to meet in the lecture-room of the Presbyterian church in Pearl-street, on Monday evening, the 15th ult. The invitation was signed by several of the clergy and laity of the city, and would have been more extensively circulated, had the time permitted.

"A respectable number convened; and it was the opinion of the Members of the Board who were present, and of others who took an active part and a deep interest in the proceedings, that the Meeting formed an *era in the progress of Evangelical efforts.*

"Zechariah Lewis, Esq., was called to the Chair, and Eleazer Lord, Esq., appointed clerk. The Corresponding Secretary of the Board was introduced to the Meeting, and was requested to state what openings there were for an immediate increase of missionary labour, provided additional funds should be offered. In compliance with this request, he gave a rapid glance at the Missions now in existence, and at desirable fields for new missionary enterprise. Among the latter, he dwelt a little upon Western Africa, and the North-west coast of America. He concluded by stating, that these increased exertions, to which the Board was invited, would demand an additional expenditure of a hundred thousand dollars the first year, leaving what might be called the ordinary receipts, to defray the expense of existing operations; and that the continually increasing sphere of missionary labour, would probably require an equal or greater expenditure, in subsequent years.

"The Rev. Jonas King, lately returned from the East, was next requested to state the result of his own observations, in countries bordering on the Mediterranean, with respect to the need and the utility of increased efforts. This he did, in a very interesting manner, by mentioning many places which he had visited, and in which Missions might be planted with great advantage. He described these places and their inhabitants, and the countries adjacent; and urged upon the gentlemen present, their peculiar duties as American Christians.

"The Rev. Dr. Beecher was then invited

to address the Meeting, as he had previously expressed his views to the Board, somewhat at large, on the same subject. He spoke about twenty-five minutes, with great force and effect.

"At the close of these statements and arguments, which were heard with the most profound attention, the Chairman observed, that the Meeting was now ready to receive any motion. It was accordingly moved, that a Subscription be opened, for the purpose of raising funds to enable the American Board of Commissioners for Foreign Missions to make *new and augmented efforts*. In the object of the motion, the Meeting was perfectly united; but there was a diversity of opinion as to the form which the subscription paper should take.

"Some gentlemen thought that, for the sake of securing a large sum, and affording a strong ground of confidence to the Board, in regard to new efforts, it would be well for the subscription to be annual, for five years, payable on the condition that it should be raised to *one hundred thousand dollars* annually. Others were of opinion, that it would be better to have the subscription for the present only, and without any condition as to the amount, supposing that the sum given would increase from year to year. To meet the wishes of both these classes, it was decided that two papers should be laid upon the table. The subscribers to the first stipulated, that they would pay the sums annexed to their names, annually, for five years, with the permission of Providence, and on the condition that 100,000 doll. were raised, as an additional effort, within twelve months from this time. They also engaged to make the first payment, without any condition as to the whole amount raised. Upon this paper, one gentleman subscribed 5,000 doll., another 10,000 doll. for himself and his friends in the western part of the State, several others 1,000 doll. each, two 500 doll. each, &c., amounting in the whole to 20,675 doll. annually, or 103,375 doll. for the five years. Upon the other paper, 5,000 doll. were* subscribed; making the sum of both papers to be 108,375 doll.,* of which 25,675 doll. are payable within twelve months, and the remainder is payable in future years, on the condition above specified. Except the large sum engaged from the west, the subscription was made by a few friends of Missions in the city of New York. Gentlemen from other States did not subscribe, reserving themselves to act in connexion with their friends, in the towns and counties where they reside. But it was very pleasing to hear the assurance given, from many quarters, that the contributions would be greatly increased in the Auxiliary Societies generally. One gentleman, who

belongs to an Auxiliary which raised 1,600 doll. the present year, guaranteed that the sum should be doubled next year. Another had previously given a similar guarantee in writing. Several clergymen expressed the opinion, that the offerings of the friends of Missions generally, could easily be doubled.

"On the whole, the result of the Meeting was most auspicious, not merely or principally on account of the sum raised, but because it afforded a practical illustration of the ease with which the friends of God can contribute of their substance, when He imparts the disposition.

"Remarks on the Meeting of the Board.

"The proceedings, which have been described in the *abstract of the Minutes*, plainly show that the Members of the Board felt, in a manner unusually deep and solemn, their responsibility to the Christian public and to their Divine Master. But no written account, much less the mere copy of resolutions, can give a full and adequate impression of the state of feeling. All the deliberations were interesting; but on Friday, Saturday, and Monday, they were so to an extraordinary degree.

"On Saturday morning, a large Committee reported on the subject of the call for augmented efforts, in carrying forward the missionary operations of this country. When the Board was about to enter upon the consideration of this report, a member proposed, as the subject was one of the most important that ever engaged the attention of any deliberative assembly, and as there was an inexhaustible Source of wisdom, to which all who felt their need of divine teaching might have access, that special prayer should be offered for the blessing of God upon the Board in the approaching discussion. A prayer was immediately offered, and the subject was then resumed.

"The Corresponding Secretary gave some description of the opening fields for missionary labour. The Board then requested Mr. King to make such statements as his own observation would prompt, with reference to those countries of the East, which he had visited. This was done at considerable length, and was closed by an allusion to his reflections when abroad, respecting the happy condition of Christians in America, and the peculiar obligations under which they are laid. A most animated discussion ensued, in which Dr. Spring, Dr. Beecher, Mr. Bissell, Dr. Mathews, Dr. Mc Auley, and others, took a part. Several gentlemen, both members and spectators, declared that they had never before been present at so interesting a deliberation—debate it could not be called, for all were of one heart and one soul. The great topics, which filled the mind and caused the bosom to heave with emotions too big for utterance, were

* Or upwards of 20,000%, sterling.

the wonderful preparations, in the providence of God, for evangelical effort,—the ability of this country to furnish faithful, devoted, efficient labourers, in constantly increasing numbers,—the vigor and enterprise which American Christians are capable of exhibiting, whenever they shall be generally and fully embarked in this great cause,—and the indications that they are speedily to be thus embarked.

“It was the opinion of not a few, who were present, that the effect of this Meeting, and of the unexampled liberality which it was the occasion of bringing forth, would be immediately felt through the land. It will animate Missionaries, and operate powerfully to increase their number. It will turn the thoughts of rich men to their obligations, and do much toward forming a new standard for their efforts; and, in these various ways, may exert an influence greater than can now be foreseen, or conceived.

HOME DEPARTMENT.

EXTRACTS FROM THE REPLIES OF A MINISTER OF THE GOSPEL, TO QUESTIONS ADDRESSED TO HIM AT HIS DESIGNATION AS A MISSIONARY TO THE HEATHEN.

I HOPE to be forgiven in saying, that I have endeavoured to judge myself and my motives, under circumstances the most favourable to a fair and safe—an impartial and unbiassed conclusion. I have investigated the state of my mind, in reference to the object, when I have been most under the influence of devotional feelings and religious considerations; and so far, I have thought, the less likely to be under the influence of any merely secular, unworthy, or improper motives. I need not remind my Christian friends present, that there are few Christians, perhaps none, who realize, without interruption, one uniform invariable state of mind, in reference to devotion and religious enjoyment. There are seasons when more than ordinary seriousness prevails; when more vivid impressions of spiritual and eternal realities are felt; when the mind is more imbued, and chastened, and elevated, with holy things; when the love of Christ is more ardent; when zeal and compassion kindle and burn more vigorously; when all the affairs of human life dwindle into comparative insignificance; and when we can more cordially appropriate the devout and magnanimous declaration of the Apostle, “God forbid that I should glory save in the Cross of our Lord Jesus Christ;” and in such seasons it has been that I have felt most imperiously the claims of the heathen, and the weight of my obligations to seek the extension of the Gospel among them. Without meaning to say that such seasons have, to

any extraordinary or even great extent, been mine, I simply wish to say, that, so far as I have realized them, then has been the time I have most carefully weighed my motives, formed my decision in the case, and consecrated myself in the strength of Christ to this great and solemn work. In other words, in proportion as I have felt the *Christian*, I have felt the *Missionary*. The flame of love to Christ, and of love to the souls of the heathen, have glowed simultaneously; and the decay of the latter has been with me a too sure indication of a coincident decay in the former.

I grant, and I mourn over the fact, that my best feelings on this subject are mixed and exceedingly imperfect; still allow me to make the profession, without subjecting myself to the imputation of vanity, or of any fancied superiority, that I am not conscious to myself of being governed by any improper motives or considerations. So far as I can judge, I am influenced by the desire of more extended usefulness in the cause of Christ. I do not certainly aspire to the missionary office, because I think it less laborious than home-service; requiring less energy, less seriousness, less vigilance, less self-denial; nor because I expect to reap secular emolument and advantages; nor because, with ambitious feeling, I am emulous of distinction and eminence in the Church;—but because I am touched with compassion for the spiritual state of the heathens—because, in my best judgment, I believe their state deserves my deepest commiseration—because I recognize in them my fellow-beings and fellow-immortals, and I would fain be instrumental in saving some—because I feel the imperative obligation of the great commission, *Preach the Gospel to every creature*—because I believe it is the will of the Redeemer that I should be so employed,—and because I am convinced that, in the day of final accounts, I shall wish that I had been thus engaged.

I relinquish the stated pastoral office, in England, at least for a season, not because I am weary of the service—nor because I have been left without any encouragement in it—nor because I have been driven from my post by any painful circumstances. No; I feel it due to myself and my late connexions, beloved and esteemed as they are by me, to say, on this occasion, that where the Providence of God placed me I should have still remained, and would have cheerfully continued to labour, but for my conviction of personal duty to embark in the service of the heathen; and my impression that He who called me into the ministry of the Gospel at home, now summons me to go forth and bear his name, and proclaim his salvation, in a distant land; and while I hear that summons, I would magnify the grace which calls to the work, and, rising up

to obey, I would reply—"Here am I, Lord; send me."

In stating more explicitly my reasons for giving the preference to missionary labours, rather than continue in the pastoral office at home, I may be allowed, perhaps, to advert to the conviction I have long felt, that more direct efforts are wanting on the part of Christ's disciples, and particularly his ministers, to carry out into full execution the great commission, *Preach the Gospel to every creature*. I presume not to say, my views in this case are liable to no exception, or may not seem to involve practical difficulties; but, I confess, the command appears to me to devolve on all who profess to act under a sacred obligation, to employ themselves mainly in the *diffusion* of the glad tidings, and never to rest in their career until the message is universally proclaimed. Nor would such exertion supersede ultimate pastoral duties and connexions. Christian churches would be formed in heathen lands, and He who has the care and government of the Churches, would provide means for their edification and prosperity. But it is with me questionable, if we are justified in perpetuating our labours among the same people, to the extent which now prevails, while so much ground remains, where no attempts for the moral culture of the Gospel have been made. Ministers, it is true, have many unconverted persons still around them at home, but the means of grace have been brought within the reach of these; the Gospel is proclaimed unto them, and so far the commission is executed with regard to them. The Christian minister's obligation thus far ceases. He is not responsible for man's acceptance of his message. He is to announce and enforce it, and leave the results with the sovereign will and power of God. If men will hear and accept, 'tis well; but if they refuse, must the Christian minister persevere all his days among them, at the expense of the vast multitudes who have not yet heard the tidings, and who, therefore, have not the opportunity of receiving or rejecting them? This may seem to imply harshness, but it appears to me to accord most with the spirit, and principle, and letter of the commission; with the nature of our Lord's ministry on earth, and with that of his Apostles. I fear we are often too much disposed to govern ourselves by what we deem the expediency of the case, and by our feeble calculations as to the anticipated consequences, instead of acting decidedly on the broad principles of the command. Let us but seek to make the salvation of the Gospel universally known, and we have so far discharged our obligations; and then we need not have a moment's hesitation in believing, that the Churches at home would be amply provided for, in every thing essential to their comfort, their sta-

bility, their prosperity, and their glory. It would give me no uneasy fears, as to home, should fifty or a hundred of our English pastors devote themselves to this work of God in foreign lands. I know that many, from age, regard to health, peculiar character of mind, and various causes, must still remain at home. And the very circumstance of Christian pastors thus leaving their respective flocks, and going out into the wilderness to seek the recovery, not of one, but of the ninety and nine who are there, would have its most salutary reaction at home, in the excitement of more interest, ardour, prayer, and faith, in connexion with the evangelization of the world. The Churches, devoting themselves to the great work in this noble manner, might confidently rely on the Saviour's presence among them, with all the rich gifts and graces of his Spirit; and would find themselves amply blest, while zealously seeking the extension of the Gospel's highest blessings unto others.

With regard to the circumstances which have led me to the present result, I would just state that, for many years past, I have had thoughts of missionary employment, and was about entering into it in the year 1813. Medical advice, however, rendered it expedient for me, at that time, to relinquish the prospect, and to remain in England. During the last two or three years, I have afresh examined the subject, and have increasingly felt induced to embark in the service; and in these things, my mind has been much impressed by the statements, and facts, and arguments, placed before me by several of my highly-esteemed friends, who have been actually engaged in foreign operations; and approving, as I cordially did, the adoption, by the London Missionary Society, of the principle of service for a limited period, I have felt myself fully at liberty to connect myself with that Society, upon that principle; and this, after much conversation with Christian friends, with several of my fathers and brethren in the ministry, and, I hope, fervent prayer to ascertain the will of God.

NOTICE.

PRINTER WANTED FOR THE SOUTH SEAS.

The Directors are desirous to engage, for the above-mentioned destination, a person who, beside being master of the business of a Printer, possesses a character for devoted piety, and such other qualifications as may enable him to render himself generally useful in the Mission. Testimonials on these points must accompany the written applications of those who offer their services to the Society. Address to the Rev. John Arundel, Home-Secretary, Mission-House, 26, Austin Friars, London.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 31st December, 1827, inclusive.]

Omitted in the last Chronicle.

Wales—South—Collections by the Calvinistic
Methodists—per Rev. D. Charles.
Breconshire.

Brecon	16	1	9
Mrs. E.	2	0	0
Gorwydd	8	13	2
Talgarth	7	16	3
Pontchydysere	7	10	0
Devynock	5	13	1
Langamarch	4	7	9
Cuikhowell	4	1	0
Trecastle	4	0	0
Lanfihangel Nautbrano	3	12	3
Merthyr Cynog	3	6	0
Langone	2	10	0
Crai	2	10	0
Builth	2	7	6
Pontneathvaughan	2	3	3
Landilo	2	2	0
Yrtradfelke	2	1	6
Penkelly	1	14	6
Bwlch	1	7	6
Lanspyddyd	1	3	0
Forest	1	0	6
Trallwm	1	0	0
Cuikadam	0	16	6
Capelisa	0	16	0
Lanelly	0	15	0

83 9 0

Cardiganshire.

Aberystwyth	24	5	1
Abermeirig	5	14	4
Aberffraw	2	11	0
Aberaeron	4	13	5
Bethania	3	15	10
Bethel	4	8	2
Blaenanerch	17	10	5
Blaencefn	1	1	0
Blaenpenal	7	0	1
Blaenpwyf	4	4	0
Bouterwyd	3	4	0
Boutrhydfenddigaid	7	3	9
Borth	3	14	0
Blaencarrog Sunday-school ..	1	12	4
Cardigan	14	0	0
Cwmystwyth	2	2	0
Cynon	6	0	0
Ffloyffin	6	4	1
Graig	0	14	2
Lampeter	4	0	3
Llanarth	2	5	3
Llanddewiaberarth	5	0	11
Llangwryfon	5	10	7
Llangaetho	20	5	2
Llanilar	3	7	8
Llaniofawr Sunday-school ..	1	7	0
Llanon	6	19	0
Llanrhystyd	7	9	8
Llechryd	2	5	0
Lledrod	11	12	0
Llwynpiod	3	0	9
Llanafan	2	2	5

New Quay	8	0	1
Pantglas Sunday-school	1	6	10
Penllwyn	4	15	3
Penmorfa	13	0	0
Penygarn	2	10	9
Pensarn	5	0	0
Pennant	5	6	0
Rhdyfelin	4	10	3
Sion	2	0	0
Salem	5	1	9
Swyddifynon	4	0	4
Treardd	2	6	3
Tregaron	9	12	6
Twrwgwyn	15	14	2
Trinity Chapel	2	6	6
Ysppyty	1	16	4
Subscriptions	6	1	0

291 11 4

Less Expenses .. 0 12 0

290 19 4

Carmarthenshire.

Bettws	1	4	0
Brechfa	0	19	6
Bwlch	1	0	7
Bankyfelin	4	0	0
R. W. Esq.	2	0	0
Bontyrynyswen	0	18	0
Capel Dewi	1	10	0
Conwell	4	2	6
Cowit	1	0	0
Cilycwm	6	4	2
Capeleuan	0	19	0
Cross Inn	2	1	9
Cwmduwyfran	1	4	0
College	1	10	0
Cefnbyrrach	1	15	3
Caio	2	18	0
Cwmbach	1	12	0
Hendre	2	18	4
Kidwelly	1	3	0
Klynmurch	0	19	0
Llanedy	1	0	0
Llanarthney	2	7	6
Llansaint	0	10	0
Llanfynydd	3	5	0
Llanelly	1	3	6
Llangydeirne	5	14	6
Llandeusaunt	4	3	7
Llandeveallog	1	11	0
Llanstephan	0	7	8
Llangadock	3	16	2
Llanddarg	4	11	7
Llansadwrn	4	1	6
Llansawel	5	1	4
Llandoverly	4	13	0
Llanlulan	0	16	2
Llandilo	14	1	5
Missionary Box by Mr. D. Lewis, jun.	2	14	3
Meidrim	3	3	0

MISSIONARY CONTRIBUTIONS.

Muddfe	0 19 0
New Inn	2 5 8
Nantgaredy	9 0 8
Newcastle	2 1 0
Ditto, Sunday-school	2 0 0
Pembrey	0 15 2
Pannau	2 0 0
Pantgwyll	2 7 4
Rhydymyran	1 9 11
Rhydygeran	2 5 8
Taley	3 17 6
Carmarthen.—Water-st. Chapel	
Collection	18 4 0
Do. Sunday-school, by Miss	
Charles	11 15 3
Subscriptions	4 0 0
Collected by Miss Charles ..	4 8 5
Ditto by Miss Lewellyn	1 4 4
Missionary Box, by Messrs.	
Nichol and Mortimer ..	1 0 0
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	172 5 10

Glamorganshire.

Aberthaw	3 10 0
Aberdare	1 0 0
Burthn and Cowbridge	5 0 0
Brinterian	2 10 0
Crianant	0 5 0
Cadoxton	0 7 0
Dinaspowis	2 4 3
Duffryn	6 1 1
Goppafach	0 17 6
Gyflychi	1 1 0
Herwain	1 19 0
Langyfelach	0 8 6
Lansamlet	1 6 0
Laleston	0 6 0
Lantwit-major	1 16 6
Lantrissant	3 0 0
Landsfodog	0 16 0
Morrison	6 10 0
Merthyr, collected after Prayer	
Meeting	2 6 0
Collection	3 3 7
Merthyr and Dowlas Chil-	
dren's Society	4 0 0
Dowlais, collected after	
Prayer Meeting	2 1 6
Collection	1 17 0
Coedcymmer, collected after	
Prayer Meetings	1 5 2
Collection	0 9 0
Children's Society	0 16 2
Neath	3 0 0
Newbridge	9 8 7
Oldcastle	4 4 0
Pyle	2 10 0
Pentyrch	0 5 0
Pindoylon	2 0 0
Swansea	10 0 0
Salem	1 10 0

St. Fagan's	3 0 0
St. Brides-major	0 11 6
Trehil	7 0 0
Tonyrefail	3 4 3
Ynysfach	0 5 0
Ystradmynach	0 16 0
<hr/>	
	102 9

Pembrokeshire.

Dinas	0 14 0
Bwlchygroes	4 0 0
Hall	1 9 0
Subscription	1 1 0
Glanrhyd	2 5 0
Kilgenan	2 10 0
Pontgarrig	2 5 0
Newchapel	6 2 9
Newport	2 0 6
Wiston	1 5 6
Woodstock	6 10 0
Fishguard	4 19 0
Collected by Capt. T. Griffiths	
Subscription	1 1 0
H. West, Ebenezer—Collection	
after Sermon by Rev. R.	
Hill	9 8 10
Weekly Subscriptions	6 0 0
<i>Donation in aid of the Deficiency</i>	
<i>in the Society's Funds</i> ..	0 11 2
Trevine—Collections	2 18 6
Carnachenwen—Subscriptions ..	9 5 0
Mrs. Davies, for the Educa-	
tion of the Native Girl,	
<i>Blanch Maria</i> , 3d payment	3 0 0
<hr/>	
	69 6 3
Less Expenses ..	0 5 0
<hr/>	
	69 1

Monmouthshire.

Runney	1 0 0
Tredigar	2 1 6
Kendle	2 16 7
Gellygroes	1 12 0
Nantyglo	2 0 1
Blaenavon	2 0 6
Verteg	0 12 0
St. Bride's	0 7 6
Castletown	0 15 6
St. Mellon's	3 2 0
Newport	2 0 0
Goitre	1 0 0
Risca	0 15 6
Croesllwarch	0 8 0
Pontypool	0 13 0
Llanmartin	3 10 0
<hr/>	
	24 14

742 19

IN LONDON AND ITS VICINITY.

No. 6261	10 0 0
T. H.	1 0 0
J. S.	5 0 0
S. D.	2 2 0
A Thank Offering	5 0 0
Gold Chain and Seal, &c., Seld.—The Donation	
of "A Reclaimed Spendthrift"	3 3 0
A Friend—by Rev. Mr. Wood	1 1 0
Part of the Profits of a Ring by "Salome" ..	0 10 0
Mr. W. Thompson's Missionary Box	2 13 2
Clapton.—Rev. H. Evison.—Collection after	
Sermon by Rev. Dr. Philip	15 0 0
Kingsland Auxiliary—Female Branch—	
Mrs. Prior, Treas.—On account	42 0 0

Leather-lane—Trinity Chapel.—Rev. T. Smith.	
—Collections after Sermons by Rev. Dr.	
Henderson and Rev. J. Arundel	14 0 0
Walworth—Locks-Fields Chapel.—	
Rev. G. Clayton.—Collection ..	46 4 6
Female Auxiliary Society	22 14 6
<hr/>	
	68 19

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Buckinghamshire.—A Friend, in Bucks	2 0
Cheshire.—Chester Auxiliary Society.	
Mr. Williamson, Treas.	
Collections at the Anniversary.	
Queen-street Chapel	118 5 0

MISSIONARY CONTRIBUTIONS.

85

Octagon Chapel	25	8	0
Welsh do.	7	15	8
Common Hall-street do.	5	13	0
	157	1	8

Missionary Boxes of

Bailey, Mrs.	1	10	6
Dutton, Miss.	0	12	6
Evans, Mrs. E.	0	8	8
Evans, Mr. R.	0	11	6
Gerrard, Mr. E.	5	0	0
Mainwaring, Mr.	1	2	7
Mason, Mr.	0	8	10
Parry, Mr. J., jun.	0	12	0
P., Mrs.	0	4	6
Price, Mrs.	0	14	1
	3	11	5

Queen-street Chapel Sunday-school	2	2	0
Octagon do. do.	0	8	6
Handbridge do. do.	2	8	8
Collected by			
Mrs. G.	0	5	6
Miss Dodd's Seminary	1	10	0
Miss M. Powell—from Servants	1	1	8
Produce of Herbs	0	11	4
	3	8	6

Ladies' Branch Association.—			
Mrs. Williamson, Treas.	35	0	3
Knutsford Association, by Rev. J. Turner ..	5	0	0
Middlewich, by Mr. W. Hitchen	14	6	9
Minshall, by Mrs. Jackson	2	16	6
Northop, by Mr. J. Williams.			
Welsh Calvinistic Chapel ...	2	12	2
Produce of Cherry Trees	0	5	0
	2	17	2

Northwich, by Rev. J. Wilson	22	0	7
Sandbach, by Rev. W. Silvester	25	0	0
Tarvin Association, by Mr. R. Lither.			
Subscriptions	2	2	0
Collected by			
Marten, Miss	2	3	0
Prescot, Mr.	1	10	6
At Eaton	0	7	4
Missionary Boxes			
Tarvin Chapel	1	14	6
Ashton do.	0	13	2
Delamere do	0	8	3
	8	18	9

Tattenhall Association, by Mr. Meredith ...	20	1	2
	312	15	9
Less Expenses ..	22	2	9
	290	13	0

Cumberland.—Penruddock.—			
Rev. A. Rattray.			
Collection after Sermon by			
Rev. G. Nettleship	2	5	8
Less Expenses	0	5	0
	2	0	8

Devonshire.—Plymouth, Devonport, and Stone-			
house Auxiliary Society.—Mr. W. Stuart,			
Treas.			

Plymouth.—Batter-street Meeting—			
Rev. R. Hartley—Collection	16	0	0
Ladies' Association—by Mr. J. Bowman..	25	0	0
New Tabernacle — Rev. Mr. Davies—			
Collection	22	8	6
Auxiliary Society	24	14	1
Royal Hotel.—Public Meeting ..	8	10	0
Annual Subscriptions	17	15	0
For Schools in India (vide page 87) ..	4	6	6
In aid of the Deficiency (vide page 87) ..	15	10	0
Devonport—Princes-street Chapel—Coll. ...	7	11	0
Ladies' Association ..	19	10	0
Cash for Notes considered bad	8	0	0
Town Hall Public Meeting	9	2	0
Morrice Town.—Salem Chapel	6	1	0
Mount-street Chapel	11	0	0
Annual Subscriptions	12	9	0
In aid of the Deficiency (vide page 87) ..	6	6	0

Kingand and Cawsand Subscriptions, &c..	5	10	0
Collected by Mrs. Rogers	1	7	10
Stonehouse—Subscription	1	1	0

	222	1	11
Less Expenses	14	15	5
	207	6	6

Essex.—Barking—Rev. Mr. West and Friends.	5	0	0
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Hampshire.—Havant.—Rev. W. Scamp.			
Subscriptions ..	30	0	6
Collections	6	15	11
Juvenile Missionary Society ..	6	2	9
Hayling Island, by Mr. Hall ..	0	13	1
Miss Dunn's Seminary	1	0	0
	44	12	

Huntingdonshire Auxiliary Society.—			
Mr. W. Foster, Treas.			
Kimbolton.—Kimbolton Ass....	7	0	0
Subscriptions	2	12	6
Collection at the Anniversary ..	7	13	0
	17	5	6

St. Neot's Branch.			
Mrs. Bedells and Friends, for			
the Education of the Native			
Girl, Mary Hopeful	2	5	0
Subscriptions	2	14	9
Penny Association	4	6	1
	9	5	10

Ramsey Branch.			
Penny Association	2	0	0
Bluntisham Branch.			
Subscription	0	10	6
St. Ives and Huntingdon Branch.			
Subscriptions	7	19	9
Penny Association	2	15	10
	10	15	7

Less Expenses ..	3	7	11
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Total	36	12	0
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Kent.—Woolwich Auxiliary Society.—			
J. Read, Esq. Treas.—on Account.....	34	0	0

Lancashire.—East Auxiliary Society, by			
J. H. Heron, Esq. Treas.			
Manchester.—A Tythe Offering, by Rev.			
W. Roby	2	10	0
Halshaw Moor.—Friends, by Rev. J. Dyson..	10	5	6
Ashton-under-Lyne.—Rev. J. Sutcliffe.—			
Collection after Sermon, by Rev. Dr.			
Henderson	20	0	0
Greenacres.—Oldham.—Friends, by Rev. J.			
Galland	14	11	0
Patricroft.—Friends	1	3	2
	48	9	8

Liverpool.—W. Kay, Esq.—For the Support			
of the Native Teacher <i>Glass Kay</i> ,			
7th payment.....	10	0	0

Lincolnshire.—Pinchbeck—Rev. J. Robinson.			
Missionary Boxes of			
Mrs. Robinson	1	14	9
—Lindsey	1	14	0
—Grain	1	0	0
—Shepperson	0	15	0
Chapel Box	0	14	2
Collections after Sermons by			
the Rev. Messrs. Hunt and			
Thodey	10	2	8
	16	0	7
Less Expenses ..	1	7	0
	14	13	7

MISSIONARY CONTRIBUTIONS.

Horncastle.—Rev. Mr. Pain. Collections by Rev. Messrs. Hunt and Thodey 13 13 6 Less Expenses .. 1 5 3 12 8 3	Subscriptions 4 0 0 Collection by Mrs. Bulmer.... 2 6 0 Miss Owen .. 2 4 0 Miss Owen's Missionary Box .. 9 7 0 30 13 9
Peterborough.—Rev. Mr. Isaac. Collections by Rev. Messrs. Hunt and Thodey.... 9 10 0 Less Expenses .. 0 17 6 8 12 6 *35 14 4	Haverfordwest.—Tabernacle.— Collections after Sermons by Rev. Messrs. Hill and Jackson 18 7 8 Public Meeting 14 15 6 Sunday-school Missionary Box. 1 5 5 Miss John's Flower Stand 1 6 0 Collected by Cards 13 16 7 A Friend 0 9 1 Bethesda—Collection 1 0 0 R. B. P. Phillips, Esq., (M.P.) . 5 5 0 56 5 0
Norfolk Association in aid of Missions.— T. Brightwell, Esq. Treas. . 200 0 0 For Widows' Fund 10 0 0 210 0 0	Brigend Sunday-school..... 0 15 0 Zion's Hill do. 0 16 6 1 11 6
Northumberland.—North Shields.— Rev. W. H. Stowell. Collection after Public Meeting, and Sermon by Rev. Dr. Philip 23 15 7 Do. Missionary Prayer Meetings 2 12 6 Subscriptions and Donations .. 13 5 8 Produce of Ladies' Work..... 11 15 0 51 8 9 Less Expenses .. 3 3 7 48 5 2	Trefgarh, by Rev. B. Griffiths .. 3 0 3 Sunday-School, do. 2 3 3 Subscriptions 3 0 0 8 3 5
Shropshire.—Bridgnorth.—"Gratitude" 1 0 0	Penygroes, by Rev. Mr. Evans .. 4 0 0 Sunday-school 5 0 0 Hebron 7 0 0 Sunday-school 5 0 0 21 0 0
Somersetshire.—Bristol.—Tabernacle Branch and Juvenile Missionary Society.— Mr. R. Ferris, Treas.—On account ... 25 9 6 Poundisford Park.—Thomas Welman, Esq., for the Support of the Native Teacher Charles Noel Welman, 7th payment .. 10 0 0	Landover, by Rev. L. Powell .. 3 6 8 Collected by Mr. D. Thomas .. 0 9 4 3 16 0
Surrey.—Epsom.—Rev. J. Harris. Collection after Sermon by Rev. Dr. Philip 13 0 0	Pentretgywyn and Cefenarthyn, by Rev. Mr. Morgans 2 10 7 Bethel 0 18 1 3 8 8
Wilts.—Thorpe Bassett.—Penny Society, by Rev. M. Slater 3 0 0	Milford.—Rev. Mr. Warlow, Collected by Mrs. Howells 3 15 2 Collections at Public Meetings . 20 17 9 Missionary Boxes of Mrs. Beynon 0 8 4 Banel 1 11 11 Mr. Howells 0 12 6 T. Sais 0 11 6 W. Sais 0 6 4 Granville 0 13 4 Miss Roberts..... 0 9 10 Evans 1 3 7 Warlow..... 0 17 9 Watkins 0 8 2 Small Sums 0 12 4 Subscriptions..... 8 9 6 35 0 0
Yorkshire.—Doncaster.—Ebenezer Chapel— Rev. R. Fletcher. Collection after Sermon, by Rev. J. Parsons 10 13 0 Subscriptions 6 1 8 Missionary Boxes 4 4 9 Ditto, in Sabbath School 2 17 0 Annual Subscriptions ... 1 0 0 24 16 5	Wales.—South Auxiliary Society.— Rev. D. Peter, Treas. Rhosyceanian, by Rev. W. Davies 2 1 0 Fishguard, by ditto 1 19 6 Bethel, by Rev. L. Rees 2 15 6 Cardigan.—Rev. Mr. Davies. Collection at the Anniversary.. 56 3 6 Mrs. Lloyd..... 5 5 0 T. Davies, Esq.... 5 0 0 Subscription 0 10 0 66 18 6
Pembroke.—Rev. Mr. Harries. Collections 18 0 0 Sir John Owen, (M.P.) 5 0 0 23 0 0	Abergavenny, by Mr. J. H. Morgan Castle-street Chapel.—Rev. J. James 17 0 Llanvaplwy—Rev. T. Rees.... 2 3 0 15 0 0
Pembroke Dock.—Rev. Mr. Williams. Collections 6 1 0 Little Haven, Collections 2 9 4 8 10 4	Scotland.—Leith Auxiliary Missionary Society. W. Alexander, Esq. Treas. 20 0 0 Stirlingshire Society, in aid of Missions and other religious objects, by Rev. J. Smart 10 0 0 Dunfermline Society, for the Support of Native Teachers, 3d and 4th payments, by A. Fisher, Esq. 21 0 0 Falkirk Society for Diffusing Religious Know- ledge, by Rev. D. B. McKenzie 5 0 0

* The sums inserted in the December Chronicle, page 542, as Collections by Rev. Messrs. Hunt and Thodey, should have been entered as above—those received from "Lincoln, Louth, and Sleaford," were for Expenses incurred.

Donations in aid of the Deficiency in the Society's Funds.

Mr. A Cordes, from Mercantile Stipulations.....	5	5	0
O. W.	2	2	0
J. Proctor, Esq. ³	10	0	0

Donations in aid of the Deficiency in the Society's Funds, continued.

Devonshire.—Dawlish.—A Member of the Established Evangelical Church, by Rev. T. Collett.....	1	0	0
Devonshire.—Plymouth, &c. Aux. Society.			
Plymouth.—R. Derry, Esq.	10	0	0
S. Derry, Esq.	1	1	0
D. Derry, Esq.	1	1	0
Rev. J. Hatchard	1	0	0
Rev. R. Hartley.....	1	0	0
Rev. P. Davis	1	0	0
Two Children	0	8	0
	15	10	0
Devonport.—Rev. W. Sherman..	1	1	0
Rev. R. Smith.....	1	1	0
Mr. W. Blackmore	1	1	0
Mr. J. G. Sparke	1	1	0
Small Sums	2	2	0
	6	6	0
	21	16	0

Donations in aid of the Deficiency in the Society's Funds, continued.

Shropshire.—Shrewsbury.—Swan Hill Chapel.			
Collection after Sermon by Rev. T. Weaver	32	17	7
Sussex.—Brighton Auxiliary Society.—			
Rev. J. N. Goulty, Sec.			
W. Wigney, Esq.	20	0	0
Mr. J. Vallance.....	5	0	0
Lawrence	1	1	0
R. Wigney	1	1	0
Pearce.....	1	1	0
	28	3	0
Hastings.—A Friend, by Rev. W. Davies...	4	0	0

In aid of the Distress at Griqua Town.

D. Lister, Esq.	10	0	0
W. Shrubsole, Esq.	5	0	0
E. Goldsmith, Esq., by J. Yockney	2	2	0
Wales.—Carnachenwen.—D. Davies, Esq.	5	0	0
Mr. Alsager.....	1	0	0

For the Widows' and Orphans' Fund.

A Thank Offering	1	0	0
Rev. W. Scott.....	1	0	0

For the Education of Native Females in India.

Essex.—Chelmsford.—From Members of the Society of Friends, by Mr. J. Candler.

Mr. J. Marriage	1	0	0
— R. Greenwood	1	0	0
— S. P.	0	5	0
— J. Corder	1	0	0
— J. Candler	0	10	6
— James Marriage	0	10	0
— R. Marriage	0	10	0
— John Marriage.....	0	10	0
— J. Potter	0	10	0
M.— Mary Marriage	1	0	0
— Caroline Marriage	0	10	0
— Mary Greenwood	1	0	0
— Susannah Greenwood.....	0	10	0
— Mary Marriage	0	10	0
— Maria Marriage.....	0	10	0
— H. L.	0	7	6
	10	3	0
R. M. E. and H.	1	4	0

For the Support of Female Schools in India.

Mrs. R. Derry	2	0	0
— Davies	0	12	0
Small Sums	1	14	6
	4	6	6

For the Translation of the Sacred Scriptures.

Chelmsford.—From Members of the Society of Friends,			
Collected by Sarah Smith, per Mr. J. Candler	2	10	0
Suffolk Society in aid of Missions, per S. Ray, Esq.			
Ipswich, Woodbridge, and Needham, from Members of the Society of Friends, for the Support of Schools, and the Translation of the Sacred Scriptures, in the Society and Sandwich Islands, by Mr. J. T. Shewell	18	14	6

For the Female Free School, Madras.

Contents of a Missionary Box	5	0	0
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For the Anglo-Chinese College.

D. Lister, Esq.	20	0	0
Glasgow, by Mr. W. McGavin.			
Mr. P. Falconer	1	1	0
Rev. Mr. Burns	2	2	0
Mr. J. Mackintosh.....	1	1	0
M., by ditto	1	1	0
Miss Kerr	1	1	0
Sundries	2	9	6
	8	15	6
Less Expenses	2	14	6
	6	1	0

MISSIONARY CONTRIBUTIONS.

The Thanks of the Directors are presented to the following: viz.—

To J. Ballance, Esq. for various Reports.—E. for Owen on Indwelling Sin.—Mr. Sabine, for Claude's Defence of the Reformation, and 14 vols. of the Eclectic Review—Anonymous, for various Reports in 10 vols.—"An Admirer of Joseph Mede," for sundry Books.—Mr. Charles Redden, for a parcel of Haberdashery, &c.—L. Mitchell, for Gold Ends.—Miss Sligh, by Rev. Thomas Lewis, for a Box of Work Bags for Schools in India.—C. E. S. for a Box and Parcel, addressed to the Missionaries at Otaheite.—A Friend, by Mr. Casterton, for Parkhurst's Hebrew and Greek Lexicons.—Miss M. T. of S., for a Necklace.—Miss M. R. for a Gold Chain and a Cornelian Locket, set in Pearl; and Miss T. for three Breast-Pins, and Ear-Rings, by Mr. Joseph Hague, of Rotterdam, brought by Captain Laming.—Anonymous, Messrs. Armstrong, Ledgard, and Smith, for 717 Nos. of the Evan. Mag.

For the Distressed Griquas.

Mr. S. Stephens, for a parcel of Woollen Cloths, short lengths.—E. D., for Knives, Beads, &c.—C. E. S., for sundry articles of Clothing.—Various articles of Wearing Apparel from several Friends at Stepney and its Vicinity, by Rev. C. Rahmn.

[Acknowledgment of further Donations in our next.]

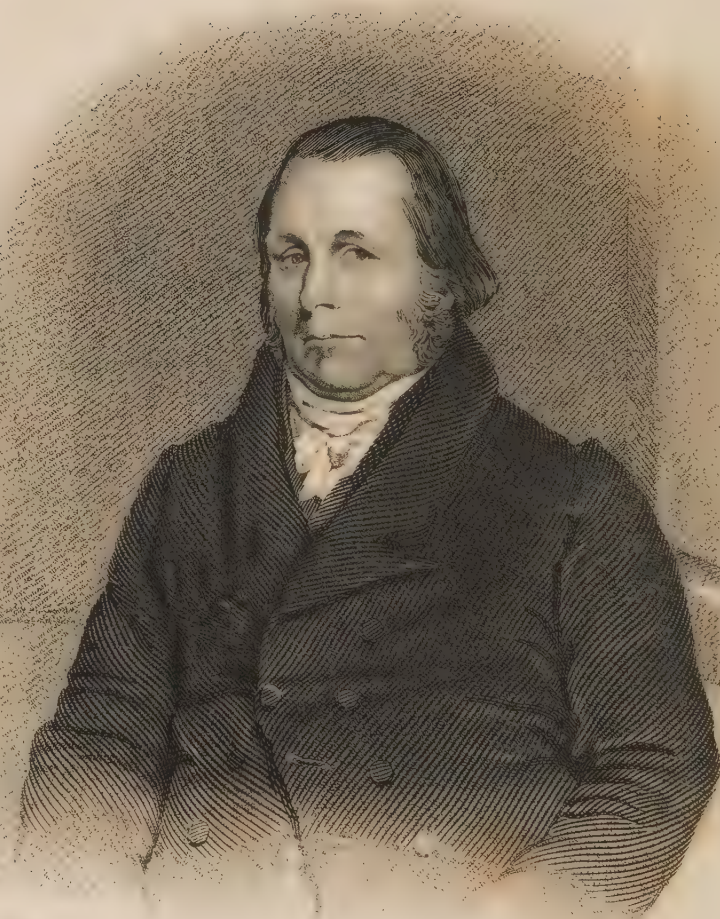
Also for

The Mission College Library:—

To Mr. Thomas Williams, for his Cottage Bible, 3 vols.—Rev. G. Burder, for Charlevoix's History of Paraguay, 2 vols.; Historical Account of the Society for the Propagation of the Gospel; Lettre sur les Caractères Chinois; Catalogue of the Ethiopic Biblical MSS. &c. &c. by Platt; Dubois's Letters on Christianity in India; Sermons by Martyn; Parker's Letters and Essays; Account of the Capture of the Duff; Glen's Tour from Astrachan to Karass; Dr. Spring's Memoirs of Mills; Jowett's Christian Researches; Topographical Description of Canada; Hebrew Psalter; Ward's View of the History, Literature, &c of the Hindoos, 4 vols.; Tracts on India Missions; Copland's History of Madagascar; Memoirs of Mrs. Smith; Burnham's Pious Memorials; Hough's Reply to the Abbé Dubois; Dr. Morse's Report on Indian Affairs; New Zealand Grammar; Indian Instructor; South Sea Islander; Doddridge's Rise and Progress in French; Pike's Form of Sound Words; Morse's American Geography, &c. &c.—Mr. F. Wills, for Binney's Sermon on the "Ultimate Design of the Christian Ministry."

ERRATA.

In our Chronicle for January, page 13, 2d Column, for William Thompson, read Thomas Thompson; and for Thomas Hale, read William Hale.



JOSEPH THOMAS WILKINSON

LONDON

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FOR MARCH, 1828.

Memoir

OF

THE LATE REV. JOHN KELLO,

Minister of the Independent Congregation, Bethnal Green.

THE Rev. John Kello was born in East Smithfield, London, March 16, 1750, about two years before the alteration of the style. After continuing a short time at a day-school conducted by a Mrs. Brown, between the age of seven and eight, he went to a boys' school, kept by the Rev. John Richardson. When he reached his eighth year, he went to the Rev. David Muir, under whom he began the study of Latin, going at the same time, in the afternoon, to a Mr. Davis, in Old Gravel-lane, to learn writing and arithmetic.

In 1760, or 1761, he was sent to Merchant Taylors' School, where he was, as he particularly stated, wonderfully preserved among boys whose wickedness was inconceivable. Somewhat tired of this situation, in September, 1765, he entered as a pupil under the Rev. Dr. Walker, at Mile-End; and at Lady-day, 1766, was received on the Fund, and went to the Academy at Mile-End, under the superintendence of the Rev. Drs. Conder, Gibbons, and Walker. The state of his mind at this time cannot be better described than in his own words,

which he termed a covenant:—this is left in his own hand-writing.

“O Lord God, I who am but a poor, unworthy, sinful worm, would confess my sins before thee, and desire to be deeply humbled on account of them, because by them I have offended thee, a holy and just God, broken thy laws, and trampled under feet thy most holy commandments, and have even endeavoured to dishonour thee, when I should have attempted the advancement of thy glory and interests in the world; I desire to be deeply humbled in that I have so long rejected the Lord Jesus Christ, and that notwithstanding the many gracious calls and invitations which I have been favoured with to come unto him that I might have life; nay, have put to open shame, denied, and crucified, the Lord of Life and Glory afresh. And, Lord, after all this I would lament that my rocky, stony heart remains so hard still, that I cannot weep, mourn, nor even be sorry, for my past sins and short comings. But, O Lord! as thou, of thy infinite mercy, art still holding out the golden sceptre to me, in obedience to thy call and invitation I come and prostrate myself before thee, beg to be made more sensible of my lost and undone state and condition, and as I was dedicated to thee in baptism, so now I desire to renew, at thy table, the vows that were then made for me, and I make a full surrender of myself, both soul and body, to be the Lord's,—the Lord's for ever, in an everlasting covenant, to be for him in the world, in the midst of a

wicked and perverse generation; and beg for that grace which is necessary to bear me up above all the storms of opposition which I may meet with from the enemies of the Gospel, and to make me a valiant champion for Jesus Christ. I give my assent and consent to all the terms which Christ proposes to sinners, that they may obtain salvation. I come unto him a sinful, guilty creature, and one heavy laden with sins and iniquities, that I may be delivered from them, and that they may all be washed away in his blood,—naked, desiring to be clothed upon with his righteousness,—hungering and thirsting after the bread and water of life, and trusting to his promise, that those who come to him he will grant them their desires;—a needy creature, for the supply of all my wants,—beset with many enemies, who lie in wait and watch every opportunity of drawing me from my God, and making my soul a prey; that I may be delivered from them all, and that I may be enabled to conquer and subdue them all through my Lord and Saviour Jesus Christ,—as one, if not wholly destitute, yet very weak in faith, weak in love, weak in hope, that my graces may be strengthened through the hands of the mighty God of Israel, and that I may be daily growing in grace, and advancing in the divine life. And in consequence of this I accept of God the Father, in and through the Lord Jesus Christ, to be to me, and do all for me which a child can stand in need of and want from his Father.

“I accept of the Lord Jesus Christ, the second Person of the glorious Trinity, as my God and Saviour; I accept of him in all his offices, to be to me a Prophet, to reveal to me all things that are necessary for me to know and do, in order to salvation; as my Priest, who has offered up himself a sacrifice for his people, and I hope and trust for me, and to make intercession for me before the throne of his heavenly Father, whither he is now ascended; as my King, to subdue all his and my enemies, and to make me his willing subject in the day of his Power. I accept of him as my Rock, Fortress, Deliverer, Shield, Horn of my Salvation, &c.; and, in a word, for my all; and as I am wounded with sin, I come to him as the great Physician of souls, to be healed of all my spiritual maladies: I close with my Head that I may be a branch in the true vine, a member of his mystical body, a living stone in the great fabric and spiritual building, of which thou art the corner and foundation stone. I accept of Thee as my husband, though I have often played the harlot and gone astray from Thee; yet, Lord, trusting to thy great mercy, in and through Jesus Christ, I look to Thee to betroth me to thyself in everlasting espousals. I accept of Thee as my Saviour, with thy cross, and resolve, in thy strength, never to be ashamed

of thee as my Redeemer, with thy crown; and I depend upon thee alone for salvation, remission of sin, and every thing which is requisite thereto. And now, O holy, divine, and blessed Jesus, I accept of thy Holy Spirit as my Sanctifier, new Creator, Preserver, and Director; that so I may be kept from falling, and presented, &c. And now, O Father, Son, and Holy Ghost, I accept of Thee for my all in all; of thy sacred Oracles, as the rule of my life; that Thou wouldst train me up while here in this world, for glory and immortality, and at last bring me to the heavenly kingdom.

“And as Thou hast demanded my heart, I now resign it up to Thee; and though it is a Bethaven, beg thou wouldst make it a Bethel; from a house of idols, make it a mansion for thy Holy Spirit; it is marred and polluted with sin, renew it by thy grace. Now, O Lord! for Christ’s sake, accept the offer I have now made, though in meekness; and through the Redeemer’s grace, to adhere to what I have promised, I here subscribe my unworthy name.

“*July 5, 1767.*

JOHN KELLO.”

“*Sept. 3, 1769.*—It is now two years and two months since I first renewed my baptismal vows at the Lord’s table. In this time many have been the sins and follies into which I have fallen; but, notwithstanding these, I hope and trust from mine own experience I can say, that Christ’s ways are the only pleasant ways; that his yoke is easy, and his burden light. I have found nothing in his service that gives me any reason to repent having entered into it; I have met with nothing that inclines me to retract the engagements I have come under to be his, either as a Christian, or as one preparing for the ministerial office. He hath now been pleased to bring me a considerable way on the last year of my preparatory studies. But, alas! how small the improvements I have made, considering my advantages. Being sensible in some, though, alas! a very small, measure of his goodness, I think it a duty incumbent upon me to give up myself afresh unto him, to devote myself to his honour and glory, and to give myself entirely to his service; which I now do, by this day renewing the covenant which I have heretofore made and entered into with my gracious God and Saviour. A fitter opportunity than this, I think, I cannot take; being this day to enter on my public ministrations. The work of the ministry is a great and important service; so that the Apostle might well say, ‘Who is sufficient for these things?’ But to God in Christ I look for furniture; and for grace and strength to execute this important service, my eyes are up unto him, who hath said ‘My grace is sufficient for thee.’ Many and great are my fears that I shall backslide and apostatize from God and his ways. But,

blessed be God! they have not kept me from renewing my engagements to be for him, and for him alone. And now, sensible of mine own weakness and insufficiency, I look unto, I depend upon, that God to whom I have given myself in the bonds of a covenant, which I hope and desire will never be broken; for he only, I know, is able to keep me, and preserve me from the designs and machinations of all my spiritual enemies. Into thine hands, O heavenly Father, I commit and commend my body, soul, and spirit; do thou preserve and keep me free from all evil, and from all the dangers to which I am or may be exposed. Help me to glorify Thee on earth, and at last take me to live with Thee for ever, through my Lord and Saviour Jesus Christ.—Amen, and Amen.”

At Christmas, 1769, Dr. Walker engaged the subject of this Memoir to supply, once a-day, for him at Bethnal Green. Having gone through the usual course of studies, he passed trials in March 1770. Infirmities increasing on Dr. W., at Lady-day, 1770, Mr. Kello was wholly engaged for him; and in the month of November, in the same year, the worthy Doctor died. Mr. K., therefore, continued to preach; and having received an urgent and unanimous call, in which both church and congregation united, he was ordained May 9, 1771. He was enabled to continue his ministerial duties with increasing delight, and a greater concern for the good of precious and immortal souls. Many and severe were his trials, but he bore them with Christian patience, and submission to Him who does all things well.

In 1789 he was called to part with an affectionate partner, who left two daughters. To these he was endeared by his kind dispositions. The writer of this Memoir recollects the anxious solicitude manifested by him for the temporal, but especially the spiritual, welfare of his offspring. The evening of the Lord's day was spent in prayer and catechizing his children, and they had reason to hope that praying breath was not, in this instance, spent in vain.

In February, 1790, his only bro-

ther, the Rev. James Kello, was removed from his charge in the meridian of life; and in December, 1807, he was called to follow his second wife to the house appointed for all living.

In 1816 he had to endure a most severe trial, in the removal of an amiable and affectionate daughter. This he experienced to be an affliction indeed; but he was enabled to bear it with resignation and submission, supported by these words of his Saviour—“If ye love me ye would rejoice, because I said, I go unto the Father;” and he did not sorrow as those who had no hope. The infirmity of years had been gradually increasing for some time, till October, 1825, when he was seized with a severe illness, which rendered him incapable of engaging in the usual services of the sanctuary, which heretofore he had fulfilled with little interruption. Observing his weakness, the church and congregation, with great kindness and affection, undertook, unknown to him, to provide a supply one part of the Lord's day.

On December 25, 1825, he preached twice for the last time; and on January 28, 1827, he commenced the afternoon service under great weakness and indisposition; he had not proceeded far in his sermon, when he announced to the people that he was unable to proceed; and fell apparently lifeless, and never after ascended the pulpit. Having partially recovered, on the first Sabbath in March, he with difficulty administered the ordinance of the Lord's Supper; when it was evident he was in a peculiarly happy frame. To use his own words: “If you ask me,” said he, “what has been my support since I last met you, I cannot answer better than in the words of our sweet singer,

“A guilty, weak, and helpless worm,
On thy kind arms I fall,
Be thou my strength and righteousness,
My Jesus, and my all;”

and added, "I never felt these words so applicable as during the trying season."

From that time, his weakness so increased, that he was seldom able to appear in the house of God, though his heart was with his people; evincing by his expressions to those about him his sense of their kindness, and his affection towards them.

May 9, the day on which he had been ordained fifty-six years, he took to his bed. For some days his mind appeared anxious, lest he should continue to be burdensome to those around him; but this state of mind subsided, and to his nearest relative he expressed a perfect acquiescence and satisfaction in the Divine will, saying, "My mind has been deeply impressed with these words, 'My counsel shall stand, and I will do all my pleasure;' and though mysterious my long continuance in this state of great weakness, what we know not now, we shall know hereafter;" and added, "I am content and willing to wait the Lord's time." Having been a man of prayer, he continued so to the last, praying with or for his family, church, congregation, and schools, till his speech and strength entirely failed. Frequently was he lifted from his knees after engaging in the family, apparently quite exhausted. He said the prayers of his pious mother had been blessed to him. It was her usual custom to retire in the evening with her children for prayer. His own words were, "I believe I have reaped the fruits of this ever since." Whole nights were spent by him in this delightful exercise, being overheard by those in attendance, never forgetting his family and charge. When he took leave of them for the night, he always committed them to the Divine care, expressing his most anxious solicitude that the younger branches might be brought to a knowledge of the Saviour, saying, "May the blessing of the Lord attend you, my dear

children, for time and eternity!" A member of the church, who called to see him, said, "What a mercy you have nothing to do but to die!"—"Yes," said he, "if I had, I should be one of the most miserable of creatures." The last morning, having recovered from a fit, he said, "I thought I was going home then, but I have another struggle to go through;" and, clasping his withered hands together, exclaimed, "Come, Lord Jesus, come quickly!" Being asked if his mind was comfortable, he replied, "*Quite so,*" with a firmness which will not be soon erased from the minds of those present. He continued praying, even in the agonies of death, until he obtained his discharge, for which he had been longing; and his prayers were turned into everlasting praise, on June 11, 1827, having recently entered upon his seventy-eighth year.

His mortal remains were interred in his family grave, Bunhill-fields, on Wednesday, June 20, attended by the Rev. Mr. Blackburn, who delivered an address, and the Rev. J. Clayton, jun. The pall was supported by the Rev. Messrs. Wall, Goode, Harper, H. F. Burder, Vautin, and Brooksbank. The church and congregation joined in manifesting their attachment, by attending as mourners, at their own expense, amidst a numerous assembly of spectators. The Sabbath following, his death was improved in the morning, by the Rev. S. Blackburn, from Phil. i. 23—"I am in a strait betwixt two, &c.;" and in the afternoon, by Rev. J. Clayton, jun. from 1 Cor. xv. 1, 2; and in the evening, by the Rev. A. Reed, at his own Meeting, New-road, from Luke ii. 29.

Thus lived and died this eminent servant of God, who was enabled, under the influence of Divine grace, to hold out unto the end; giving, at the same time, all the glory to that God whose he was, and in whose service he had been engaged for up-

wards of half a century. In every capacity of life—as a husband, a father, a pastor—he was enabled to manifest the power of Divine grace; in a word, he was “an Israelite indeed, in whom was no guile.” He was made the honoured instrument in turning many from sin unto God, as well as in building up others who had believed through grace.

Dec, 1827.

R. O.

MEMOIR

OF

MISS AZUBAH CLARK,

Late of Gorukhpore, in the Presidency of Bengal.

(Continued from page 56.)

SLOW is the human mind to receive that solemn warning of inspiration, “Ye know not what shall be on the morrow: for what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away.”

We have seen this once more loudly confirmed. Happy they who so calmly receive the warning, as to apply their whole hearts to wisdom. While Azubah, young, and gay, and healthy, gazed on the poor Hindoo mother, as she turned in deep anguish from the grave of her child, how little did we think what was impending! Her own warm heart bled for the weeping mother, and her first thought was—Oh! that the sweet hopes of the Bible could but gain access to the mind of this poor sorrowing heathen woman! then she would not be without hope;—then she would weep at the footstool of Heaven’s mercy, and bow in silent resignation to the Divine appointment. Alas! little did she think how very soon the friends, then near her, would stand around her own dying bed, and gaze on her changed countenance, in all the agony of tenderest sorrow! Little did she think how soon they too should turn away from her own grave, feeling that there

is an anguish which nothing but the hopes of immortality can ever assuage! Alas! what is the bloom and brilliant gaiety of youth? The beautiful flower expands its delicate blossom, and exhales its short-lived fragrance; then it is cut down, and dies! It is unchangeable truth, that no man or woman is prepared to live happily, who is not also prepared for early and sudden death: they only are secure whom God hath in his keeping! He keepeth all, however weak and feeble, who are confiding in Him; who come as lost, guilty, prodigal children to his feet; who receive his offered pardon as a free gift to the utterly unworthy, bestowed through the death of his ever-obedient Son. Here only is solid rock! Here only is abiding peace! Here only is calm security for life and in death! It is not in India only that the young die; and while we very hastily trace some passages in her rapid journey to the tomb, let us try to remember that, perhaps very soon, the hand that writes, and the eye that reads, may both be still and cold in the grave.

On the 4th of February, 1823, Miss Clark finally left Calcutta, to proceed with her sister and brother to Gorukhpore, the station to which he had been recently appointed. As this remote and secluded spot is not very much known, a short description may not prove uninteresting.

The district of Gorukhpore lies on the northern frontier of the British dominions in India. Directly north of it, is the territory of Nepaul; and on the west, the province of Oude. The river Raptee, a tributary stream of the Gogra, winds circuitously through the district, and ultimately discharges its waters into the Ganges. On the banks of the Raptee river lies the native town of Gorukhpore; and near it, cantonments for a native corps. The civil functionaries reside in a most romantic situation, at a short distance from the town. The houses lie within grounds of the most diver-

sified and beautiful character, and in every direction the walks are rich in the noblest tropical scenery. At a distance of about three miles, the station is closed round by a broad belt of thick jungle. This forest extends several miles, and abounds in wild animals, among which the elephant, the hog, and the tiger, are most common. They seldom, however, leave their wild haunts to approach the cultivated parts. On the east, at the distance of about a mile, is an extensive lake, and a wide expanse of low land, covered with reeds and luxuriant grass. In many of the rides, the Nepaul hills, distant about sixty miles, diversify the view; but by far the most sublime and majestic portion of the landscape, is the stupendous range of the Himalaya mountains, sweeping along the verge of the northern horizon. These mighty mountains, the Alps of Asia, and by far the loftiest on our globe, are distant more than a hundred miles; yet their snowy pinnacles, soaring to the enormous elevation of more than twenty-five thousand feet, are most distinctly seen on a clear day.*

It is not easy to convey an adequate idea of these magnificent mountain-tops, as they appear to an observer on the plain. The view of the Swiss and Savoy Alps from Neuchatel, on the delightful Enghi promenade at Berne, may give some impression of it; or, on a small scale, the sweep of the Scotch hills, as seen on a clear sunny winter's morning, from the top of Ben-Lomond. There are certain moments, in which the soft sublimity of their appearance, from

some of the walks of Gorukhpore, is at once wild, and majestic, and beautiful, above all description. Very early in the morning, the mountain-tops are seen of a dark grey, gradually becoming violet blue, and then, with the first brilliant beams of sunrise, the extreme summits suddenly kindle into a ruby red. And again, at sun-set, the long grotesque rampart of snowy pinnacles, glowing like the gilded edges of a white cloud, and their icy slopes glittering like a mirror in the sunbeams, gently fade away, tint after tint, till insensibly the crimson becomes orange, and violet, and dark indigo, till, at last, all is again lost in the sober grey of evening. Such, and far more magnificent, is the distant landscape of Gorukhpore; and yet the spectator is standing in a retired nook of thick forest scenery, and has close under his eye the pleasant houses, and gardens, and a neat church, recently erected, in which the English service is regularly performed. To this quiet churchyard, and to the modest grave, now covered with shrubs and flowers, our little story must rapidly advance.

The journal of her voyage up the river is full of pleasing anecdote; but want of space absolutely compels us to pass them over. On April 8, she thus writes:—

“This morning we reached our new delightful home; and after the hot budgerow, (boat), the shade of the house was delicious. The punkah (a large fan suspended from the ceiling in India) was soon put in motion, and produced a delightful cool air.

“May 7. We are much pleased with Gorukhpore and its social inhabitants: it reminds me more of a country town in dear Old England, than any part of India I have yet seen.”

For some time she rejoiced in the opportunity of listening to the pastoral instructions of the Rev. T. Morris, missionary at Benares, who was staying at the station; and she laments his subsequent illness and departure from Gorukhpore, in the

* The highest peak of the Himalaya mountains, and so the loftiest known summit on the earth, has been determined to be 25,749 feet above the sea.—*Asiatic Researches*, vol. xiv. It does not seem that it would be impossible to reach even this utmost pinnacle of our world. No one has yet placed his name, or his friend's name, there; but there are far better objects of ambition in this sorrowful world, than the wild freaks of idle ambition.

warmest terms. Her hours of retirement were given to religious books. The "Memoirs of Mrs. Newell" seem to have soothed and comforted her mind much; and "Leighton on St. Peter" was a favourite work.

At times, the intense heat of the climate appears to have weakened her frame, and lessened her enjoyment. Jay has some most judicious thoughts on this subject in his Eighth Lecture, p. 278, of the "Christian Contemplated," a noble book, which no library should want. Still, even in heaviness, her mind earnestly struggled to rise to the life of faith and conscious acceptance.

Sept. 8, she writes, referring to Mrs. Newell—

"Oh! that, like her, I too may die the death of the righteous, and obtain the crown of glory she now possesses! It dispirits me when I think how superior she was to me when at my age (sixteen years seven months). Oh, blessed Saviour! Pardon all that I have done amiss, and help, O help me to do those things, and only those, that are pleasing in thy sight! My mind is now beset with clouds; but, oh, my God! before I am removed hence, let that radiant hue of joy which thou sheddest upon thy favoured few, rest abundantly on me!"

This, her heart's humble cry, was, indeed, most graciously answered: and we must omit very, very many interesting passages of her life, to approach those sacred moments in which the answer to this her prayer was visible to all around.

A few more extracts from her journal, we must not, however, refuse ourselves the pleasure of inserting. With devout gratitude, she mentions the arrival of the Rev. Mr. Wilkinson. Her mind thirsted strongly for religious instruction, and she records a great many discourses that were a cordial and support to her mind when oppressed and sorrowful. Strong love to those whose conversation is really felt to be useful, has ever been a very marked and characteristic feature of the children of God. For Paul, his spiritual children, when first

turned to the joy of the Lord, would almost have plucked out their own eyes. On one occasion, she thus writes:—

"As the Sabbath comes round, we feel more and more the value of the blessing which the Lord has granted us, in our dear and pious pastor. His sermon was a most delightful one. On the duty of trying to convert the poor heathen around us."

She was then busy with the Hindoostanee language, expressly to become more useful to the natives. In spite of the enervating influence of this torrid climate, we find her often rejoicing in the Lord.

July 11, she writes:—

"I take my pen this morning, to record the merciful kindness of *my* God. With tears of gratitude, I thank Him for his presence with me in his holy temple. The Lord is gracious, and with Him there is plenteous redemption."

"Mason's Self-knowledge," and "Buck on Christian Experience," she mentions as having been very cheering in her retired moments.

The medical services of her brother being required during the Burmese war, a considerable change ensued, and for a time he was obliged to leave the peaceful seclusion of Gorukhpore. She writes:—

"Our time has been so fully occupied in the necessary preparations, that only now and then a tear has escaped since the painful moment in which we heard of this dreaded separation. Oh! for that heavenly frame which is enabled always to say, 'Not my will, O Lord! but thine, be done!'"

"Jan. 9, 1825. My dear brother departed to join the 1st Regiment of Light Cavalry, encamped at Purmah. Our hearts were very, very sad, but we retired to seek help at a throne of mercy and compassion, and were comforted."

In May, 1825, circumstances rendering it necessary to be nearer the seat of war, she left Gorukhpore to travel through the territory of Oude, to the western provinces of Hindoostanee, a journey always very fatiguing, and now to be accomplished while the hot winds prevailed in all their fury. A party of horse

was obtained as a guard, from the civil authorities of Gorukhpore, and an escort was kindly added by the commanding officer of the infantry battalion at the station. Thus protected, they set out on this dangerous journey to Agra by the way of Fyzalad. Amidst all the harassing anxieties of these painful events, and in the anguish of alarm for the safety of her dearest earthly friend, she still seeks and finds support on high. "I shed," says she, "a few tears, but I remembered, that He who gave that strong mutual affection we have so long cherished, can still preserve us. This thought soothed me; and hope, 'skilled to weave the form we love,' bids me look forward to another and a joyous reunion."

A few short extracts from her interesting account of this perilous journey, and we must then hasten to the conclusion of the Memoir.—EDITOR.

A
RECOLLECTION OF DR. WAUGH,
AT THE
COMMUNION TABLE,

Wells-street, October 19, 1823.

THERE is nothing more improper, than an indulgence in declamation while dispensing or observing this holy ordinance. The scene is too solemn, and the subject ought ever to occupy the gravest moments of our retirement. The death of Christ is a new thing in the Creation; we never heard of such before or since. That God should give his own Son; that this Son should groan, and bleed, and die; and all for rebels such as we! Such an event never entered the most vivid imagination to pourtray; and our wonder is, that any can be found to believe it. In truth, it requires the same power to make the mind believe it, that prepares the mind for receiving the benefits derivable from it. We are, however, quite incompetent to know what God can do.

As to love, we know that church-members ought to love one another, and do each other all the kind offices

they can; but who ever heard of a man begging himself for his fellow-creature, his fellow-worshipper? Yet such a case, and much more, the Apostle supposes. For a good man, some would even dare to die. For his country, a Lord Russell may die; and we withhold not the due meed of our praise; but for an enemy—who can believe such an one can be found to die?

For aught that appears, it is a new thing, even in heaven. God acts as becomes himself; and, in his thoughts of mercy, looks not to hearts in our cold world for his model. Of this we have ample evidence in the fact of Christ's death, which we have met this day to eat bread and drink wine in memorial of.

Now, as to admiration: it is evanescent. The awful grandeur of the sea, raised by a storm into mountainous waves, is soon forgotten by the countryman who bath for the first time witnessed it. So it is with us: we forget, or look upon with indifference, the awful manifestation of God's mercy and justice we are now met to commemorate. Indeed, it appears to have been presented so often to our eyes under these symbols, that it hath forgotten the way down to the heart; and if it found its way there at any time, the evil of the heart hath rendered of no effect the good it ought to have produced.

O, repose confidently on this glorious Saviour! Here alone is safety, or we are sadly mistaken. God hath said, he hath laid in Zion a stone; and all those who lean on this stone shall not be disappointed. In a bog, a man would be ridiculed for trusting himself on a sinking bank, when a rock presented itself to him to stand on: now this is the figure here used; and on this rock alone, ye shall find firm footing.

In this awful scene, we behold Justice coming to the Saviour with the bond, entered into by him from all eternity. Did he deny it? No: he wiped it away, item by item, and nailed it to the cross. The poverty, the reproach, the contempt, the ruin, we were subject to;—all, all, He paid; and thus appeased the wrath of God; none of which man could ever have done. Oh! Divine Justice was pleased; and much reason had she to be so; it was the

only payment she had ever received worthy of her acceptance. So pleased was she, that she never left the Redeemer, till she raised him on high, and placed him on the throne of God; and dethrone him who dare! And Divine Justice still continues to honour him, and can make you and me righteous and meet for heaven; and it will not be the less pleasing to be on the obliged side with Christ. But, then, what will become of all your good works? Ye have fed the hungry, clothed the naked, and instructed the ignorant. Now God will not be unmindful of these actions, for he hath said, he will repay them an hundred fold. Lean on this name; trust in it alone; go on and improve.

We have thus, in a simple manner, pointed your minds to the contemplation of these great and most momentous truths; but even a death-bed could not add to the feeling with which our mind is impressed of their infinite importance. We now proceed to administer the symbols of that body broken for you—and for you; and of that blood shed, in virtue of which alone ye are safe: for he says, “This is the testament of my blood, shed for the remission of sins unto many; drink ye all of it. This do in remembrance of me.”

PAUSE.

What are the effects that ought to be produced in us, from commemorating the death of Christ? Ah! John, though an old man, had a warm heart. “Hereby,” says he, “perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.” Now, this is the morality of the Bible. O let us not deceive ourselves! Will that man lay down his life for me, who lays out his money in ministering to the lust of the flesh, the lust of the eye, and the pride of life; spending his time at the theatre, and spectacles, where a saint in five is not to be found? O deceive not yourselves: follow up truth; the conviction of it follow up now. Think not of tomorrow; and let your resolutions be, from thenceforward, to do all the good ye can. Do good to the soul! If ye see a man, a brother, in sin, admonish him—he will bless you when he comes to die. If you see a man, a brother, living beyond his income, warn him—

he and his family will bless you. Remember that man, that his expenditure is always directed towards his own gratification, but never to the poor and destitute among God’s people; and bring him to supply their wants. This conduct may be very unpopular here, but that is of no moment; it will be popular in heaven.

Now, some are probably saying, This is the old story, which we have heard these forty years. All works—nothing but works: true; but, my brother, read Paul’s Epistles, and ye will there find what a Christian ought to be; and this is the only way of our getting satisfying evidence of our being true Christians. And if I possess this love John speaks of, how, without these marks, is it to be known? Where, however, they exist, heart-holiness is a mark not to be mistaken. Oh! therefore, hold on; ye know not how long ye may have to work. I parted with you, in this desk, about six months ago. I then said something about being taken away; but God hath in mercy preserved and restored me to this place. He hath, however, removed two, who were pillars among us. Seeing, therefore, we know not how soon we may be called hence, let us press on to perfection, and be ready at the summons. Let us begin this night. Our children—have we fulfilled our duty to them, in instructing, correcting, and setting before them a holy example? Our friends—have we been faithful to their souls? Our property—hath it been directed by us as stewards for God. Have we injured any one’s character?—let us not rest till we rectify it. Have we injured a brother by cold looks?—oh! all, all must be forthwith rectified; all must be made now, as we would have them when we come to die.

I leave you not in the care of your resolutions: they are good, but not to be depended on. I commend you to His holy keeping; and I will not retire to rest this night, until I solemnly bear you all on my heart before His throne; and, I trust, that ye all will do the same by each other, and by me. —Go in peace!

A
FRIENDLY VOICE
ON
BEHALF OF THE PULPIT.

SIR ;

THOUGH far from thinking that ministers are a favoured class, to remark on whom would be presumption, and to mention whose faults would be a fault itself ; yet, as in the Scripture so much importance is attached to their *character* ; as they are narrowly watched, often by the ungodly with a malignant, and by many professors of religion with a suspicious, eye ; as in our days, as well as in those of the apostle Jude, few are the "feasts of charity," which are not spotted by "murmurers and complainers ;"—it appears to me highly desirable that inaccurate and unjust charges, either plainly brought or insinuated against them, should be met and refuted ; and though it is probable there are some pulpits in which the hearing such a voice as that of Philo-Pastor, speaking from a pew, might be exceedingly useful ; and though it is to be hoped that all students will give it serious attention,—yet it really appears to me that their number must be greatly over-rated, if they and the censurable ministers amount to "some thousands."

The importance of the ministry, its openness to observation, and its liability to injurious misrepresentations, have not only occasioned most solemn charges to be addressed to those who sustain the office, but some sacred guards to be thrown around them.—Lovely as was the character of John, attractive as it had proved to Him who was Love incarnate, it seems that *he* was not more secure than his fellow-apostles. Diotrophes, who loved to have the pre-eminence, had much to say, and many to hear ; and even John himself was roused by the attack, and, probably, fresh occasion for slander was taken from the holy energy of his feeling, and the inspired strength of his terms—"Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words." The direction given to Timothy deserves, and was no doubt intended, to obtain general attention—"Against an elder receive not an accusation, but before two or three witnesses." It might not be amiss to remind Philo-Pastor that he

was required, by the spirit of such a text, to have had some further testimony, before he first believed, and then published, a statement relative to an aged member of the church, more than eighty years old, who had been visited by her pastor but once within twelve months. It would, I confess, have occurred to me, that before such a publication was made to the world, and sent, stamped with authority as well as veracity, among this once unanimous, but now divided, congregation ; it was desirable not only to be satisfied as to the character of the *one* narrator, but as to the accuracy of the venerable sufferer's memory.

Neglect of duty is really the subject of that friendly voice, "Ye are idle, ye are idle." Now I will say, that if a general charge is to be produced or insinuated in such an age as this—an age, perhaps, more distinguished for energy than any since apostolic days—an age in which the churches are excited to action by the voice, and by the example of their pastors,—in such an age as this, the charge of idleness against ministers is, because the most unfounded in fact, the most unfortunate which could possibly be selected. Are the ministers of the metropolis idle men ? Are ministers in the country idle men ? I will not ask some discontented individuals, which every congregation will contain, and usually every church should discountenance ; and among whom Philo-Pastor seems, by a somewhat remarkable coincidence, to have been frequently thrown. No ; I will go to better sources of information. Tracts, Bibles, Missionary Reports, Village Preaching,—these, and many other witnesses, would tell me, that whatever may be the faults of "some thousands of ministers" in the present day, *idleness* must not be charged upon them.

But it is not the general charge of idleness : whatever may be insinuated, this could not be expressed. It is not that they are quite idle, but they neglect their appropriate duty. The character of preaching is complained of—it is not sufficiently practical. If this apply to thousands, a great alteration has taken place since I can remember. The individual case stated by Philo-Pastor, forms an exception to the mode of preaching which is generally adopted. That case, as it there appears, reflects discredit on the pulpit,

while it exhibits a truly afflicting spectacle in the pews. The minister, it seems, had removed—for which, no doubt, he had good reasons; and many had to deplore the great loss which the congregation had sustained. If a church were brought into the state represented, by the defective preaching of a minister, I really hope and believe that, by this time, the great loss which has been sustained, is made up; and however a successor may deplore the state of the congregation, the pious have not long remained deploring the change. I shall take occasion, from this inconsistent statement, to suggest a few hints on the charge which it contains. Philo-Pastor will forgive me. Thousands, if not tens of thousands, who read the Evangelical Magazine, may be benefited: some may be checked in their attempts to alienate the pews from the pulpit; others may be put on their guard against such efforts. There are many hearers to whom this reproof is applicable—"If thou judge the law, thou art not a doer of the law, but a judge." Such persons attend a place of worship, not to receive good. They have usually, in their own estimation, made such an advance in knowledge and holiness, that it is quite unnecessary to hear *for themselves*. They will, however, countenance public worship by their presence, and sit in judgment on the preacher. Though they do not need to hear *for themselves*, time will not be quite lost, for they can hear *for others*; and by condemning some things which *are said*, and suggesting some other things which *might have been said*, they can lay in a good stock of conversation for the gossiping hours of the week, and move about—perfect oracles among admiring auditors. In this case, the want either of doctrine or of practice will do, and may be the foundation of charges, as occasion may suit, as humour may dictate, or as plausibility may direct; and should there be found in the assembly persons whose defects or impropriety occasion to the preacher the deepest regret, or should he, weeping in secret, say, "All the day long have I stretched out my hand unto a stiff-necked and gainsaying people," the fault is his own. They could give a model of preaching, which would correct the mischief and alter the state of things directly. "See thy matters are

not good and right—Oh! that I were judge in the land!"

It often happens that the most delicate and difficult parts of a minister's duty, are those on which the most incompetent persons pronounce the most confident opinions. This will apply to the application of a sermon. Dr. Bennett, in his life of Dr. Bogue, says, "In the application of his sermons he was mere partial to addresses to certain characters, than to inferences containing more didactic truth. This eminently conduces to fidelity, and to the edification of all. But it is better suited to a Bogue and a vast congregation, than to ordinary men or to a little flock. Where the hearers, being few, are minutely known, it would require unusual prudence and great weight of character, to escape the charge of personality." (p. 418.) This remark is just. In a congregation of moderate extent, when appeals are made to classes, of which specimens are present, known to the preacher and to most of the hearers, no charge is more frequent, more plausible, and often more detrimental: irritation is produced; counter-charges are sought; and if there be some whisperer to intimate that, in this and that particular, the teacher is himself defective, the very vices he reproves are justified, and his influence is destroyed. Exposition of some book of Scripture has sometimes been adopted, for the very purpose of avoiding the appearance of personality in the selection of subjects. But some judges have said that this is not very acceptable. But the kind of appeal referred to, is not what is meant by application, in the sense of some complainers. It is not a reproof of the improprieties of *professors*: and dreadful indeed would it be, even to glance at *their* idleness, *their* covetousness, *their* tempers, *their* tyranny in the family, or delinquencies in the house of God! No; what is expected is, to assume the safety of a certain class, who must be comforted, and produce certain generalities applicable to others, in language as forcible as possible. Yes; and it is often further expected, that the greater part of pulpit addresses should be of this character. The less of information the better. To edify the body of Christ, is thought to be superfluous. *Impression* is wanted—*impression only*. Thus, vapid declamation is much more highly valued than

scriptural statement and appeal; and often a call for it is really what is meant by the cry, "We want more application."

But on the neglect of pastoral visiting, the voice uttered by the pews is *pre-eminently* friendly. On this point the pews may speak—*must* speak. The evil does exist, at least it did, "not twenty years ago," in the case of a "dear minister," whose congregation held him in such respect, that they were afraid to speak to him, and indulged such affection at the very same time, that they did not hesitate to speak reproachfully of him. They certainly must have formed as strange a compound of awe and love as ever was produced. But the lapse of nearly—years has most probably removed the deficient minister, and many of his complaining flock, to a higher tribunal; and has fixed them where human censure or applause affects them not. Let their ashes rest! and let all who may have them in recollection, observe a maxim which a heathen could not violate without reproach, "Never speak evil of the dead!" But the subject deserves to be examined. The complaint is very general: let us inquire how far it is just. Philo-Pastor refers to two classes,—those who are sick, and those who are in health; of the claims of the former there can be no doubt. The question is, *how much* of a minister's time may be expected by *each of the latter*. I feel persuaded that a little reflection will, in many quarters, abate expectation and silence complaint. I will take the case of a congregation of moderate extent—I will say 500 persons. I will assume that the minister does not regard the persons of the rich more than the poor. These 500 persons include families of different numbers, and single individuals. It will, perhaps, be about a fair proportion, to say that one in four will require a separate call. And when it is considered that the sickness, or sometimes the religious state, of an individual in each family, will present a claim upon a minister for some portion of time, this will be below rather than above the demand. The pastor then, in this circle, has 125 claimants for a visit. Out of this number, it is surely far from being an exaggeration, to suppose that, in ten cases, illness will be usually demanding from him a

weekly call: each call will occupy about half-an-hour, to which time a reasonable addition must be made for distance; add this to other occupations arising out of the publicity of his office, and at least a day in each week is consumed. 115 cases remain. How often can each fairly expect attention? This however, which, if the expectations raised by Philo-Pastor's friendly voice be realized, will require almost ubiquity, is but a very minor part of the minister's work. Nay, this is only a little relaxation! Frequently, four sermons a-week, and an address at a prayer-meeting, are to be delivered to the same people, and often among them hearers not the most considerate nor the most kind. Sir, I have travelled as well as Philo-Pastor. I have heard complaints as well as he. I have heard of the neglects of some dear minister, who had not, as they his flock, and who had not, as their cattle, one day of rest assigned *him*—but one day of anxious and arduous labour. To prepare for it, and in fulfilling duties concerning which unreasonable expectations are often raised, he was awake when his slanderers were asleep. And many are the cases in which what is taken from the repose of the pillow, will be added to the repose of the sepulchre.

I have already adverted to the claims arising out of the efforts of the present age. To say nothing of villages, public meetings are to be attended, committees to be met; sometimes reports are to be prepared, and not unfrequently the minister must collect for public objects subscriptions too.

And from whom is all this expected? Often from some young man, who received a unanimous invitation when he came among us—a unanimous invitation to quit a seminary before his studies were half completed; who complied, and soon found that there was not the same feeling as at the beginning. Often from some minister who is pressed down by the weight, not only of pastoral cares but of domestic claims; who has a numerous family, for which but a slender provision is made; whose children must be untaught, if he do not devote some hours of every day to them himself; and who, to provide things honest in the sight of all men, must solicit for scholars, endure the fatigues of instructing them, and the caprice of those who

have entrusted him with them. He too, perhaps, received a unanimous invitation when he came among us, but there is not the same feeling at present.

Oh, Sir, sorry I am, that such facts exist—that the body of Christ, wounded in the house of his friends, is exposed to public gaze. And nothing is easier, in this imperfect state of our being, than to criminate those who can produce recrimination,—nothing easier, and nothing more congenial with the feelings of a heart deeply depraved. But let not such propensities be indulged. May the result of Philo-Pastor's friendly voice—the injustice of which, in some of its charges, may have excited in me a feeling too strong—and may the reply which I have given to it, lead all parties to look at home;—Pastors to discharge diligently the duties of their solemn office—people to know them which labour among them, and are over them in the Lord, and admonish them; and to esteem them very highly in love for their work sake, and to be at peace among themselves; and all parties to remember that the Judge standeth before the door.

AMICUS.

LETTER FROM DR. WAUGH

TO

A MINISTERIAL FRIEND.

How it would enliven my old and withered heart, my dear friend and

brother, to be allowed to anticipate the meeting to which you so kindly invite me; but I fear my enfeebled frame is unequal to the fatigue. I feel the effects of my tumble at Hackney-fields, to this day. When a man gets to seventy-two, it is all up-hill work to recover his lost ground. I have frequently been obliged to have supplies for my pulpit this winter; and was obliged last summer to decline several invitations to the West of England. Dr. Bogue is gone; Mr. Townsend is gone; and Messrs. Hill, Wilks, Burder, Platt, and myself, may very soon expect an order to strike our tents and march; but not to the enemy's country; but to that land to which all our fellow-soldiers, who fell with their face to the foe, have all gone before us.

I truly rejoice in the prospect of lengthened usefulness, which the gracious providence of God has opened to your hopes. May your life be long, and your usefulness commensurate, and your sun become bigger at his setting, auguring a glorious setting in a sky without a cloud, and for a day that shall have no close! Then all will be well.

My affectionate regards to your dearest earthly friend, with whom your union here will be a preparation for an eternal union above.

Ever, ever, my very dear brother, and friend of my heart,

Your's, most affectionately,

A. WAUGH.

March 22, 1820.

POETRY.

THE SCOTTISH COVENANTER.

THE light is rising o'er the sky,
Softly and sweet the wild flowers bloom,
And gently early breezes sigh
Around the Covenanter's tomb.

Thus beauteous shone the morning bright,
And hills and meadows smiled in pride,
The martyr, 'midst the dawning light,
The band of murderers desied.

And like a firm, unyielding rock,
That scorns the wildly raging flood,
He met the angry tempests shock,
Resisting even unto blood.

The partner of his life stood by,
Unmoved, undaunted, when he fell,
Nor shed a tear nor breathed a sigh,
Her spirit's agony to tell.

Yet, when that bloody scene was done,
And they had left her to her wo,
She wept beside that murdered one,—
Her last, her dearest friend below.

He sprung to glory—many a song
Then fired him with a strange delight,
The welcome of that blissful throng,
Who fell in persecution's night.

They suffered not, nor died in vain,
Their God hath heard their groans, their cries;
Scotland is freed from error's chain,
And purest light is o'er her skies!

She loves that holy light, which threw
Such radiant beauty 'thwart the gloom,
And chang'd her wild night's deepest hue,
To morning's fairest, loveliest bloom.

The spirits of her martyrs stand,
 Their mantle o'er her they have thrown,
 Nor will she rest, till every land
 Truth's pure and holy word hath known.

Lord, be thou still her strength, her shield,
 Protect her by thy mighty power ;
 O, let her not to error yield,
 Nor shrink in danger's darkest hour !
Morpeth. *SARAH ELIZABETH.*

LINES

Written in a Lady's Album.

THIS page was white and fair to view,
 No speck its snowy surface knew,
 Till I its brightness stain'd ;
 But when at Emma's call I wrote,
 That instant I produced a blot,
 Where spotless beauty reign'd.

And, like this page, the human mind,
 Ere yet to Satan's pow'r resign'd,
 A faultless lustre wore ;
 But soon the tempter's hand impress'd
 His own dark lines upon the breast,
 Where all was bright before.

So far his work and mine agree,
 But here concludes the simile ;

It will no farther go ;
 For, though our acts have been the same,
 We have pursued a diff'rent aim,
 As I shall quickly show.

The sable characters he traced,
 From man's too pliant heart effaced
 The image of his Lord ;
 But I, if you my words obey,
 Will teach your erring soul the way
 To have its loss restor'd

Go, sinner, to the Saviour's blood ;
 Go, in that pure and cleansing flood,
 (As in Bethesda's pool),
 Thy broken, wounded spirit steep ;
 And though thy sins be crimson-deep,
 They shall be made as wool.

And oh ! lest in an evil hour,
 The enemy regain his pow'r
 And mar thy prospects fair ;
 Pray, that the Lord of life and grace,
 Would fill thy heart, nor leave a space,
 For sin to harbour there.

Brief, as a winter's day, the span
 That bounds the mortal race of man ;
 And ev'ry moment cries,
 To-day, while it is called to-day,
 Embrace the truth, and live for aye !
 Who slights the precept dies !

Edinburgh.

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

MEMOIRS OF THE LIFE, WRITINGS, AND CHARACTER, LITERARY, PROFESSIONAL, AND RELIGIOUS, OF THE LATE JOHN MASON GOOD, M.D., F.R.S., F.R.S.L., MEM. AM. PHIL. SOC. AND F.L.S. of Philadelphia, &c. &c. By OLINTHUS GREGORY, LL.D., Professor of Mathematics in the Royal Military Academy, &c. &c. 8vo. pp. 472. 18s., with a Portrait.

H. Fisher, Son, and Co. Newgate Street.

THE celebrated subject of these Memoirs was the personal friend of Dr. Olinthus Gregory, and his chosen companion in many of those literary pursuits which have secured for both the approbation of their own age, and the gratitude of posterity. For full twenty years, Dr. Mason Good was one of the most attractive lights in medical science, in general criticism, and in Biblical literature, of which this country could boast ; and, withal, he was an amiable man, an attached friend, and, ultimately, an enlightened Christian. That his biography has fallen into the hands of such a highly-gifted individual as Dr. Gregory, is indeed a circumstance upon which we have reason to congra-

tulate the Christian public. Possessed of a strong and discriminating mind, and intimately conversant with the character and pursuits of the deceased, he had many pre-requisites for the task he has undertaken ; and we are thoroughly satisfied that a perusal of the interesting volume now on our table, will amply repay the most sensitive admirers of Dr. M. Good.

Dr. Gregory has described his own plan in the following manner :—"The Memoirs are divided into three sections : in the first of which I have traced the leading incidents in Dr. Good's life, and endeavoured to show their influence in the formation of his intellectual, literary, and professional character ; in the second, I have given an analysis, of greater or less fulness according to the nature and interest of the subjects, of his principal published works, as well as of two which are yet unpublished ; in the third, I have endeavoured to mark the changes in his religious sentiments, and to trace, so far as I have been able, the connexion between the circumstances in which he was successively placed, the trains of emotion which they occasioned, and their permanent issue in the avowal of sentiments which have been always

found powerfully influential upon the conduct, and evinced their complete and undisputed energy upon his.”

The whole of this volume will be read with an interest not often excited by the perusal of similar productions; but that portion of it which exhibits the gradual change of Dr. Good's religious sentiments, from the dreary uncertainties of Unitarianism to an entirely satisfactory and Evangelical view of the truth as it is in Jesus, will be read with surpassing delight, and gratitude to the God of all grace.

The incidental topics discussed in this volume, will not be regarded as its least valuable department. Many original trains of thought are introduced, upon a great variety of subjects connected with science and religion, by which the permanent utility of the work will be greatly enhanced. We consider the entire undertaking as, in a high degree, creditable to the industry, erudition, and piety, of the respected biographer.

SCRIPTURE NATURAL HISTORY: OR, A DESCRIPTIVE ACCOUNT OF THE ZOOLOGY, BOTANY, AND GEOLOGY OF THE BIBLE. Illustrated by Engravings. By WILLIAM CARPENTER. 8vo. pp. 632. 14s.

Wightman and Cramp.

THE mass of useful information which this volume contains, will render it a very desirable help both in the devout and critical study of the Holy Scriptures. It is decidedly superior, for all practical purposes, to the elaborate work of Dr. Harris on the same subject; and, perhaps, to most other works in our language in the department to which it belongs. The author is greatly to be commended for his indefatigable diligence and skill in amassing facts, and in arranging them in a lucid, often philosophical, manner. He has made ample use of the writings of Biblical critics who have preceded him; but his acknowledgments seem to be made with a creditable degree of literary integrity. For those who wish to study the Zoology, Botany, and Geology of the Scriptures, Mr. C.'s work will be an invaluable aid; while, to the ministers of the Gospel, the illustrations supplied will be found often of vital use, in the discharge of their sacred functions. The work embodies the information of many volumes.

AN ESTIMATE OF THE HUMAN MIND; *being a Philosophical Inquiry into the legitimate Application and Extent of its leading Faculties, as connected with the Principles and Obligations of the Christian Religion.* By the Rev. J. DAVIES, of Queen's College, Cambridge. In 2 vols. 8vo. 18s.

John Hatchard and Son.

MR. DAVIES is a strong-minded, original

thinker, possessing equal facilities for metaphysical and practical discussion. He must have read and studied the writings of President Edwards; and examined, with much acuteness and discrimination, the productions of an opposite, less philosophical, and less scriptural, school. Most happy are we to see a work, like the present, coming forth under the sanction of Bishop Burgess. We hope it will do somewhat towards restoring a more elaborate style of reading and thinking than obtains in the present day. The perusal of such volumes as these, acts as a sort of *gymnasium* on the mind, by which all its powers are strengthened, and all its moral qualities improved. To students in divinity we would, in particular, commend the work. It contains an immense store of knowledge upon all subjects connected with mental science, especially in the bearings of that science upon man's moral nature and destiny. And as the style is divested of undue technicality, and is formed upon the best models, the perusal of it cannot fail to improve the taste, while it strengthens the judgment and improves the heart. Our readers will not expect that we should pledge ourselves for every train of thought, much less for every individual expression. In reference to such a work as this, such a pledge is unnecessary. The author has our warmest thanks, and our most earnest recommendation.

THE BALANCE OF CRIMINALITY: OR, MENTAL ERROR COMPARED WITH IMMORAL CONDUCT. *Addressed to Young Doubters.* By ISAAC TAYLOR, Minister of the Gospel, Ongar. 12mo. 3s. 6d.

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THE task undertaken in this volume is peculiarly difficult, and involves a delicacy proportioned to its importance. There is, doubtless, a comparison in crime, which is often recognized even in the word of God; but it is no trifling piece of moral casuistry for an author to strike the balance of guilt between “spiritual wickedness in high places,” and the more degrading indulgence of passion and appetite. In attempting the full and fair examination of this subject, Mr. Taylor has performed a grateful service to the interests of religion, and particularly to the aspiring and gifted youth of the country. He has stripped mental error of that innocence so often attributed to it; and has shown in how many ways it is offensive in the sight of God, and injurious to the best interests of mankind. The whole of the argument is conducted with special reference to the Unitarian heresy, and to that scepticism with which it has been so much associated in modern times. We anticipate very beneficial results from the circulation of this wholesome caveat against the unprincipled

liberalism of the age. Mr. Taylor will be suspected of bigotry; but he is too much of a veteran in the cause of truth, to fear the petty skirmishes of those who fight not with the weapons of the sanctuary.

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It has been with much reluctance we have been so tardy in introducing these three volumes to the attention of our readers. They were greatly deserving of an earlier notice; no less on account of the importance of their subject, than of the extensive knowledge and accurate research which their pages everywhere evince. In the great business of a sound education, they will be found to supply helps of no ordinary value. We have no personal acquaintance with the author, but his work on Chronology gives token of a master-mind, whose labours cannot long be permitted to slumber in obscurity. Utility, not curiosity, seems to be the aim of the respected author. Vague conjecture has, therefore, been avoided by him, and authentic truth has been carefully exhibited; and with such decided preference for the data of Revelation, that the stream of Time, as it rolls majestically along, is ever seen bearing upon its bosom the ark of the living God. Many subjects are introduced into this work which rarely find a place in mere elementary publications: such, for instance, as the Mahometan imposture; the dispute concerning image-worship; the origin and progress of the Saracen and Turkish empires; the decay and revival of literature; the rise and progress of popery; the Reformation; the American, French, and Haytian revolutions, and many other topics essential even to an abridged view of history.

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WHILE there can be but one opinion as to the talent and information displayed in this very curious volume, there will, doubtless, be many shades of opinion as to the justice and accuracy of some of its reasonings. The arguments for a future state, derived by Mr. D. from the light of nature and from science, will be discarded by some, while, by others, they will be regarded, in many instances, as singularly convincing and ingenious. Whatever views, however, our readers may entertain on this subject, we are persuaded that Mr. D.'s reasonings will deeply interest them; and they are managed with so much discretion, that where they do not convince, it is impossible they should injure. We have seldom risen up from the perusal of any human composition with loftier conceptions of the Divinity, than we have been insensibly led to cherish in the reading of this highly philosophical and Christian publication. The last part of the volume contains many close appeals to the heart, upon that state of moral and spiritual accomplishment which all must seek who anticipate the glory and felicity of heaven.

PASTORAL MEMORIALS: selected from the Manuscripts of the late REV. JOHN RYLAND, D.D., of Bristol; with a Memoir of the Author. In 2 vols. Vol I. 8vo. pp. 366.

Holdsworth.

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B. J. Holdsworth.

It would be the height of presumption in any reviewer, at this late period, to attempt a formal criticism of the Dictionary of Calmet, which has long since taken a decisive stand as the first Biblical Encyclopædia in the known world. Taking it for granted, therefore, that it has no rival in the libraries of the learned, we shall merely address ourselves to the task of pointing out to our readers the peculiar recommendations of the present edition, and the progress which its present publisher has made towards offering it in a new and elegant form to the Christian and literary public.

The fourth edition of Calmet was, in reality, the first of the work in its complete state; as all the former editions consisted of three different works:—viz. Calmet, Taylor's Fragments, and Scripture Illustrations. But to the obvious advantages of the fourth edition, the present proprietor has added many distinguished improvements. The first great excellence to be noticed, is the careful superintendence under which the present edition is making its appearance. Three individuals of decided learning and industry are employed in revising each sheet as it goes to press, while the whole passes under the eye of a competent final editor. By this means every effort is made to secure the accuracy, and thereby to extend the usefulness, of the work. The references and quotations, amounting to many thousands, have been verified and corrected—the explanations of the plates, hitherto detached from the body of the work, to the great inconvenience of the reader, have been incorporated with the articles of which they form an

integral part—the whole of the text has passed under a diligent revision—AND SEVERAL ENTIRELY NEW ARTICLES, as well as occasional additions, have been introduced. In the present edition also, the plates have been retouched, and some of them re-engraved; and in the course of publication it is intended to furnish a superior portrait of the original author. The index too, of which we had occasion lately to speak, has been greatly enlarged, by the introduction of all the new matter which appears in the body of the work. And in addition to all these important considerations, we beg to inform our readers, that the paper and printing of this edition far surpass those of any former one. Indeed, the work has now an air of great elegance, and, when completed, will be the ornament of any library in which it may be placed. At the present moment there are twelve single parts ready for delivery; and, for the convenience of purchasers, they are made up in boards, in three large parts at One Pound Four each. We heartily wish the publisher success in his very arduous and expensive undertaking.

THE DOMESTIC GUIDE TO THE FOOTSTOOL OF MERCY: a Course of Morning and Evening Prayers for one Month; with occasional Prayers, and an Index of Scriptures for Family Reading. By CHARLES WILLIAMS. 4s. 6d.

London: Westley and Davis. 1828.

THE recent multiplication of devotional Manuals, and the increasing demand for them in families, prove that the importance of domestic worship is beginning to be appreciated in the land. We hail this as a good omen. It would, indeed, gratify us more to see the spirit of prayer spreading without such helps; but family worship, in any form, deserves to be encouraged. It is emphatically "the bond of peace" in a household.

We cannot introduce Mr. Williams's "Domestic Guide" better than in his own words. "Should the cause of preparing this volume be inquired, the answer is,—the smaller collections of prayers were, it was thought, not sufficiently diversified and comprehensive, and the larger too costly for general use; and hence it appeared peculiarly desirable to provide a work, including, so far as possible, the variety of the latter at the expense of the former."

It will be obvious that a monthly course of prayers could well secure this desirable object. In regard to the prayers themselves, it would be equally indecorous to criticize them as to give specimens of them: we can, however, say with truth, that they are truly evangelical in their principle, scriptural in their language, and devotional in their spirit.

They combine, in happy union, adoration with supplication, and thanksgiving with confession. This is as it should be; and therefore, whilst such Manuals are thought necessary, and whilst they address God in his own language, we gladly announce and commend them.

The "Address to the Heads of Families," which prefaces the volume, and the digest of Scripture for family reading which closes it, are very valuable.

POPERY UNMASKED: *being a Fair Representation of the Chief Errors of the Church of Rome; extracted from their own Writers, and contrasted with suitable Quotations from the Holy Scriptures. To which is added, a slight Sketch of Popish Cruelties and Absurdities. A new Edition, improved.* By the original Author, THOMAS WILLIAMS, Editor of the "Cottage Bible," &c. Price 2d.

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WE are glad to see a reprint of this excellent Tract, which indeed contains "much in a little," and affords a just and comprehensive view of the gross errors, absurdities, deceptions, cruelties, and abominations, of the Papal hierarchy. The reader is here furnished with a "bird's-eye view" of the spiritual "Babylon, which is to be destroyed." The re-publication is very seasonable; and we trust that the Societies laudably established to promote the principles of the Reformation, will avail themselves of this striking and cheap production, by circulating many thousands of them amongst the Roman Catholics, especially in Ireland. We cannot help thinking, that any rational and candid Catholic, beholding *Popery thus unmasked*, will be startled at its deformity, and be glad to renounce it.

More than 30,000 of former editions of this Tract were sold, some years ago, soon after its first publication.

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST; with a Plain Exposition for the Use of Families. By the REV. THOMAS BOYS, M.A., of Trinity College, Cambridge, and late Curate of St. Dunstan's in the West, London. 4to. 1 vol. 1l. 1s.

L. B. Seeley, Son, and Co.

THERE is a happy combination of sound judgment and glowing piety in this very valuable Commentary. We greatly approve the plan, and the execution is most creditable to the theological knowledge, biblical research, and fervent godliness, of the worthy clergyman who has so successfully taken upon himself the task of a devotional Expositor.

The entire volume may be read chapter by chapter in the family, without any fear of producing languor in children or servants. The comments are strictly evangelical, and the style is simple, animated, and remarkably devout. We have no hesitation in saying that this work must succeed wherever its merits are known; and considering the price of books, and the superior way in which it is got up, it is very cheap.

HISTORY OF THE WALDENSES, FROM THE EARLIEST PERIOD TO THE PRESENT TIME. By the Author of "The History of the Reformation," &c. 3s.

William Oliphant, Edinburgh. 1828.

THIS is a book of little pretence, but of great worth. It presents a clear and well-arranged abstract of the history of the Vaudois, or Christians of Piedmont; that remarkable people, who, during ten centuries, suffered, for righteousness' sake, every misery which barbarity could invent; and of whom their merciless persecutors admitted that they were honest and charitable—free from sensuality, and unambitious of wealth or worldly honours—faithful to their word—of godly conversation, and loyal to their prince. We know of no volume of a similar description we should more cordially commend to the youthful student, and to all persons whose leisure or means will not allow them to peruse larger works.

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3. *A Widowed Missionary's Journal.* By KETURAH JEFFREYS. 12mo. 5s.

4. *Little Frank, the Irish Boy.* By CHARLOTTE ELIZABETH. Second Edition. 1s. 6d.

5. *Sermons,* by the Rev. JAMES PROCTOR, A.M., Fellow of Peter's College, Cambridge, late Curate of Bentley, Hants, and Assistant Minister of Farnham, Surrey. 1 vol. 8vo.

6. *Cautionary Observations against the Unscriptural and Pernicious Doctrine of Baptismal Regeneration;* occasioned by a Paper on that subject, recently published and circulated in the City of Lincoln; respectfully submitted to the Members of the Church of England. 12mo. 1s.

7. *A Concise System of Self-Government in the Great Affairs of Life and Godliness.* By J. EDMONDSON, A.M. 12mo. New Edition. 5s.—Also, *Short Sermons on Important Subjects.* By the same Author. New Edition, 8vo. 8s.

8. *Communion with the Dead;* Also, a Brother's Farewell. By T. R. T.

9. *The History of the Church of Christ*: intended as a Continuation of the Work of the Rev. Joseph Milner, M.A., and the very Rev. Isaac Milner, D.D., F.R.S. By JOHN SCOTT, M.A., Vicar of North Ferriby, and Minister of St. Mary's, Hull, &c. Vol. II. Part I: containing the History of the Lutheran Church, from the Death of its Founder, to the Peace of Religion. A.D. 1555; with an Account of Melancthon to his Death, A.D. 1560, and of the Council of Trent to its Termination, A.D. 1563. 8vo. 8s.

10. *The Process of Historical Proof Exemplified and Explained*: with Observations on the peculiar Points of the Christian Evidence. By ISAAC TAYLOR. 8vo. 9s.

11. *A Practical and Pathological Inquiry into the Sources and Effects of Derangements of the Digestive Organs*; embracing Dejection, Perversion, and some other Affections of the Mind. By WILLIAM COOKE, Member of the Royal College of Surgeons, Secretary to the Hunterian Society, Editor of an Abridgment of Morgagni, &c. 8vo. 9s.

12. *Elements of Grammar for Children*. By INGRAM COBBIN, A.M. Seventh Edition, 1s.

13. *Elements of Arithmetic for Children*: on an entirely new Plan. By INGRAM COBBIN. Second Edition, half-bound, 1s. 6d.

14. *The First Volume of The Works of the English and Scottish Reformers*. Edited by the Rev. THOMAS RUSSELL, A.M. In extra boards, 10s. 6d. Fifty Copies are printed on a royal paper, 12. 1s.

15. A Second Edition of *Sermons on various Subjects*, by the late Rev. JOHN HYATT. Edited by his Son, CHARLES HYATT. With a Memoir of the Author, by the Rev. John Morrison, Minister of Trevor Chapel, Brompton. This Second Edition will also contain a Portrait of the Author. 10s. 6d.

WORKS PREPARING FOR PUBLICATION.

1. In the Press, and speedily will be published, in 2 vols. 8vo., with a Map, &c., *Researches in South Africa*. By the Rev. John Philip, D.D., Superintendent of the Missions of the London Missionary Society in South Africa, &c. This Work will contain an Account of the past and present condition of the Native Tribes within or adjoining the limits of the Cape Colony, comprising authentic details of the various attempts made to enslave or exterminate them; the success of the Missionaries in reclaiming them from barbarous and immoral habits to a state of civilization; the opposition they have had to contend with, and the intolerable oppressions to which both the Missionaries and the Natives are still subjected. The personal observations of the Author during his various journeys and travels into the interior of the Country will also, it is hoped, add to the interest of a Work, of which one of the leading objects will be to demonstrate the inseparable connexion between Christianity and Civilization.

2. *Christian Experience; or a Guide to the Perplexed*. By Robert Philip, of Maberley Chapel.

3. *A Third Edition of Christian Fellowship; or the Church Member's Guide*. By J. A. James.

4. *The Head Piece; or Phrenology opposed to Revelation*. By James the Less.

Also, a *Helmet for Head Piece; or Phrenology incompatible with Reason*. By Daniel the Seer. 12mo.

5. Now publishing by Subscription, a Volume of *Sermons*, price 7s. 6d.; intended to be read in Villages or Families. By W. Garthwaite, of Wattisfield. We understand that the names of Subscribers will be received by B. J. Holdsworth.

6. We are happy to hear that the learned and accomplished Author of "The Morning and Evening Sacrifice" is far advanced with the printing of a new work, entitled, "Farewell to Time; or, Last Views of Life, and Prospects of Immortality:" which is intended as a Companion, or Sequel, to the former work.

7. Mr. John Johnstone, Editor of that justly popular work, "Specimens of Sacred and Serious Poetry," will publish, next month, "Specimens of the Lyrical, Descriptive, and Narrative Poets of Great Britain, from Chaucer to the Present Day; with a Preliminary Sketch of the Early History of English Poetry, and Biographical and Critical Notices." This volume will be embellished by a Frontispiece and Vignette, engraved in the best style of modern art, from paintings by Stothard; and will be printed uniformly with the "Specimens of Sacred and Serious Poetry."

8. *The Way of Salvation, and of Christian Edification: an Essay*. By the Rev. James Churchill.

9. Westley and Davis have announced a new Annual, to be entitled "The Evergreen;" a Christmas and New Year's Gift, and Birthday Present for 1829, intended for Youth of both Sexes, under the age of Twelve Years.

10. The Author of "The Evangelical Rambler" will commence a Series of Papers, under the title of "The Evangelical Spectator," either on the 1st of May or June next.

11. The Rev. J. Thornton has a Fourth Edition of his work on "The Fruits of the Spirit" new in the Press.

12. *A Brief Inquiry into the Prospects of the Christian Church, in connexion with the Second Advent of our Lord Jesus Christ*. By the Hon. and Rev. Gerard Noel, A.M., Curate of Richmond, Surrey.

13. *Annotations on the Apocalypse, or Revelation of St. John*; to which is prefixed, a Concise View of the Evidence for the Authenticity and Divine Inspiration of the Apocalypse; together with a Vindication of it from the Objections of the late Professor J. D. Michaelis. By John Chappel Woodhouse, D.D., Dean of Lichfield and Coventry. 1 vol. 8vo.

14. *The Epistle of Paul the Apostle to the Romans, with an Introduction, Paraphrase, and Notes*. By C. H. Terrot, A.M., late Fellow of Trinity College, Cambridge.

15. *Hints designed to promote a Profitable Attendance on an Evangelical Ministry*. By William Davis.

RELIGIOUS INTELLIGENCE.

LONDON.

PRESENT STATE OF CITIES.

NO. IV.

SIR,

SINCE I last urged the attention of your readers to the state of our cities, I have heard with delighted feelings of the growing

progress of the Christian Instruction Society in public esteem and in enlarged usefulness; and that inquiries have been made from the Christian guardians of other cities into the particulars of their plan of operation. But, Sir, allow me to say, that the period which has elapsed, and the recollection of the number of immortal spirits

which since then have had their destinies fixed for ever, demand immediate, persevering, and laborious efforts. The British Churches must be roused to a sense of their obligations—must be excited to diligence—must be *alarmed* for their omission.

Allow me, therefore, again to ask them, "What have they done for their native land, and for a ruined world?" It is true that many institutions have been formed, that county associations exist, that missions to heathen lands have been liberally supported; but is not Britain still a nation of Sabbath breakers? Are not our sanctuaries throughout the realm comparatively few? Is the statement in the Congregational Magazine correct; that in a border county, containing 103,000 souls, there are but a *few* Evangelical Clergy, only *nine* Congregational churches, not one regularly attended by 300 persons—and these sinking into decay? That in Cheshire, containing 270,000, there are only 26; Durham 208,000, only 12; Norfolk 314,000, only 20. Other counties are equally barren. And admitting that Lady Huntingdon's connexion, and our Wesleyan and Baptist brethren, have an equal number, what are they among so many? In Kent, where there are 426,000, and 407 parishes, it appears that 153 parishes, containing several large and extensive districts, are in a most deplorable state of barrenness. We have also, in England and Wales, nearly *two millions* of young people for whom no Christian instruction on the Sabbath has yet been provided. (See Evan. Mag. p. 101, for 1827.) In one diocese, that of Llandaff, it appears that from a population of 150,000, only 19,169 attend the Established Church: have the others been provided with wholesome Evangelical provision from the zealous exertions of other communions? General observation of other parts of our otherwise highly favoured country, alas! testifies against the soundness of a conclusion like this. Greatly to the honour of the late Bishop and his charge, he has informed his Clergy, that he is ready to license suitable buildings for the better supply of populous parishes,—an example of solicitude for their spiritual interest which, it is hoped, will be imitated by others equally high in official stations.

Let but the example of the Christians of Glasgow, in employing 20 Missionaries for their city during the past year, be speedily copied, and Britain will indeed be a land which the Lord our God careth for.

Arise, then, ye servants of the Redeemer! gird on your heavenly armour; remember your high, your glorious calling! Ye are, by and by, to associate with the spirits of olden times; and would you enter on your heavenly inheritance without a blush when you take your station around the throne with the Apostles of our Lord,—

with Wickliffe, Luther, the Martyrs, Whitfield, Wesley, Schwartz, Milne, Coke, Martyn, and others,—emulate their zeal *now*, and let it be said of you, that, in humble dependence on Divine aid, ye did what ye could.

Facilities are now offered you, and, among other noble institutions in the land of your Fathers, the Home Missionary Society should enjoy its share of your regard.* Hitherto it appears that its labours have been chiefly directed to our village population: but may we not now indulge the hope that recent circumstances (if the writer be correctly informed, that the respected Treasurer of the London Missionary Society, its enlightened Secretary, and others of the Board of Directors, have joined its ranks) will ensure its extension; so as to render its energies applicable to, and commensurate with, the wants of millions of our countrymen yet unbled with the light of life.

Whilst my spirit is thus animated with hope, I would call upon their Secretaries and Committee to remember their responsibility to the Churches; to demand their co-operation in that spirit of meekness and zeal, which I am persuaded the Society's Secretaries possess; to make it their study, by the prudential and zealous application of the esteem and love which the Christian public bear towards them, to realize the high expectations which have been excited in all the Churches, which have been, or may be, formed by the agencies employed; to impress on the minds of citizens, or villagers, that they have been awakened, *not* for their own salvation solely, but that they are also to co-operate in the salvation of a ruined world. Thus, as Home has been blessed by the *re-action* of a zeal for foreign lands; so, in return, shall Missions abroad be strengthened, enlarged, and established, by the establishment of *true Christianity at home*.

I am, Sir,

Your's respectfully,

A WATCHMAN.

P.S. We have seen a recent Circular of the Secretary of the Home Missionary Society, which, in spirit and objects, appears perfectly to harmonize with the wishes of our Correspondent.—EDIT.

CASE OF IMPOSITION RECENTLY NOTICED.

DEAR SIR,

WHILE, in the course of this month, on a visit to Belfast, I was pointed to an article

* Could not that Institution direct the attention of zealous country ministers to the villages; and thereby be enabled to bestow more of its energies on our towns and cities?

in the Evangelical Magazine for January, headed, "a Religious Impostor;" the principal facts of which I had learned by a letter from Dublin, a short time before. There is, however, a degree of ambiguity, and even incorrectness, in the statement there made—that the individual to whom that article refers "*could not show a single signature from a Scottish Minister of any denomination, but obtained his first credentials from the Independent Ministers of Dublin.*" I have learned that, in Newry and Belfast, the impostor alluded to exhibited only the attestations of four Dublin ministers to his case, one of whom, I may observe by the way, was a *Presbyterian*; and I presume that he may have done the same on his return to England. But the statement that he *could show* no other, and that he obtained from these ministers his *first* credentials, would imply a degree of carelessness, and even *folly*, if not worse, on *their* part, which I humbly conceive would be highly discreditable to their characters, and the imputation of which it is thought a full statement of the case would by no means warrant. Indeed, throughout the paragraph in question, there is an air of implied censure and severe reflection upon their conduct, which does not savour altogether of Christian kindness, and which probably the writer of the paragraph did not intend to convey.

The pretended Mr. Wilson introduced himself, in the first instance, on his arrival in Dublin, to the individual that addresses you, delivering an introductory letter from the Rev. Richard Penman, with whom I had the pleasure of a slight acquaintance, and whom I knew to be a respectable Independent Minister in Aberdeen; from which quarter I judged it likely that a Montrose case would receive its recommendation. I regret, that in forwarding this letter to different ministers in this city successively, as one of the vouchers for the character of the individual whom it professed to introduce, it has been mislaid; otherwise a copy of it should have been herewith transmitted. In addition to this letter, the *pseudo* Mr. Wilson produced a case, elaborate in its detail and minute in its specifications, which, from a slight acquaintance with Montrose, and the circumstances of the Independent Church there some few years ago, I had every reason for believing to be a true and correct statement. This case was subscribed by the names of *four* Independent Ministers in Scotland, and, as we presumed, in their own hand-writing. We had no reason to suspect the contrary. If I recollect aright, the names appended to the case were those of Messrs. Thompson and Penman, of Aberdeen; Russell, of Dundee; and Gilbert Wardlaw, of Edinburgh. Besides these signatures, the same book contained the names of some respectable friends in Liverpool,

who had already contributed to the case, and whose autographs I recognized. The book being much worn, and the case itself too long and minute in its details for general perusal, and apparently drawn up exclusively for circulation in Scotland, a new book was recommended, in which a short abstract of what was supposed to be the original case was given. To this abstract, on the authority of the documents adverted to, *four* of the Dissenting Ministers of Dublin subscribed their names, as is usually done in sanctioning appeals, on behalf of any of the Dissenting communities, to the religious public in this city. A *fifth* was applied to for his sanction, but declined, on the ground of a prior engagement, though without the slightest suspicion of imposture on the part of the applicant. Free quarters were given to the stranger in the house of a friend, whose unwearied hospitality I regret to find has been so seriously abused: by several other friends he was also kindly entertained; but nothing occurred during his stay in Dublin that seemed at all at variance with his professions, with the exception of a single incident, an animadversion upon which was, it is presumed, the occasion of his leaving Dublin; but the dubious character of which allowed of a charitable construction.

Thus, Sir, have the Dublin ministers, in their anxiety to show whatever kindness was in their power, to one of whom they had heard he was a worthy and respectable minister, though personally unknown to them, and who came from a country to which they felt themselves, on behalf of Ireland, peculiarly indebted,—thus have they been imposed upon by *forgeries* which it was not easy for them to detect, and by a tale told by an impostor, whose education and local connexions supplied him with every facility for giving to that tale a plausible and consistent colouring. Under his true name, "Mitchell," and from the place of his former residence, "Breachin," that individual had for some time previously been addressing letters to some of their number, in order to obtain employment as a preacher of the Gospel in Ireland,—a circumstance which, while it will account for his assumption of a false name, will probably, at the same time, suggest the means he had adopted for the purpose of acquiring such a knowledge of the peculiar circumstances of Ireland, in a religious point of view, as might enable him the more easily to carry his fraud into effect. It is pleasing, however, to reflect, that in the present instance Providence has seemed to interpose, to hinder the complete and ultimate success of villainy; and even those of your readers who may have been inclined to condemn the conduct of the Dublin ministers, from the paragraph which has led the writer of this to address you on the subject, may yet be gratified to learn, that a

very considerable part of the sum collected in Dublin, through a most unaccountable instance of stupidity on the part of the impostor, is at present in safe deposit in the city in which it was gathered, and it is confidently expected will be applied to some object not inconsistent with the wishes and views of the donors.

It would be exceedingly desirable that some plan could be adopted, for the future, by which the possibility of any further such attempts at imposition might be effectually obviated. Hoping that the development of this case will lead to the suggestion of some plan of the kind, and that some fixed method of communication and correspondence, especially between the churches of the Independent body in the sister kingdoms, will be eventually adopted, so as to prevent the recurrence of these lamentable instances of successful fraud,—I remain, dear Sir,

Your's in Christ,

W. HAWES COOPER.

31, Manor-street, Dublin,
Jan. 31, 1828.

Our worthy and respected correspondent must be aware, that, as the impostor, "MITCHELL," had none of the Scottish names referred to subscribed to his case, at the time when Mr. Redford procured his apprehension at Worcester, there did appear to lie a *prima facie* charge of precipitancy at the door of our kind-hearted Dublin friends. The fact, however, was merely stated, that MITCHELL's case had no Scottish name appended to it, without pronouncing upon the conduct of the Dublin ministers, which, by the explanation now furnished, appears to have been highly discreet and guarded.

We owe it to Mr. WILSON, of Dundee, whose name was assumed by MITCHELL, to state, that that highly respectable gentleman had no knowledge whatever of the imposture practised by the unworthy individual who is the subject of this correspondence.—EDITOR.

LONDON FEMALE PENITENTIARY.

It is highly gratifying to reflect, that through the instrumentality of this charity, upwards of 900 poor outcasts have been restored to society since its formation, 20 years ago; either by being reconciled to their friends, or otherwise provided for in suitable situations of servitude. Many of these have not only been reformed, but have sincerely consecrated themselves unto the service of God. Some are useful members of Christian Churches; several have married in the Lord, and are training up their rising families in his nurture and admonition; several have contributed, from the wages of their honest industry, to the

relief of their parents in sickness and old age; and not a few are known to have money, saved from their earnings, laid up in Savings Banks for their own future necessities; while others have died in the peace, and hope, and triumph, of the Gospel. These are delightful fruits of the labours of the Committees, and strong proofs of the wisdom of perseverance in a good work. We have lately observed, in one of the daily journals, some animadversions upon the management and expenditure of this Institution; these were anonymous, and referred incidentally to the cost incurred in house-keeping, and particularly to the sums paid for medicines and medical attendance. We do not feel it to be necessary to enter at length into a refutation of these charges, as we conceive they have been most satisfactorily replied to through the same channel. But being convinced, from our personal observation, that the strictest economy is observed in every branch of its expenditure, we earnestly recommend the Institution to the consideration and liberality of our readers; being assured that the religious public will not allow it to languish, or its benefits to be curtailed, for want of adequate pecuniary support. The house is capable of receiving 140 inmates, but the regular income is inadequate to the maintenance of 100—the number now under the care of the Society; owing chiefly to the death of many of its early friends and stated contributors, and the difficulty of obtaining new subscribers, occasioned by the increased number of benevolent institutions. The house is open for inspection on the first Thursday in every month of the present year; and subscriptions or donations are received there, as well as by the Treasurer, W. A. Hankey, Esq. Fenchurch-street; and the Secretary, T. Pellatt, Esq., Ironmongers'-hall.

REFORMATION SOCIETY.

Two very interesting Meetings of this Society have of late been held at Freemason's Tavern, with an express reference to the spiritual interests of the Roman Catholic population of St. Giles's, and its immediate vicinity. The last of the two Meetings produced a very animated discussion between the adherents of the Papacy and the friends of Protestantism. The Rev. Hugh M'Neile, as usual, spoke with great energy and effect; and was not slow to admit that even the Church of England herself needed amendment. By this candid concession, however, to a Catholic brother, he more effectually demonstrated the radical corruption of the Romish Church, and the immediate necessity of the true servants of Christ hastening out of her, as that spiritual Babylon which is doomed to destruction.

We are persuaded that such Meetings are eminent blessings to the country.

the "bond of peace and righteousness of life."
CLERICUS SECUNDUS.

THE RECORD NEWSPAPER.

WE have watched the spirit of this newspaper, from its commencement to the present moment, and have been truly gratified to mark the wisdom and piety which have characterized its successive numbers. In politics, it is moderate and cautious; in religion, it leans decidedly to the Church of England, still with so much of Christian charity in the tone which it assumes, that no liberal or enlightened Dissenter can complain. But its chief excellence appears to us to consist in the judicious manner in which it advocates the great interests of Christianity and morality, without trespassing upon the peculiar province of a religious Magazine. We wish the undertaking success, and from what we know of its principal friends, we augur a persevering continuance in well-doing.

SUNDAY SCHOOL MISSIONARY.

THE Sunday School Union, impressed with a deep sense of the importance of increasing the number of Sunday Schools to double the number already in existence, and also of rendering the present Schools more efficient, have engaged the services of Mr. Joseph Reed Wilson, formerly Secretary of the Newcastle Union, to devote his whole time to these important objects. Mr. Wilson commences his labours early in the Spring. Donations and subscriptions, for this specific purpose, will be thankfully received at the Depository of the Sunday School Union, No. 5, Paternoster-row.

DISSENTERS' REGISTERS.

MR. EDITOR,

THERE has been much clamour excited upon this point, and to very little purpose. The most simple and only satisfactory mode of registering the children of Dissenters, of all classes, is that of Parish Registers. And no difficulty whatever need prevent it. Let a respectful and proper application be made to Parliament for this purpose, that "In every parish, all parents, of whatever sect or denomination of Christians, and even of no denomination, be admitted to register their children in the parish books, by the payment of the fees for that purpose, without baptism." And let this be open, and matter of choice, and every individual will find it his duty and interest to adopt it. Such a plan cannot injure the Ecclesiastical authorities, or the revenues of the Church of England, but will much increase them; and while it secures every individual and social right, will meet the full approbation of all parties,—a plan of mutual benefit, tending to promote and to strengthen

INFANT SCHOOLS.

THOSE nurseries for Sabbath Schools, which are the nurseries of the Church, have increased in our own happy country about 200 during the past year. They have also taken root in the United States—one at New York, one at Philadelphia—and will extend over the Union, as well qualified teachers can be supplied. Pious young couples, intending to emigrate to America, who have no better prospects, would do well to qualify themselves to conduct an Infant School, which they may do at any of the existing establishments, in about one month previous to leaving Britain. On producing certificates of qualification from the Committee of the school where they learnt the system, countersigned by the master of the school, and testimonials of church membership signed by the minister and deacons of the Church; they will, on application to the Committee of the New York and Philadelphia Schools, and producing all the foregoing certificates and testimonials, be recommended to such places as are about to establish Infant Schools, and thus have a comfortable livelihood pointed out to them forthwith.

Z.

SERMON FOR THE WIDOWS' FUND.

THE Anniversary Meeting of the Society for the Relief of the Widows and Children of Protestant Dissenting Ministers, instituted in 1733, will be held on Wednesday, the 2d April next, when a Sermon will be preached at the Old Jewry Chapel (removed to Jewin-street, Aldersgate-street), by the Rev. William Orme, of Camberwell. Service to begin at 12 o'clock precisely; at the close of which, a Report of the Funds, and of the present state of the Charity, will be made. The Friends of the Society will afterwards dine together at the Albion, in Aldersgate-street.

CHRISTIAN INSTRUCTION SOCIETY.

THE next Quarterly Conference of the Committee and Visitors of the London Christian Instruction Society will be held on Tuesday Evening, 11th March, at Surrey Chapel; when the Reports of the several Associations will be read to the Meeting. The Rev. Rowland Hill, M. A., will take the Chair at half past Six o'clock.

FETTER-LANE AUXILIARY MISSIONARY SOCIETY.

THE Rev. Caleb Morris, co-pastor with the Rev. George Burder, will preach the Annual Sermon for the benefit of this Auxiliary, at their Chapel, in Fetter-lane, on Thursday Evening, the 13th inst. (March). Service to commence at half past Six o'clock.

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, Feb. 11, 1828.

Widows.	Denom.	Recommended by	£.	Widows.	Denom.	Recommended by	£.
J. B.	Indep.	Rev. J. Arundel..	6	<i>Welsh.</i>			
D. B.	C. Meth.	R. Hill	6	A. B. D.	Indep.	Rev. G. Burder ..	5
E. B.	Indep.	G. Collison..	4	A. D.	—	Dr. Winter ..	5
M. C.	—	—	6	M. E.	C. Meth.	G. Burder ..	5
M. A. C.	—	J. Arundel..	6	J. G.	Indep.	J. Morison..	5
E. C.	C. Meth.	W. F. Platt..	6	E. J. B.	C. Meth.	—	5
A. D.	Indep.	M. Wilks ..	5	E. J. D.	—	Dr. Smith ..	5
E. D.	—	R. Hill	6	E. L.	—	—	5
E. G.	—	H. F. Burder	6	J. L.	Indep.	G. Burder ..	5
M. G.	C. Meth.	S. Bottomley	4	P. L.	—	Dr. Winter..	5
M. H.	Indep.	J. Boden ..	6	M. P—l.	—	G. Burder ..	5
D. H.	—	Dr. Boothroyd	6	M. P—y.	C. Meth.	Dr. Winter..	5
E. K—e.	—	J. Arundel..	6	E. R.	—	D. Charles..	5
E. K—g.	—	Dr. Winter..	6	M. T.	—	G. Collison..	6
M. M.	—	W. F. Platt..	5	H. W.	—	J. Bulmer ..	5
A. M.	C. Meth.	J. Clayton ..	5	<i>Scotch.</i>			
E. M—r.	Indep.	Dr. Winter..	6	E. C.	Indep.	Rev. G. Burder ..	5
A. P.	C. Meth.	R. Hill	6	M. J.	Presb.	G. Ewing ..	5
M. P.	Indep.	J. Cockin ..	6	W. K.	—	J. Morison..	5
E. R.	C. Meth.	G. Burder ..	6	M. H. L.	—	J. Smart....	5
J. R.	—	—	6	M. W. N.	—	J. Morison..	4
M. S.	Indep.	G. Collison..	6	J. N. T.	—	H. F. Burder	5
A. T.	C. Meth.	W. F. Platt..	6	M. R.	—	Dr. Henderson	5
H. T.	Indep.	J. Fletcher..	6	I. R. W.	—	G. Burder ..	5
A. W—g.	—	M. Wilks ..	6	<i>Donations.</i>			
A. W—s.	—	R. Hill	6	E. M—d.	Indep.	—	4
E. W—t.	—	W. F. Platt..	6	M. W.	C. Meth.	—	4
E. W—s.	—	M. Wilks ..	6				

PROVINCIAL.

HAMPSHIRE ACADEMY.

THE friends of religion will be gratified to learn that this Institution, for the education of young men for the work of the ministry, and whose title stands associated with such endeared recollections of its late venerable President, is again established at Gosport. The steps which have led to this result are the following:—Soon after the death of Dr. Bogue, a meeting of the Committee of the

Institution was held, when a resolution was unanimously passed, which was afterwards confirmed by a public meeting of the Hants Association—"That it is highly important to the interests of religion, especially in the county of Hants, that the Hampshire Academy, lately under the superintendence of Dr. Bogue, should be continued and enlarged."

At the same time, one of their number was requested to draw up and circulate an Address that might promote this object; the following extract from which will best explain the reasons on account of which the continuance of the Academy was desired:—

"To advocate the general cause of an educated ministry, would be now a gratuitous employment; but there are some considerations arising from the features of the age in which we live, which evince, that what was once highly important, is, in this day, absolutely necessary. The thinking faculty of the nation is awake; subjects, which heretofore were deemed the exclusive province of the learned, and were regarded as a *terra incognita* to the mass of mankind, are now, with the simplicity and condescension of true science, placed within the reach, and reduced to the comprehension, of the peasant and the artisan. From the extent to which general knowledge is cultivated, from the correlation which exists between natural and moral science, and the tendency of both to expand and invigorate the mind; it is necessary that those who appear in the responsible character of public instructors, even exclusively on the themes of religion, should be invested not only with the credentials of genuine piety, but of competent talent and learning. If there were ever a period when an ignorant ministry could maintain its standing in the great contest with error and sin, that period is past, and the intellectual demands of a better informed auditory, require that vapid and superficial declamation should give way to an intelligent and coherent exposition of the oracles of truth.

"To these general considerations, may be added those of a local nature, which will justify and enforce this appeal. The geographical position of the Hampshire Academy, remote in every direction from our larger Dissenting institutions, points it out as a spot peculiarly eligible for the supply of vacant pulpits in the neighbourhood, as well as a centre from which moral fertility may be diffused around. And were its removal effected, or its existence to cease, not only would those places which are under a process of cultivation be abandoned to their state of former sterility, but the great work of establishing the Gospel in the remotest villages in the county—a work projected by the late Dr. Bogue, and acted upon with self-rewarding success by the Hants Association—would be retarded, if not destroyed. That it should be continued, and even enlarged, appears likewise to be necessary from the fact, that the death of Dr. Bogue has been followed by a resolution of the London Missionary Society, to remove the academy for the instruction of its students to the metropolis of this country. This is a resolution which, though wise and necessary in itself, the neighbourhood must feel, and the friends of religion deplore. During their short residence at Gosport, as preparatory to that ampler field of foreign exertion in which they have gone forth to labour and to die, the missionary students have evinced those qualities which, in a more matured form, and in

distant lands, have held them up to the gratitude and admiration of the Christian world. The prospect of missionary labours has kindled to intenser ardour their compassion for their perishing countrymen at home,—a deep conviction of the brevity of their stay, has given an elevation to their character, and a melting pathos to their addresses—a pathos which, communicating itself as though instinctively to their auditors, has opened their hearts to attend to the things of God. The writer of this is sensible that he should not do justice to his own feelings, nor to those of the surrounding churches, did he not offer this passing tribute of merited acknowledgment to those unearthly characters, upon some of whom death has set his seal; and whose transient sojourn amongst them is recollected as a dream, in which the image of departed excellence was presented to the mind. By the removal of the Missionary Seminary, not only will there be a diminution of moral influence, an abandonment of several situations of present and prospective usefulness, but a cutting off of supplies for the neighbouring pulpits; by which ministers must, in case of absence from home, resort to their lay brethren for help, except the present Institution be continued on a larger scale. The success with which the Head of the church has already honoured this Seminary, is not the weakest argument for its support. To the evangelical purity of sentiment, the connected and comprehensive views of divine truth, the unreserved dedication to plans of general utility, which characterize as a body those who have emanated from this academy; some distinguished individuals amongst them have superadded whatever is ardent in piety, or glowing in eloquence, or varied in research; by which they are placed on a level with the students of more imposing institutions, and appear as the ornaments of their country, and the benefactors of the world. If any thing further were required to enforce this appeal, it would be derived from the character of its late tutor. To embody in a few sentences the profound veneration which the writer of this must ever entertain for that inestimable man, would be as impossible as the ample delineation of his character from abler hands has rendered it unnecessary. And he now adverts to him principally, that the contemplation of his distinguished excellence may furnish others with a subordinate motive to support an institution moulded by his energies, and impregnated with his spirit. An institution like this could not, therefore, be permitted to languish and die, without a reprehensible inattention to the interest of the kingdom of Christ—without ingratitude to the source of divine influence for those burning and shining lights, who on this altar first kindled the torch of their holy zeal—without involving a deep reflection on the me-

mory of its venerable founder, and evincing that survivors were but in a limited degree imbued with his principles and stimulated by his example. On these accounts, it is confidently hoped, that the friends of religion, especially in the county, and the ministers who have been educated under its auspices, will be induced to make some sacrifices (may He, who sacrificed all for us, forgive the use of the term !), to support this important object; and whilst the present history of the church exhibits some who magnificently are bestowing their thousands, and others, with even greater self-denial, are devoted to a perpetual and voluntary exile, that they will cheerfully put forth a helping hand, to keep in motion this moral machine of the kingdom of Messiah."

Whilst the Committee waited for those indications of Divine Providence, which should point out to them a suitable and efficient tutor to be placed at the head of the Institution, the Rev. Mr. Carruthers was led, by a concurrence of events, to accept the call of the church at Gosport. The same events which supplied the destitution of the widowed church, realized the desires of the Committee of the Hants Academy. After duly considering the various qualifications of this highly respected individual, they were unanimously of opinion, that as he was called to occupy the pulpit of his late venerable predecessor, so from the vigour of his talents, the extent of his erudition, and the evangelical devotedness of his piety, united to reasons arising from local circumstances, he was not unsuitable to fill the vacated Professor's chair. An expressed wish to this effect was met, on the part of Mr. Carruthers, by a modest but encouraging reply, and he is now the recognized tutor of the Hants Academy.

Two students have already been accepted on probation, and vacancies are still offered to young men of piety and promising talents. In the mean time, it is sincerely hoped that those who have been accustomed to support the Institution in its former state, will continue to yield it their pecuniary aid and their fervent prayers.

THE REV. WILLIAM SNELL,

For some time past minister of the Dissenting Congregation, Busby, Herts, has, we are informed, received and accepted an unanimous invitation to become the pastor of the Independent Church and Congregation assembling in Broad-street Chapel, Lynn, Norfolk, where he intends entering on his stated labours on the first Sabbath in April.

ORDINATIONS.

October 30. The Rev. Stephen H. Dobson was ordained pastor over the Church

and [Congregation assembling in the Old Meeting House, St. Neot's. The Rev. R. Halley, classical tutor of Highbury College, commenced the service by reading and prayer; the Rev. W. Hull, classical tutor of Wymondley College, delivered the introductory discourse; the Rev. S. Thody, of Cambridge, asked the questions; the Rev. S. Hillyard, of Bedford, offered up the ordination prayer; the Rev. James Dobson, of Chisshill, gave the charge; the Rev. T. Morell, theological tutor of Wymondley, preached to the people; and the Rev. J. P. Dobson, of London, concluded the solemn service.

Nov. 21. The Rev. John Hall Cooke, three years assistant minister of Lendal Chapel, York, was set apart to the pastoral office over the Church and Congregation assembling in Grove Chapel, Great Gomersal, near Leeds. The Rev. R. W. Hamilton, of Leeds, delivered the introductory discourse, and asked the usual questions; the Rev. T. Taylor, of Bradford, offered the ordination prayer; the Rev. E. Parsons, sen., gave the charge; the Rev. T. Raffles, LL.D., addressed the Church; and, in the evening, the Rev. James Parsons, of York, preached to the general congregation. The services throughout the day were deeply interesting, and it is hoped the impressions produced will not easily be forgotten.

INDEPENDENT CHAPEL AT TAMWORTH.

IN our account of the opening of this place of worship, in our last, when we stated that "great credit was due to the Independent Ministers in the neighbourhood, who, by a most indefatigable effort, have introduced the Gospel to this most neglected place," it was not by any means intended to insinuate that other Christian Denominations had not exerted themselves for the accomplishment of the same laudable object. The truth is, that both our Baptist brethren and the Wesleyans have, for several years past, been doing what they could to benefit this neglected population. All we meant was simply this—that great credit was due to the Independents for the bold effort they had made; an effort in which we doubt not the Christian public will give them a warm and liberal support. The debt is still 500*l.*; and from what we know of the claims of Tamworth, and of the respectability of the parties connected with this case, we can conscientiously urge the object upon the attention of those whose aid may be solicited on its behalf.

Sir Robert Peel sold the land, though at a very reduced rate, upon which the chapel is erected: he did not give it, as was stated in our last.

FOREIGN.

SLAVERY IN JAMAICA.

The following Extract from the Supplement to the Royal Jamaica Gazette of Nov. 24, which contains part of a Dispatch from the Right Hon. William Huskisson, his Majesty's Principal Secretary of State for the Colonial Department, to the Lieutenant-Governor of the Island, together with the Opinions of the Planters thereupon expressed, will show the horrid spirit that obtains, and the great need of firmness in the British Government.

"Among the various subjects which this Act presents for consideration, none is more important in itself, nor more interesting to every class of society in this kingdom, than the regulation on the subject of religious instruction. The 83d and the two following clauses must be considered as an invasion of that toleration to which all his Majesty's subjects, whatever may be their civil condition, are alike entitled. The prohibition of persons in a state of slavery assuming the office of religious teachers, might seem a very mild restraint, or rather a fit precaution against indecorous proceeding; but, amongst some of the religious bodies who employ Missionaries in Jamaica, the practice of mutual instruction is stated to be an established part of their discipline. So long as the practice is carried on in an inoffensive and peaceable manner, the distress produced by the prevention of it will be compensated by no public advantage.

"The prohibition of meetings for religious worship between sunset and sunrise will, in many cases, operate as a total prohibition, and will be felt with peculiar severity by domestic slaves inhabiting large towns, whose ordinary engagements on Sunday will not afford leisure for attendance on public worship before the evening. It is impossible to pass over without remark the invidious distinction which is made, not only between Protestant Dissenters and Roman Catholics, but even between Protestant Dissenters and Jews. I have, indeed, no reason to suppose that the Jewish teachers have made any converts to their religion among the slaves, and probably, therefore, the distinction in their favour is merely nominal; still it is a preference, which, in principle, ought not to be given by the legislature of a Christian country.

"The penalties denounced upon persons collecting contributions from slaves for purposes either of charity or religion, cannot but be felt, both by the teachers and by their followers, as humiliating and unjust. Such a law would affix an unmerited stigma on the religious instructor; and it prevents the

slave from obeying a positive precept of the Christian religion, which he believes to be obligatory on him, and which is not inconsistent with the duties he owes to his master. The prohibition is, therefore, a gratuitous aggravation of the evils of his condition.

"It may be doubtful whether the restriction upon private meetings among the slaves, without the knowledge of the owner, was intentionally pointed at the meetings for religious worship. No objection, of course, could exist to requiring that notice should be given to the owner or manager whenever the slaves attended any such meetings; but, on the other hand, due security should be taken that the owner's authority is not improperly exerted to prevent the attendance of the slaves.

"I cannot too distinctly impress upon you, that it is the settled purpose of his Majesty's Government to sanction no colonial law which needlessly infringes on the religious liberty of any class of his Majesty's subjects; and you will understand that you are not to assent to any bill, imposing any restraint of that nature, unless a clause be inserted for suspending its operation until his Majesty's pleasure shall be known.

"Mr. ATKINSON rose, and said that he congratulated the House—he congratulated the country—on this message having been sent down to the House. He hoped the House would coalesce, and be unanimous in objecting to the whole of the suggestions now submitted to them, and form a determination in carrying through the provisions of the law, which they had so laboriously and zealously framed last year, purposely to meet the views of the British Government, as it was now evident nothing they could do would satisfy their enemies. There was not a single passage in Mr. Huskisson's letter which was not objectionable; and he therefore trusted the House would have but one view of it, that it should be printed, and that a call of the House should take place to have it fully discussed.

"Mr. HYSLOP said, that it was the duty of the Lieutenant-Governor to send down to the House any instructions he might have received from His Majesty's Government, and that it would only be the usual courtesy to allow the Message to lie on the table.

"Mr. ATKINSON said, he did not refer to the Lieutenant-Governor, but the Message itself, which was objectionable.

"Mr. COX moved that 500 copies of Mr. Huskisson's letter should be printed, to be disseminated throughout the island, that the general sense of the inhabitants respecting it might be obtained; which was agreed to.

"Mr. ATKINSON was repeatedly cheered during his speech; and his proposition was agreed to with acclamations."

TREMENDOUS EARTHQUAKE AT BOGOTA.

AN American paper, lately arrived in this country, contains a letter from a gentleman at Bogota, from which we extract the following most striking narrative.

"About six o'clock in the evening, I slipped out, and suddenly I experienced a singular sensation; and judging that either my head was swimming, or the ground was moving, in order to determine, I cast my eyes to the corner of the house, and soon perceived that destruction was come upon us; and as the only chance of escaping from the falling stones and tiles, ran with great expedition to the great square. By this time the first shock was over, and I stood still, watching the next. It came on, long and heavy, and then came a scene

beggarly description; as it were, every individual in the city crying and shrieking to the *Virgin* for mercy—the wailing of ten thousand thousands beneath us—the roofs of houses falling in—their sides falling out—stones and tiles falling in every direction—and, as if to crown the whole, and make a more horrible uproar, while all were waiting as if to be swallowed up, the steeple of the cathedral, that had seemed to tower above the clouds, came with a tremendous crash to the ground. The shock went off with a tremulous motion. A number of lives were lost."

How heart-rending to reflect, that in such a scene of dread alarm and danger, the poor deluded inhabitants could only look for succour to the *Virgin Mary*! Alas! alas! how deep is the gloom of Popery!

OBITUARY.

REV. W. KENT, OF GRAVESEND.

WE are called to record the death of another valuable minister of the Gospel—the Rev. Wm. Kent, of Gravesend. Mr. Kent had been prevented from discharging the duties of his office for more than a year. He bore a long and painful illness with much resignation to the will of God, and supported by the important doctrines he had for nearly 30 years preached to his affectionate and sympathizing people. Mr. Kent died on Sunday morning the 27th of January.

His funeral took place on the evening of Friday, the 1st of February, in his own chapel. His remains were interred in a vault under the pulpit. Eight or nine ministers of different denominations joined in bearing their respectful and affectionate testimony to their departed brother.

An immense concourse of people crowded the chapel. Rev. Dr. Harris, of Highbury College, read appropriate Scriptures. Rev. Mr. Slatterie, of Chatham, offered solemn prayer. Rev. George Collison, of Hackney, Mr. Kent's brother-in-law (in consequence of Mr. Slatterie's ill health) delivered an address from Rev. 14th chap. 13th verse. Rev. Mr. Jenkyns, of Maidstone, closed the service by prayer. Rev. Messrs. Mills, Rose, West, Simpson, and Burn, gave out suitable hymns. On Sunday evening following, the Rev. Dr. Harris further improved the event in a sermon from Acts xi. 24.

We hope to furnish our readers with a Memoir of Mr. Kent.

MARY ANNE CHAMBERLAIN.

DIED, of typhus fever, November 9th, 1827, Mary Anne, the wife of the Rev. Robert Chamberlain, Independent minister,

South Shields, to whom she had been united in marriage not five months previous to her death. Such is the vanity of the world—such the uncertainty of earthly good! Her bereaved husband has the consolation to believe that his loss is her gain. She had, for many years, made a decided profession of religion, and, in a happy degree, lived in the Gospel she professed. During her last illness,—which in one short month brought her from the bloom of health to the dust of death,—she was truly a pattern of Christian fortitude and pious resignation. On the morning of her death, she said to the nurse, "I do not think I am going to get over it now; but I am quite content, whichever way the Lord sees best." To her husband she expressed her faith in Christ, and the consolations she derived from the promises of God; and shortly afterwards she fell into a gentle slumber, in which her soul departed, we trust, "to be with Christ, which is far better." She appeared to share in the esteem and affection of all who knew her. In her, the poor have lost a friend; the Christian church with which she was connected, an affectionate sister; and the British and Foreign Bible Society—that glory of our land—a steady and active supporter. May we not be slothful, "but followers of them, who through faith and patience inherit the promises!"

W. E. PARKER, ESQ.

On Monday, the 18th Feb., died at his own house, Pimlico, W. E. Parker, Esq. of the Royal Mews. For many years he attended the ministry of the Word at Orange-street Chapel, and was, in all respects, a humble and consistent Christian, who lived by faith on the Son of God.

MISSIONARY CHRONICLE

FOR MARCH, 1828.

LONDON MISSIONARY SOCIETY.

THE Directors have pleasure in announcing to their numerous Friends, that the following Ministers have been engaged to preach on behalf of the Missionary Society, at the next Anniversary in London, on the 14th, 15th, and 16th days of May.

Rev. RICHARD ALLIOTT, Nottingham. Rev. W. CLAYTON, Saffron-Walden.

Rev. JOHN STEWART, D.D. Liverpool. The Hon. and Rev. BAPTIST W. NOEL, M.A., London.

And Rev. JOHN ANGELL JAMES, Birmingham, to the Juvenile Societies.

TO AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its Vicinity, are respectfully requested to meet at the Mission-House, Austin Friars, on Wednesday, the 26th instant, at Eleven o'clock in the Morning, to pay their Subscriptions, and the amount of their respective Collections, &c. After which an address will be delivered by the Rev. John Leifchild, of Bristol.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its Vicinity, are respectfully requested to pay in their amounts at the Mission-House on Tuesday evening, April 1st, at Six o'clock, when an Address will be given to them. William Alers Hankey, Esq. Treasurer of the Society, in the Chair.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the Country, are respectfully requested to transmit their Contributions on or before the 5th day of April, when the Accounts of the year will be closed, together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report, with a separate Statement of the sums collected from Congregations or Branch Associations, and by Deputations sent from London. They are also requested to mention the number of large and small Reports, respectively, that will be required for Subscribers. All amounts remitted after the above-mentioned date, will be passed to the year ensuing.

ULTRA GANGES.

MALACCA.

CHINA.

CHINESE MORAL MAXIMS.

(From a Treatise attributed to Kivan-
footsze.)

Translated by Dr. Morrison.

VENERATE heaven and earth; perform the rites to the gods;

Worship your ancestors; be dutiful to your parents.

Keep the king's laws; revere your teachers and superiors;

Love your brothers; be true to your friends.

Live in harmony with your kindred; agree with your neighbours;

Let husband and wife mind their respective duties, and teach their children and grandchildren.

Do what is good for others; multiply acts of charity;

Assist those who are in trouble and adversity; pity the fatherless and poor.

Build and repair temples; make and print moral and religious books;

Give medicine and tea; avoid killing animals, and give them liberty.

Contribute money to support good designs; give instruction to the ignorant;

Make peace between enemies; use just measures and balances.

Approach near to the virtuous; keep aloof from the bad;

Correct men's vices, and publish their virtues; do good to all, and help the common people.

Make bridges, and repair roads; have compassion on the widow and oppressed;

Esteem grain; be moderate in plenty; remove the difficulties and disputes of others.

Turn the mind to right principles; reform errors, and renew yourself;

Cherish benevolent kindness; retain no vicious thought.

Be sincere in virtue, and reverently practise it;

Though man see not thy deeds, they are exposed to the gods.

From the Asiatic Register.

(From the "Malacca Observer.")

We understand that, according to a late census, the population of Malacca, including Nanning, is 16,000.

It gives us much pleasure to announce, that there are 125 boys and 19 girls in the Malacca Free School lately established. We trust that the Institution will prove a great blessing to the rising generation. The day, we hope, is gone past, when ignorance was considered the mother of devotion, and the best safeguard of the morals of the people. At all events, if there be still some remains of such monkish notions lodging in the minds of a few, it is evident that the great majority of Protestants seem to be convinced of the injustice and cruelty of withholding from the poor one of the greatest of blessings. We have no wish to enter, at present, into any detail of the advantages of a common education to the poor; nor are we disposed, just now, to combat the arguments of those who, at this time of day, can foresee that the most disastrous consequences must follow from the universal education of the labouring classes. It is a more grateful employment to congratulate our friends in this and the neighbouring settlements, on the pleasing prospects which the more than ordinary attention to the education of the young of all classes among us, opens to the view of all who truly wish for the happiness of their fellow-subjects.

Our correspondent, to whom we were lately indebted for two excellent essays on Education, mentions that there are about 250 Chinese boys in the Mission Schools in Malacca, and that more schools might be opened, did the funds admit of it. We have been informed that Government, with their usual liberality, have granted considerable allowances for the support of Chinese Schools in Pinang and Singapore, and we have no doubt but the same favour would be extended to their Chinese subjects in Malacca, were the case properly laid before them. Our resident is a most decided and zealous friend of the cause, and we are happy to hear that the Honourable the Governor cheerfully grants his patronage and support to the education of the young.

On Saturday, the 14th inst., the new and commodious chapel, built by subscription for the use of the Malacca Mission, was opened for public worship; when the Rev. John Smith, A.M., delivered, to a respectable congregation, an appropriate sermon from the second chapter of the prophecies of Haggai, and latter clause of the ninth verse—"And in this house will I give peace, saith the Lord of Hosts."

A number of Chinese youths, who have acquired some knowledge of English in the

Anglo-Chinese College, attended the service. On the evening of the same day, and on the Sabbath morning following, Divine service was performed in Chinese. These services were tolerably well attended, and are, we understand, to be continued weekly. The Gospel will also be statedly preached to the Malays in the chapel. We hope that Masters, who profess the Christian faith, will advise their servants to attend the Malay services. We say advise, for we are of opinion, that in such cases, no compulsion should be used. It appears that there still remains a considerable debt on the chapel.

EAST INDIES.

BENARES.

Extracts from the Journal of the Rev. M. T. Adam, Missionary at Benares, for November, 1826.

Nov. 2d. WHEN returning this morning from visiting one of the schools in the city, stopped opposite a place where a number of people were engaged in wrestling, as a sort of religious exercise. Soon entered into conversation with a Brahmin, who was passing by; others came around us—drew them into conversation about their idolatry—endeavoured to convince them of its utter fruitlessness—preached to them the doctrine of one God, and of salvation through the Lord Jesus. One Brahmin very readily acknowledged the justness of my remarks, while another who stood by him, possessed of a greater degree of the spirit of contention, often asked him if he knew what he was saying; and was a bold and decided upholder of the reigning superstitions. He maintained that they were all of Divine appointment, and that the various systems of religion which prevailed in the world were all so, and led to the same end. I endeavoured to convince him of his error, and to show that there could be only one true religion; but, without giving me a patient hearing, he left me. The rest heard with attention.

4th. Went this morning to *Lohuta*—found thirty-four children in the school. The principal inhabitants of the village attended at the school, to hear the children examined, &c. —They appeared highly gratified by the manner in which the examination was conducted. As a good deal of murmuring had of late manifested itself about reading the books, my principal object, this morning, was to endeavour to overcome their prejudices against them. Accordingly, after a lesson out of the *Oopudish Ruthw*, entitled, "Compassion Displayed," had been read by

two of the best readers, I requested all the people to remain silent, and I would read and explain it to them. This was immediately done. I then read and explained to them the next lesson, entitled, "The Reward of Virtue;" with both of which they seemed well pleased. We then had a great deal of conversation about the school. They all promised to allow their children to read the books, and to exert themselves to lead them to attend regularly and cheerfully to the business of the school. I then left them in much better humour than they had manifested on some of my former visits.

5th. Sabbath morning.—Visited the *Pishack Mochun* Tank this morning—met with several of my former hearers, and persons who had received tracts—entered into conversation with them about their contents. Others soon came around us. I addressed them from Matt. xvi. 26, 27. All very attentive; and though there were several Brahmins among them, who made remarks on what was said, yet no objections were stated, either against the truth or excellence of the doctrine I taught them: on the contrary, they all admitted it to be excellent; but when pressed to embrace it, and profess their faith in Jesus as the only Saviour, made various excuses. One Brahmin, however, remarked, that when the knowledge which I had communicated to them should become generally known among them, he had no doubt they would all embrace it. A Fakeer, who lives in a small thatch hut close by where I was standing, was appealed to for his opinion of this new way. His reply was: *Uchchha dhurm hue*—"It is an excellent religion."

Shortly after, I went near the door of his hut, in order to lead him into conversation on the subject of the Gospel. Found him sitting with a small looking-glass in his hand, and painting a number of marks on his forehead. He seemed not a little vain of his person, but displayed no marks of displeasure, either on account of my interrupting him, or presuming to instruct him. After having thus spent about an hour among them, I returned home, much gratified by the encouraging attention which I had met with.

13th. Visited the schools in the city this morning. Found the attendance considerably deficient, in consequence of the approaching great bathing festival. When I had nearly finished the examination of the *Rajaka dwaru* school, the Rev. Mr. Proby, the chaplain here, and the Rev. Mr. Wymborley, chaplain, on his way to Allahabad, and a young lady, unexpectedly came to see the school. They heard the monitors repeat several pages of the Catechism, taken indiscriminately. I then made the greater part of the children do several sums in arithmetic, and explained the plan on which the

school is conducted. The visitors expressed themselves much pleased with the school.

14th. This evening, a great bathing festival takes place here, in consequence of an eclipse of the moon. The principal roads leading to the city have been thronged with people passing into it from the country. Went on the road near to our house, to avail myself of such opportunities of usefulness as might happen to occur, either for preaching or distributing tracts; but am sorry to add, that the people were all so eager to get on, that they would not stop to attend to any thing. The multitude collected together in Benares, with its resident population, far exceeds, in all probability, A MILLION; and how many millions more are, doubtless, assembled at various other places, around which the reigning superstition has thrown the charm of sacredness—all, with the utmost devotedness, engaged in the service of the God of this world, and perishing in their folly and wickedness! O Lord! how long will this continue? These

“Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light;
And from eastern coast to western,
May the morning chase the night,
And redemption,
Freely purchased, win the day!”

15th. Intended to have taken my stand on the road early this morning, that I might meet the people returning home from the Mela—but have been prevented by the rain. These poor deluded people are returning home in crowds, and I can do them no good. Many of them I can see are old, and, in the course of things, must soon depart to give in their account to that God whom they know not; and ignorant, or despisers, of Him who alone can save them. What a distressing thought! Sent our bearer to the road, with a number of tracts, to give to any persons who could read them, and might wish them. He has returned, saying they are all distributed. Went myself with a number more, but found few readers. By far the majority of them cannot read a word, and are extremely ignorant of any thing out of the course of their respective employments. It is very difficult to make them understand even the plainest truths of the Gospel. Their superstition seems both to bewilder and weaken their understanding. I was unable, from the state of the weather, to remain long out, and therefore I left a man, with a bundle of tracts to distribute to any persons who might be able to read them. Sent seventy tracts also, to be distributed in the city, by one of the teachers.

18th. Went this morning to the *Lohuta* school. Found things more unpromising than when I visited it on the 4th instant. Notwithstanding all I had said to the people on former occasions, and their promises

to me the last time I was there; to allow the children to read the books, I found they had been nearly totally neglected. When sitting in the school, much cast down, one of the people of the village, a respectable man, came and said he would read the books. I gave him Luke's Gospel, and the passage which he fixed on to read was the ninth chapter, from the twentieth to the thirtieth verse. From this I took occasion to point out to him, and the people that were standing around us, that Christianity was the only true religion—that Jesus was the only Saviour—and that all their endeavours to obtain salvation by the observance of their own rites and ceremonies would prove utterly fruitless. They all heard me with attention.

21st. The school in the neighbourhood of *Kazee Rei Munduee* displaying no prospect of improvement, I gave it up, and have opened another on this side of it, at a place called *Vridhkkal*, with another teacher, and fairer prospects of usefulness.

Attended in the afternoon a large Mela, at *Shiappoor*, commonly called *Seepoor*. Read and explained several passages of Scripture, and addressed the people on the general nature of Christianity. Was heard with attention, and met with no disputatious characters. Went to a temple erected in honour of *Muhadeo*, that was thronged with visitors, in which a number of Lingums are worshipped. One of the officiating Brahmins presented me with two necklaces of flowers. Pointed out to the people the folly of worshipping such stones, and they said nothing in its defence, except that it was their religion. As the Brahmins were getting angry, I saw the propriety of carrying the matter no further there. Tracts and Gospels distributed:—of Hinduwee 58, and of Persian character 34.

28th. Went this morning to open another school in *Aleepoor* (a district of the city so called). Seventeen boys are already collected, and the attendance is likely to increase to about forty. A number of people, attracted by the novelty of the thing, soon assembled round the school-house, to whom I explained the object of the school, and exhorted them to send their children to it. Some of them expressed great pleasure at the prospect of having their children taught; but I have found that little dependence can be placed on these first expressions of acquiescence in our plans. The teacher can read our books with ease, so that I hope he will be able to conduct the school much to my satisfaction. The children, at present, do not know a letter, so that everything is to begin.

(Signed)

M. T. ADAM.

SURAT.

Letter of the Rev. Alexander Fyvie, Missionary at Surat, dated 20th of March, 1827, (including Extracts from his Journal of a Missionary Tour in the province of Guzerat); addressed to the Directors.

DEAR BRETHREN;

I HAD the pleasure of addressing you on the 22d of December last, and of mentioning my intention of soon leaving Surat, to spend a considerable time in distributing copies of the Gospels and Tracts, and speaking to the people in the province of Gojurratt. I am now happy in being able to inform you, that the Lord has carried me through my intended journey, giving me favour in the eyes of the people; and has brought me back to my family and work, after an absence of almost eight weeks. During this period I have travelled about 500 miles, distributed 2,000 Gospels, and 6,000 Tracts, and made known the great doctrines and duties of Revelation to multitudes who never had heard of the name of Christ. In the letter above referred to, I mentioned my design of sending you my journal on my return. However, in looking over it, I find so much of sameness in it, that I judge it more suitable to send you only a few extracts, instead of the whole account.

In general the villages are large, and near to each other; and the intermediate spaces are filled with small hamlets. In most instances the people received the books with eagerness, and heard the word of life with great attention. My addresses were frequently concluded by a close appeal to their minds, on the certainty of our all meeting again at the bar of God, to give an account of the deeds done in the body; the necessity of being prepared for death, and the eternal state, &c.; and by commending them to Jehovah by prayer. These topics seemed to attract attention, and to excite amazement, in all. The extempore prayer appeared especially to engage their attention. Here I beg to introduce my first extract from my journal.

January 13th.—This afternoon arrived at Moordah, the present residence of Mr. M., a gentleman belonging to the Revenue department, and received a most hearty welcome from that servant of Christ.

14th, Sabbath.—At twelve o'clock went into the village, to a very suitable place, and soon had a congregation of between three and four hundred people, who seated themselves in the most orderly manner. (They had heard of my arrival, and also of my coming into the village at that hour.) I commenced my discourse by informing them that I had come to them in the name of God, their Creator, Preserver, Benefactor, and Judge, to make known to them their true

state by nature and practice; the way of salvation through the appointed Saviour, and the blessedness of all who receive him by faith, and submit to his authority. I then read and briefly expounded the 5th chapter of Matthew; discoursed to them from the first seven verses of the 3d chapter of John, and closed with prayer. I then gave a hundred Gospels and two hundred Tracts to those who could read best, and returned at three o'clock p. m., much pleased with what I had seen and heard. The attention which they manifested, and the silence they kept, were very consoling to my mind, compared with the levity, inattention, and noise, which natives frequently display when the most solemn and sacred truths are presented to their minds. Spoke with Mr. Mill's servants in the twilight, and spent the evening with himself. O Lord, pour out thy Spirit!

15th.—Employed during the forenoon in writing letters connected with the Mission. Went into the village in the afternoon, and soon had a very large congregation. I explained the sixth and seventh chapters of Matthew, and preached to them from the 3d chapter of John, 16th verse. All listened with great attention. Even some high Brahmins confessed before the multitude, that their own religion was "*nonsense*," compared to that which I had recommended to their attention. Of course, I took hold of the concession, and pointed out to them the great sinfulness also of their nostrums, and the certain misery of those who live and die in the love and practice of their "abominable idolatries." May the Lord pour out his Spirit on these interesting people, and bless the word to their souls! In the evening talked privately with Mr. M.'s second horsekeeper. He appears to be under Divine teaching, to possess much humility, and is very desirous to be baptized. He is to travel with me for a short time. May the Spirit lead him into all truth!

16th.—Had several conversations with John Raja, (the horsekeeper). His religious concern is of eighteen months standing. His religious views are decidedly scriptural. Indeed his knowledge of the doctrines and precepts of the Bible, is far beyond what I could have reasonably expected, had I not previously known something of the zeal, patience, and diligence, of his master, in teaching all his servants, and others who please to attend. At the evening meeting a Brahmin made his appearance. He seemed to have heard the word to profit, in the village, and said he came "to hear more of the good news." Though very ignorant, he displayed considerable acuteness in argument. He said, "I have long been dissatisfied with my own religion, but have hitherto clung to it, because I did not know of any better. Now I am determined to give up all, and follow Christ." I had a

long conversation with him, and time will determine whether his concern has been produced by the Holy Spirit or not. I gave him copies of all the books which I had, and desired him to attend on Mr. M. for further instruction. Six days after this, Mr. M. wrote to me, and said, "The Brahmin is a regular evening scholar of mine, and he makes progress. Many people about me are certainly under awakenings, and most earnestly do I hope and pray, that the Lord will be pleased to lead them by faith to Jesus. The Brahmin is determined to see you again. It is really delightful to see the power of Divine truth in effecting convictions so rapidly; and let us trust that those convictions are not wrought for wrath, but that those under them may obtain salvation."

17th.—Left Mr. M.'s tents early in the morning, and passed on to *Ahleena*: was employed during the forenoon among the people; and then went on to *Dakore*, which I reached at three o'clock P.M. I was occupied the remaining part of the afternoon in giving away books, and talking to the people. At this place there is a large idol temple, to which thousands resort on certain great days; on which occasions the people give themselves up to practices of the most criminal licentiousness. A number of mendicants reside under its dome, who, under a pretence of great sanctity, are guilty of the most unrestrained sensual indulgences. The night I was at this place was one of the most unpleasant I have had in India. After spending the whole of the day, from two hours before sunrise till two hours after his going down, either among the people or travelling between the villages, I was kept from sleep till two o'clock next morning, by the noise of bells, drums, and the wild vociferations of the worshippers of the idol. The people, indeed, appear to be led away by their dumb idols, and to be entirely under the influence of their Brahmins. I have not before met with people who, as a body, appeared to manifest so much apathy, and to be so unwilling to hear of Him who made the heavens and the earth, and of salvation through the cross of Christ. Help, Lord, or vain is the help of men and angels! May it soon be said of these people, *Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God!*

18th.—Passed on to *Tosrah* this morning, and was well received by the people. They are, in many respects, a complete contrast to those in the former village. They heard the word with great attention, and received books with much thankfulness. In the afternoon went to *Ballasinore*, and spent the whole of the 19th among the people of this populous place.

20th.—Proceeded this morning to *Cupperwunge*. Being much fatigued, did nothing

among the people, hoping to spend the Lord's day among them. "O God, make me active in thy service, and faithful to my fellow-creatures, and suffer me not to become slothful or indifferent in thy blessed work! This is a beautiful village, in the midst of a large jungle. It is said to contain 3,000 houses. A native, in an official situation in this place, who is far advanced in life, intends to retire from business soon, and go to Benares, the *Holy City*, and die there. He is a well-informed man on many subjects; but, in regard to religion, his mind is in total darkness. "*The light which is in him is darkness.*"

21st. Sabbath.—Spent the day among the people, and in private. Had several delightful opportunities of declaring "the Gospel of the blessed God" to attentive audiences, who received the books with a degree of thankfulness seldom witnessed. Had three conversations with the headman; he said, "I have been so long a Hindoo, that my conversion to Christianity is now impossible." I answered, "With man it is impossible, but with God all things are possible." This he acknowledged to be true. He was evidently affected when I spoke to him of the worthlessness of all our doings as the means of procuring the favour of God; the vanity and sinfulness of the Hindoo superstition; the depravity of human nature, and *the unsearchable riches of Christ*. I gave him copies of all my books, which he promised to read; and my humble prayer is, *that he may find mercy of the Lord in that day.*

25th. Evening.—Arrived at Ahmedabad, the capital of Goojuratt, on the 22d instant, and have now spent three days in it, not so much in active labour among the people, as in viewing the place, and in looking out for a suitable place to locate a Missionary establishment, should the Lord be pleased to raise up and send forth labourers to occupy this important field. What an open door is set before our Directors and the Christian Church, not merely as it regards this city, but also in regard to the surrounding country, which is very populous, and well fitted for itinerating! The people are very intelligent, and apparently ready to receive instruction. I distributed 158 Gospels and 1000 Tracts among them.

26th. Proceeded on to *Kaira*, and spent the whole of the 27th in giving away books, and in speaking to the people. Had frequent conversations, and meetings for prayer, with Mr. Mills's horsekeeper, and a native man, who was formerly his jockey, and who was baptized about two years ago by the Rev. A. Goode, then chaplain at this place. His deportment since, is as becometh the Gospel of Christ, and his usefulness in distributing tracts, &c. and speaking to the people, is very considerable.

31st. This morning, I baptized John Raja,

in the presence of his wife and the other baptized man and his wife and child. I hope the presence of God was with us. May he possess the principles, as well as bear the name, of the "beloved disciple!" In the afternoon, came on to *Neriad*, and was employed, during the evening, among the inhabitants of that large place.

In this way my time was occupied during my absence from home, and I hope that my humble endeavours will be the means of doing some little good. I had also five opportunities of preaching in English to Europeans, and spent several hours very delightfully, with different pious officers that I met with in the course of my journey. We have mentioned to you, in former letters, the great liberality of Mr. M. to the Surat Mission; and I now beg leave to bring to your notice his labours among the heathen, and the great good the Lord is doing by his instrumentality. Before his conversion, he was what the world calls "*a sporting character*," i. e. he delighted in nothing but dogs and horses, racing, hunting, &c. As soon as he knew the truth himself, he felt for his heathen servants, to whom he had so frequently shown a bad example. As he had formerly delighted in training horses for the race-course, so, in dependence on Divine aid, he began with his horsekeepers; and had the pleasure of soon seeing his jockey (the person who trained his horses, &c.), embrace the truth as it is in Jesus. This man, as I have mentioned above, was baptized about two years ago; and, as far as is known, has adorned the doctrine of God his Saviour in all things. Thus encouraged, Mr. M. commenced a daily evening service, at his stables, for all his servants, and I had the pleasure of baptizing his second horsekeeper, as mentioned in the extracts, after he had travelled with me fourteen days, during which time I had the most satisfactory evidence of the sincerity of his profession. Two more of his servants appear to be much impressed, and it is hoped they will soon make a full profession of their attachment to Christ. In reference to them and others, Mr. M. says, in a letter received a few days ago, "Things are going on well in these parts. The Lord is doing wonders. The natives seem pretty generally under strong convictions of the folly of their religion. Let us hope and pray for an abundant harvest from the seed sown. The word of life has, for one year, been pretty generally dispersed in this district, and I think your next year's visit will be productive of infinite good to the glorious cause in which you are engaged. My two horsekeepers are doing well, and are, in every way, correct in their conduct, and walk worthy of the vocation wherewith they are called; and, I trust, evidence to those around them, the power and blessing they enjoy,

by Divine grace, in being protected from participating in the wickedness with which they are surrounded. Let our habitual prayers ascend for continued blessings and protection on them, and that they may be useful in the humble sphere in which God has been pleased to place them. The Seapoy, and a relation of my horsekeeper, of whom I spoke before, are both under very strong convictions, and will, I hope, be vessels of mercy."

In conclusion, I beg to recommend most seriously to your attention, a Mission to Ahmedabad, respecting which we wrote you in July last. Having seen the place, and a part of the surrounding country, I acknowledge that I cannot command language strong enough to point out the necessity and expediency of the measure. I can only, through you, remind the people of God, that He whom they call Master and Lord has said, "Go into all the world, and preach the Gospel to every nation;" and that "Missionaries may obey this command if they will, and the Churches may, if they please, send them; and to either, what motive, what persuasion, is wanting?" At the same time, the Surat Mission should be strengthened. We are lost in the dense multitude, and are much affected when we think of the fewness of our number, and the greatness of our work.

I remain, dear Brethren, faithfully your's,
In the kingdom and patience of Christ,
(Signed) ALEXANDER FVIE.

AFRICA.

CAFFERLAND.

Copy of a Letter, without date, of Mr. John Brownlee, Missionary at Buffalo River, Cafferland, to the Rev. R. Miles, Cape Town; transmitted by the latter, under date of September 21, 1827.

REV. AND DEAR SIR;

I HAD the pleasure of receiving your letter, and I was not a little delighted to hear that this country has excited a deep interest among the Directors. I hope the time is not far distant, when more labourers for Caffraria will be ready to enter this extensive moral wilderness. Respecting the state of the Mission here, I am yet able to say but little. We have erected temporary buildings for our own accommodation, and also a place for divine worship. We have also made considerable progress in cutting a channel, to lead out the water of the Buffalo River, which, when completed, will prove a great convenience to the Institution, and irrigate an extensive tract of land.

With regard to the spiritual state of the

Mission, I can only give you a statement of our manner of labour since we settled here. We have daily worship in the morning and evening, when we read a portion of Scripture, and endeavour to explain it in the plainest manner. On these occasions, we have prayer and singing in the Caffer, and sometimes in the Dutch, language. The only difference between the morning and evening service is, that we catechise the people in the evening, respecting what they had heard in the morning, and the answers given on these occasions by some of the hearers, evince a retentive memory, and often a very correct application of the subject in its different bearings. We have, on the Lord's day, two separate services, beside the morning and evening services already mentioned. Our congregation on the Lord's day averages from fifty to eighty adults, and sometimes, including children, to one hundred. We have had a week-day school for some time, which promises to do well, and likewise a Sunday-school. The number attending on the week-days is about twenty, and on Sunday thirty. After school, I generally catechise from Watts's Catechism, which we have translated into the Caffer language. Those who attend on the week-days, for instruction in the school and at worship, are principally persons who have attached themselves to the Institution; yet we have very often some strangers present at morning and evening worship. Respecting the general mass of those who attend divine worship, we can say but little; there appears, however, more decorum and reverence in their manner than formerly.

We have generally, on Sabbath afternoons, a good deal of religious conversation with the Caffers; but although their objections against the reception of Christianity are on these occasions answered, the persons of influence among them are afraid to act contrary to the general consent, or without the concurrence of the chiefs, and say that the latter ought to be decided, and not keep the common people in suspense. We have often been obliged to answer this, by stating the impossibility of the chiefs declaring in favour of the word of God, while they remain ignorant of its contents; and that God's ways were not to be directed by the shallow conceptions of erring men. Another objection they frequently advance is, that should they act contrary to the customs of the Caffers, they would be liable to meet with hatred and violence from the more powerful tribes, which continue to live in their heathenish customs. The actual proceedings of God towards the Caffer nation have been brought forward as an answer to this last objection,—viz. that the Gospel has been preached among the Caffers, notwithstanding the greater part of the Caffers of respec-

tability among Geika's people were formerly opposed to it—and although they predicted that the people who attended the Institution would die from sickness, or some calamity of war, it was evident that the event had turned out quite the contrary; for Geika's counsellors, who were opposed to Mr. Williams and the Institution at the Cat River, were killed in the Caffer war, and not a single person who belonged to the Institution was killed, although exposed in the same manner as the other Caffers. And what made it more remarkable, they escaped, although surrounded by enemies, with their lives and property; while their neighbours lost nearly all their cattle, and many their lives. And instead of the word of God being removed from Cafferland, as the Caffers expected, by the death of Mr. Williams, there was now a great increase of labourers, and a greater number among the Caffers, witnesses for the truth of that word.

The Caffers who attend the means of grace, in general rest from their labours on the Sabbath; and most of them retire, after public worship, for private prayer. Although there is much of formality in this exercise, there are, I hope, instances of some good desires towards God; and, I hope, there are other instances where the word approves itself to the conscience; but the fear of man prevents them from making a public profession. The good already done by Missionaries, in different parts of this country, gives us reason to hope that a time of favour is approaching for this land of darkness.

The country around this place is very populous, and, in time, schools may be established, and a greater number of kraals frequently visited. From the extent to which the Caffer language prevails along the coast, and the easy access to the North-east, I hope the Gospel will have free course, not only among the Caffer tribes in this neighbourhood, but as far as the language prevails. From the position, also, of the Caffer country, it may be hoped that it will prove an important door of entrance for the Gospel into the Eastern portion of the African continent. Hoping the Lord will, in his time, raise up many to enter this extensive field, to proclaim salvation, and trusting that this infant Mission will find an interest in your prayers, and the prayers of all who seek the prosperity of Zion,

I am, &c.

In a letter of more recent date, received by Mr. Miles, Mr. B. states—"Our congregations on the Sabbath have, of late, increased; and we have had, for a time, a greater concourse of people present at our evening and morning worship. Our congregations are, on the Lord's day, principally composed of young men; which is

somewhat encouraging, as they appear more open to conviction than the old ones.

I have been, for a time, employed in translating Mark's Gospel into the Caffre language.

DECEASE OF MISSIONARIES.

PARTICULARS OF THE

ILLNESS AND DEATH OF THE LATE REV. SAMUEL TRAWIN,

MISSIONARY AT KIDDERPORE, NEAR CALCUTTA.

Communicated by the Rev. Micaiah Hill, Missionary at Berhampore, to the Directors; under date of the 21st of August, 1827.

OUR dear brother, the Rev. Samuel Trawin, has found a grave among us. A man more beloved, so useful, and more devoted to God, we have, I think, never had among our Missionaries in Bengal. The loss to the church, the world, and to our Society, is incalculable. The mystery of this providence is greater than any with which we have yet met. I am overwhelmed with astonishment at the dispensation. I feel myself bereaved of a friend, dear as a brother—and so each of my brethren must feel, for he was the brother of us all. His steady perseverance seemed to intimate, that the field of labour he was so successfully cultivating would become, under the blessing of God, like the garden of Eden; that the attack he had made on idolatry would be followed up till, not one only, but twenty temples should fall. His faith, his meekness, his humility, his ardour, his zeal, his uniform benevolence of mind, were so exemplary, that we all feel we have lost a pattern of excellence rarely exhibited to the world. Every year, since I have been in India, death has stricken either one or more of us, but this seems to have been his master-stroke. Had he taken any other from among us, the bereavement to the Society, and to the church, would have been comparatively small. But it is the Lord, and he does all things well; and moreover, in the present instance, displays how far removed beyond our conceptions are his methods in the government of the church.

Our dear brother had felt his constitution giving way for the last two years; but he could not think of returning to England, even for a season, till we had more assistance. Mrs. Trawin's health also required a change of climate. To try if a change of air would prolong her life for another year's service, he accompanied her to our station, but told me, on his arrival, that the Lord had graciously disappointed his fears, as he did

not expect she would have lived to reach Berhampore. Alas! he himself was nearer than she to the eternal world. He arrived here on the 19th of July; preached for me, in English, on the Sabbath following; returned to *Fendall Baugh* (the residence of David Dale, Esq., the friend of missions), seven miles from Berhampore, whither Mrs. Trawin had been invited, on account of the salubrity of the place. On Monday, symptoms of a severe cold were exchanged for those of a Bengal fever, which gradually increased until Friday morning, the 3d of August, when he rested from his labours. But I perceive a mere statement of general facts respecting this mysterious event will occupy all my paper; I will, therefore, enclose a separate sheet, containing his dying experience, which would have been more minute, had not hopes of his recovery continued till the last. On the 22d of July, his eldest child was seized with the yellow-fever, and languished till the 10th of August, when she joined her father in glory. Her last (audible) words were, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.* Our dear sister, Mrs. Trawin, from these afflictive bereavements, and other causes, became so weak as not to be able to walk across the room without assistance. Her infant felt the effects of the mother's grief, and we became anxious lest the mother and her infant should be soon interred in the same grave which had so lately received the remains of the father and eldest daughter. It has, however, pleased the Lord to spare them both; the child has recovered, and Mrs. Trawin is partially restored. Pray for us, O our fathers and brethren in Christ! Pray for us, O ye churches, that we may be faithful unto death, and that Christ having, as it were, taken possession of the land by the burying-places of his Missionaries, the survivors may witness his triumphs, till India shall be more splendid in holiness than she is in wealth!

Further Particulars, contained in the separate Paper referred to by Mr. Hill, in the preceding Letter.

Our departed friend preached his last sermon in public, at Berhampore, from Eph. 4, 30—*Grieve not the Holy Spirit, &c.* Before the service, he complained of a cold and pains in his joints, and his voice was weaker than usual. He returned that evening to *Fendall Baugh*, a distance of seven miles from the cantonments.

Next morning, a friend went over and found him unwell: he was advised to have recourse to medicine. Feverish symptoms soon appeared both in himself and eldest daughter, Mary Anne.

On Tuesday morning, a note from Mrs.

T. informed us he was rather worse; that he had taken calomel twice, and had attempted other kinds of medicine, which refused to remain on his stomach.

On Wednesday, intelligence being received of his having become worse, and that medical assistance had been obtained, we lost no time in visiting him; and found him, on our arrival, in a high state of fever, and labouring under much depression of spirit. On being questioned, by one present, *whether he was happy in mind*, he replied, "No, dark and gloomy." During the night he was exceedingly restless. Frequently he requested Mrs. T. to go and pray for him.

Thursday, 26.—His depression of mind continued, and he inquired of Mrs. T. if she had any doubt respecting his state. She replied, "No, not the shadow of one." "That," said he, with emphasis "is comfort; I trust I am safe;" and remarked concerning the danger of deceiving our own souls. Throughout the next day, he was much in prayer. In the night, the fever and restlessness much increased, and his disorder began to assume an alarming appearance.

Friday, 27.—He still complained of darkness and fears, and betrayed some anxiety for the issue of his sickness. He was, however, much comforted on hearing several passages of Scripture repeated; also some verses from a favourite hymn. He repeated these passages with much delight, and for a time seemed engaged in fervent prayer, and then fell asleep. His daughter's disease had also now become alarming, and required the constant attendance of Mrs. T. Our dear brother felt much for his beloved partner in this season of distress; and on being assured by Mrs. T. that she was even better than she had been for some time previous, he was affected almost to tears, and fervently gave thanks to God for this proof of his love.

Saturday, 28.—He was this morning very ill. A friend inquired of him what were his prospects for eternity, should his Divine Master call him home. He said, with earnestness, "Oh! if he will not cast me off for ever!" He was answered, "Did you ever know him to cast off any that fled to him for refuge?" When, after a few minutes pause, he said, "Oh! my dear brother, what a comfortable word is that! how much good it has done me!—Did you ever know?—*no, never!*—Then I will die trusting in him: it has been very dark for some days past, but now my fears are all removed." He meditated some time on the glorious fact, which had been so blessed to his soul, when he endeavoured to testify his gratitude in every way for what he considered such kindness. From this time till the moment in which his happy spirit left its tenement of clay, not a doubt was suffered to perplex his mind, nor a fear to

disturb his peace. When Mrs. Trawin entered the room, he exclaimed, "Oh! my love! the cloud is removed. I have had such a delightful view of my interest in Christ, and such a meditation on the Father, Son, and Holy Spirit, that the joy and glory appear almost too much for my frail body;" and several times he repeated the words,—"*Everlasting love!*"

The fever at this time was at a great height, and on his being washed, and his linen changed, he felt so much refreshed, that he remarked, "It reminds me of the pleasure we shall experience when we 'bathe our weary souls in seas of heavenly rest;' but, added he, "perhaps it is wrong to compare these things with the enjoyments of heaven."

On Sabbath morning, Mrs. Hill said to him, "My dear Mr. Trawin, do you still feel happy?" He replied, "Oh! yes; Christ is precious—He is altogether lovely. My dear wife!—my dear children!" "The Lord," she remarked, "will take care of them; He has promised, and He will perform." He rejoined, "Yes, I think he will; they are included in the covenant;" and then added, "I am very ill." He was answered, "Yes; but an hour in heaven will amply compensate for a life of pain." With emotion he said, "Yes!" and then joined in repeating these beautiful lines—

"Hark, those bursts of acclamation!

Hark, those loud triumphant chords!

Jesus takes the highest station,

Oh! what joy the sight affords.

Crown him, crown him,

King of kings, and Lord of lords!"

During the night, he complained of a violent heat in his stomach, and said it appeared as though his vitals were consuming in a flame. Mr. G. replied, "My dear brother, that heat will soon subside, and all your pains will soon be forgotten in the fulness of joy which will be communicated to you; but there is a fire, an unquenchable flame, from which Christ has graciously redeemed you." He replied, "Oh yes! blessed be His name." Towards the morning, his pain seemed to increase, and he said, "Oh! this perishing body! it is so weak: I am a poor creature!" It was remarked, "Yes, poor, but making many rich." He replied, "Dear me, what a delightful thought! Yes, perhaps God has made me the instrument of making some few rich in faith."

Monday, 30.—Great debility and symptoms of delirium prevented him from conversing much to-day. He, however, occasionally repeated various texts of Scripture, which were mentioned by those in attendance on him. At one time, however, though unable to speak much, he expressed great pleasure on hearing some observation relative to the sovereignty of God, that nothing could

occur without his permission, and that all circumstances, whether pleasing or distressing to us, would tend to the advancement of God's glory.

Tuesday and Wednesday.—These days he was frequently engaged in prayer; but his voice was so weak, that only a few expressions could be distinguished; such as—"The tender mercies of God!—Everlasting love!—Precious Jesus!" &c.

Thursday.—About half-past four o'clock this morning, the intensity of the fever caused him to exclaim, that he felt flames within him, and he knew they were the flames of death. He desired that Mrs. Trawin might be called, who, having watched all night by the side of her afflicted daughter, had just retired to rest: when she entered the room strong delirium had seized him, from which he did not recover till half-past six.

About two P. M., he opened his eyes, and Mrs. H. asked him if he knew her; he replied, "Not know you!—yes, my dear Mrs. H., you have been very kind to me; the Lord will reward you: and tell my dear brother H. how I love him—he has been with me all my sickness—he has given me comfort when distressed in mind. I am now going to heaven, and will welcome him there, and will pray for you all; for my dear Mary, and for——." Here his voice failed.

The cause of the Mission lay near his heart: he frequently mentioned the different preaching stations with peculiar feelings of gratitude and joy. A few hours before his death, he mistook an attendant for a gentleman who has ever been a friend to the mission cause, and said to him, "Will you, my dear friend, be the father of the mission family? the Missionaries have much to contend with in their work. The people are ignorant, and have no desire to be instructed; but they must be taught. You, I hope, will not forsake the cause." Here his feelings overcame him.

About half-past eight in the evening, he imagined himself in the midst of a large audience of Europeans, and began to address them from—"Ye must be born again." He continued speaking more than ten minutes: he pointed out the nature and necessity of regeneration; directed them to Christ as the way, the truth, and the life; and concluded by an affectionate appeal to the hearts of those whom he thought he was addressing. He then proposed kneeling down and uniting in prayer, but overcome with the exertion of speaking, he closed his eyes, and fell into a deep sleep. He spoke no more, but continued breathing regularly until twelve o'clock, when respiration became more rapid, and his bosom heaved with difficulty. In this season of affliction, we assembled around the bed of the dying saint, and poured out our souls before God. Soon after we had arisen from our knees,

without a struggle or a groan, his spirit was ushered into the presence of its God.

Throughout the whole of his illness, the graces of the Spirit shone conspicuously in his deportment. Acquiescence to the will of God was observable in every word and look. It was remarked to him, "You are in the hand of the Lord;" he replied, "Yes; that is a blessed thought; He knows what is good for me, better than I do myself."

Humility was a prominent feature in his character. During his sickness, he cherished low thoughts of himself, and felt that he was indebted to sovereign grace for all he was permitted to enjoy. His gratitude to his friends, on receiving the least attention, was almost painful to those who excited the feeling. To one he remarked, "How much does the sympathy of friendship alleviate affliction!" He was constantly saying, "I shall never be able to repay you for your kindness." His dependence and hope were scriptural. The enemy of souls were permitted for the first few days to buffet him: during this time nothing afforded him consolation; but when the cloud was removed, and he was enabled by faith to see God reconciled to him through "Jesus Christ," he rejoiced in the prospect of beholding the glory of God. During the delirium, it was no difficult task to ascertain the object which was uppermost in his mind. Christ was the theme, and the glory of God, in the conversion of the world, the substance of unconnected and unfinished sentences.

DEATH OF THE REV. EVAN EVANS,

LATE MISSIONARY AT THE PAARL, SOUTH AFRICA.

IN our Chronicle for September, we mentioned the arrival of Mr. Evans in this country, in a declining state of health, and expressed a hope, that his native air, with the use of other means, might, with the Divine blessing, conduce to its restoration. We have now the painful task of recording the decease of that faithful and laborious Missionary, which took place at Llanidloes, Montgomeryshire, on the 29th of January. He has left a widow and four children to lament his loss. "He bore (says a kind friend, who informed the Directors of his decease) his long affliction with Christian fortitude, frequently refreshed by the smiles of his beloved Saviour, to whose service he had devoted himself; and with steady firmness relied, in his last hours, upon Christ, as his all-sufficient Redeemer."

Mr. Evans embarked, with Mrs. Evans, for Africa, in the decline of 1816. He laboured for some time at Bethelsdorp, but the people at the Paarl having earnestly solicited a missionary, he was proposed by the Deputation (Messrs. Campbell and

Philip) as a suitable person to take the charge there. He removed to the Paarl in November, 1819, and continued his labours at that place, and in the surrounding country, with a considerable measure of encouragement and success, highly esteemed and beloved by the people, until the summer of 1826, when the disorder which has brought him to an early grave, began to assume a serious form. Mr. Evans, at the time of his death, was about 36 years of age.

DECEASE OF MRS. JANE SMITH,

WIDOW OF

THE LATE REV. JOHN SMITH,

MISSIONARY AT LE RESOUVENIR, DEMERARA.

THE lamented death of Mrs. Smith took place at Rye, in Sussex, while on a visit at the house of a friend, on Sunday, the 10th of February; having survived her husband four years and four days. The following particulars of this afflictive event are extracted from a letter, of the above date, written by Mr. D. Stonham, of Rye, to a friend in London.

Our beloved friend, Mrs. Jane Smith, after gradually declining in strength every day since your departure, expired this morning at about half-past eight o'clock, without a sigh, or the least symptom of convulsion. The day on which you left her, she attended to the final arrangement of her worldly affairs. It was not till the day following (Thursday), that she entertained doubts as to whether she should be restored again to the bosom of her highly-esteemed friends in London. On that day my eldest daughter attended her, and has never left her, day nor night, even until now. They were seemingly bound to each other in the strongest Christian bonds, and had sweet and very eadearing conversation on the Christian's journey through life, and the happy consequences of the enjoyment of that faith which is an anchor to the soul, when tossed by the tempests of adversity, while crossing the narrow sea of time. She has now *finished her course*, with the lively and animating prospect of entering into the haven of eternal rest. Never could the language of the immortal Watts be more appropriate than in the case of our beloved friend, in her last moments,—

"The holy triumphs of her soul
Did death itself outbrave."

On being told, about four or five o'clock this morning, that it was the Sabbath, she said—"I thought I should have spent this day with Abraham, Isaac, and Jacob, in glory." She was answered, "Perhaps

you may." She rejoined, "Oh! I hope so; but it seems so long." Much delightful conversation followed, and her spirits were truly animated. On the whole, I may say, the scene, from Thursday morning till the moment of her dissolution, was inexpressibly interesting. The serenity of her mind, the lovely expression of her eyes, the dignified cast of her countenance, and the affectionate tone of her voice, excited this question,—
"Tell me, my soul, can this be death?"

In a letter, addressed to the Home-Secretary, within a few days after the above, Mr. Stonham says:—

No doubt you are aware that the widow of the late Rev. J. Smith, visited Rye, in a very debilitated state, on the 31st of January. She had no sooner arrived, than symptoms of speedy dissolution were very apparent; and so rapid was the progress of the disease, that she finished her mortal career on Lord's-day morning last. With truth it may be said, she died in faith, giving glory to God for the precious gift of his only-begotten Son, on whom she relied for everlasting life; frequently expressing the gratitude she felt at having been brought to know her true character as a *sinner*;—here she laid a strong emphasis: and then she would turn the subject into strains of triumph, in that she had been enabled to take shelter under the wings of the Saviour, and to rest her eternal hopes upon Him, as the Rock of Ages. She was evidently favoured with the presence of the Lord at the time she most needed it, and, with the most delightful feelings, could join with the poet in saying—

"When passing through the shades of death
Thy presence is my stay;
A word of thy supporting breath,
Drives *all* my fears away."

None but those who surrounded her dying bed, can form a true idea of the tranquillity of her soul. O, Sir! it was, indeed, a delightful scene. She possessed not "the spirit of fear, but of power, and of love, and of a sound mind." Her understanding was well-informed; her experience was rich. Though young in years, her patience and resignation to the Divine will was enviable; so that the Christian spectator was led to exclaim—

"Who would not suffer here awhile,
For such a glorious hope?"

Persuaded I am, that society has lost, in Mrs. Smith, an intelligent member, and the friends of true religion a zealous and devoted advocate; and sure I am, that those with whom she was more immediately connected, have lost, in her, that which no earthly abundance can compensate. But "*shall not the Judge of all the earth do right?*"

Mrs. Smith, at the time of her decease, was in her 34th year.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
ULTRA GANGES	Rev. Jacob Tomlin.....	Singapore	4 September, 1827.
	— Dr. Morrison.....	Macao and Canton 18 and 27 Sept. 1827.	
EAST INDIES	— Charles Piffard	Kidderpore	1 September, 1827.
	— George Mundy	Chinsurah	14 August, 1827.
	— James Hill	Calcutta	2 June, 1827.
	— Micaiah Hill	Berhampore	21 August, 1827.
	— W. Howell	Cuddapah	6 October, 1827.
	— W. Reeve	Madras.....	9 October, 1827.
AFRICA	— W. Anderson.....	Pacaltsdorp.....	13 November, 1827.
	— John Monro	Graham's Town ..	10 November, 1827.
	— J. H. Beck	Cape Town	19 November, 1827.
AFRICAN ISLANDS	— Messrs. Jones and Grif- fiths	Tananarivou, in Madagascar ..	30 May, 1827.
	— David Jones	—	15 June, 1827.
	— David Griffiths	—	10 June, 1827.
	— David Johns	—	16 June, 1827.
	— James Cameron	—	19 May, 1827.
	— J. Le Brun.....	Mauritius ...	26 October, 1827.
WEST INDIES	— John Wray	Dated Demerara..	30 Nov. and 3 Dec. 1827.
MEDITERRANEAN	— S. S. Wilson.....	Malta.....	22 December, 1827.

DOMESTIC MISSIONARY INTELLIGENCE.

DARWEN, LANCASHIRE.

On Thursday, May 27, the Lower Chapel Branch of the Mid-Lancashire Auxiliary Missionary Society held its Anniversary. The Rev. Dr. Raffles, of Liverpool, preached in the morning. At the public meeting in the afternoon, Dr. Raffles having been invited to take the chair, the resolutions were moved and seconded by the Rev. G. Payne, A.M.; L. Forster; E. Miller, A.M., Blackburn; J. Gill, Walmsley; P. Romsey, Haslingden; R. Aspinall, Bury; R. Littler, Darwen; and Mr. Moses, Mr. Wild, and Mr. Biggar, of Blackburn.

NOTICES.

On Wednesday evening, the 5th instant, a Public Meeting will be held at Tonbridge Chapel, Somers Town, (Rev. B. Rayson's), for the purpose of re-organizing the Branch Missionary Society connected with that place. Chair to be taken at six o'clock.

On Thursday evening, the 6th instant, the Anniversary of the Union-street Auxiliary Missionary Society will be held in Union-street Meeting-house (Rev. J. Arundel's). Chair to be taken at six o'clock.

On Sunday, the 16th instant, two Sermons will be preached at Orange-street Chapel, Leicester-square, on behalf of the Missionary Society—that in the morning by the Rev. Wm. Ellis, from the Sandwich Islands; and that in the evening by the Rev. Dr. Philip, from the Cape of Good Hope. And on Wednesday evening, the 19th instant, the Anniversary of the Orange-street Chapel Auxiliary will be held in the same place. Chair to be taken at six o'clock.

CHURCH MISSIONARY SOCIETY.

MR. WYNNE'S SPEECH.

On Friday, the 12th of October, the Annual Meeting of the Montgomeryshire Association was held at Welshpool; the Right Hon. C. W. W. Wynne, President of the Association, in the Chair: on which occasion the Right Hon. Gentleman stated, that, in common with all sincere Christians, he had always felt impressed with the duty of giving the blessings of Christianity to the natives of heathen countries; and he candidly confessed, that, some years ago, influenced by the weight of important authorities, who were opposed to the design, under the idea that it would be attended with dangerous consequences, he had experienced doubts whether, in the strong disposition which he felt to favour such attempts, he might not be carried further than strict prudence would justify. Still, however, he had thought that the work ought not to be impeded; and he was most happy to acquaint the Meeting, that from the official opportunities of understanding the progress of these designs, which he derived from the situation that he had the honour to fill, he found that these apprehensions were without foundation: and he assured them, from the most authentic information, that the conduct of the Missionaries was highly praiseworthy. The Right Hon. Gentleman spoke with deep and evident feeling of the part taken in this work by a personal friend of his own, whom he had loved through life, and whose memory he should cherish to the latest hour of his earthly existence—he meant the late lamented Bishop Heber. When that distinguished prelate was going out to India, he declared it should be his glory, so far as he could allow himself to glory in any thing, that he was the chief Missionary from England.

The Right Hon. Gentleman felt that it was a matter of delicacy to proceed properly in the execution of the work proposed: he deprecated the idea of putting a force upon the religious opinions of men; and considered that the most effectual method of preparing the heathen for the favourable reception of missionary instruction, was by exhibiting to their view the fruits of the holy faith which they were called to embrace, in the lives of those who undertook the office of their conversion.

Adverting to the objection sometimes made against the possibility of success, unless the aid of miracles was vouchsafed, he demanded where it was that we were now considering that objection—in Britain, where the Gospel had already been successfully planted without miraculous assistance? A people sunk in barbarism, under the influence of bigoted and interested priests and druids, had been persuaded to relinquish their superstitious rites and their horrid custom of sacrificing human victims, and to submit to the mild influence of Christianity.

He observed, that we ought to be governed in this work by a regard to our duty, rather than by any other consideration, or any human calculations as to success. Some might plant, others might water; but God

alone could give the increase. He remarked, however, that the recent success of our efforts had been highly satisfactory. When persons talked of sending missions to India, it used to be objected, "What prospect have you of succeeding? why do you not show some conquests over the prejudices of the people in other places where the difficulties are less?" This objection had been answered: for, by a steady perseverance in the cause, whole islands in the South Sea had abandoned their superstitions and received Christianity; the good seed had been sown, it had sprung up, and was now yielding an abundant harvest. He illustrated this argument by reference to an interesting fact. The lamented prelate to whom he had alluded, in the last letter which he had received from him, said that he was then waiting in the midst of a population of 40,000 native Christians; these were the spiritual children of Schwartz, who laboured at first amidst great discouragements.

The Right Hon. Gentleman said, that, influenced by these views, he supported this Institution; and assured the Meeting, that so far from difficulties being thrown in the way of Missionaries to India, none were prevented from proceeding thither; in fact, every facility was afforded.

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 31st January, 1828, inclusive.]

IN LONDON AND ITS VICINITY.

Donation, under the Indenture of Mrs. Mary Davis—per Mr. Seaman, Executor . . .	100	0	0
W. T.	1	0	0
Aldermanbury Female Asso.—Rev. Mr. Dean—per Mrs. Dean, Treas.	29	8	9
Chelsea.—Young Ladies at a Boarding School.—per Rev. R. H. Shepherd	0	17	6
New-court, Carey-street, Auxiliary Society.—Rev. R. Winter, D.D.—per Mr. Butterfield, Treas., on account	50	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Hants.—Petersfield Auxiliary Society.—Rev. Mr. Greenwood.			
Collection after a Sermon	5	18	6
Collected by Mrs. Greenwood	1	15	4
Carried forward	7	13	10

Brought forward.	7	13	10
Miss Barrett	3	7	2
— Hill	7	0	8
— Gosden	2	18	6
— Edgeler	2	4	0
— Calvert	0	14	6
Mr. Tigg	1	0	8
Mrs. Withall	0	5	0
Mr. Vick	0	17	4
Sunday School	0	16	7
Mr. H. Baker	2	8	6
— Child	0	17	9
Miss Todman	2	1	1
Missionary Boxes of			
M. and J. Greenwood	0	6	5
Miss Hill	0	4	8
Mrs. Barrett	0	7	0
Subscription	1	1	0

	34	4	8
Less Expenses ..	0	2	10
	34	2	18

Middlesex.—North Middlesex and South Herts		
Auxiliary Society.		
Ponders End.—Rev. G. Clark.		
Penny-a-week Society	22	3 0
The Misses Clark's Establish- ment	5	5 8
Subscriptions	30	0 6
	57	9 8
Less Expenses ..	0	5 0

57 14 8

Dorset.—Ellesmere—per H. Blackburn, Esq.		
A few Friends	1	17 0
Donation	3	3 0

5 0 0

Went.—Legacy of the Residuary Property of the late Henry Kemp, Esq. being balance.		
Messrs. R. Ireland and J. Burton, Exors.	266	2 9

Sussex Aux.—Brighton—Union-street Chapel. —Rev. J. N. Goulty.		
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Donations at a Missionary Prayer Meeting towards relieving the Distress at Griquea Town.....		
	5	0 0
In aid of the Deficiency, (vide the next column.)		
	3	3 0

8 3 0

Lindfield—per Rev. S. A. Davies	14	5 3
Hayes—Legacy by the late John Croucher, Esq.—Rev. C. Hyatt and Mr. J. Collier, Exors.—(less duty and Expenses.)		
	100	0 0

Westmoreland.—Kendal Auxiliary Society — per Rev. D. Jones		
	10	0 0

Wilt and East Somerset Auxiliary Society.		
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Warminster—Rev. J. A. Roberts.		
Penny-a-week Association	38	12 3
Girls' Sunday-school, for the Education of <i>Native Females</i>	2	13 0
Boys' Sunday-school	8	14 11
Annual Collection at Common Close Meeting	22	15 0
Sutton Collection—per Rev. Mr. Scammel	7	3 6
Rev. J. A. Roberts (don.)	2	2 0

82 0 8

Yorkshire.—Ferriby—Mr. R. Turner, for the Society Islands' Mission		
	5	0 0

York City Missionary Society—per Mr. T. Watkinson, Treas.—Fulford Thomas Key, Esq., for the <i>Widows' Fund</i>		
	50	0 0

Wales, South, Aux. Society—Rev. D. Peter, Treas.		
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Newport—Rev. Mr. Jones	3	10 6
Sunday-school ditto	1	11 0
Blaenymeni, by ditto	1	3 6
Subscriptions	2	1 0

8 6 0

Glandwr—Rev. Mr. Davies	6	14 6
Ditto—by Cards	4	5 7
Sunday-school, ditto	3	0 6

14 0 7

Pisgah, Pembrokeshire	1	0 0
Lanedy—Rev. Mr. Price	3	4 0
Rev. Mr. Loyd—Coll. at Henllan, Lanboidy, Landilo, & Carvan		
	13	15 7
Henllan Sunday-school	8	5 2
Lanboidy ditto	4	12 8
Carvan ditto	2	9 8
Forge ditto	5	3 0

34 6 1

Hanover—Rev. Mr. Davies		
	4	12 0
Rev. Mr. Griffiths—Collected at Rhodiad and St. David's		
	7	19 0
Subscription	1	1 0

9 0 0

Carried forward.... 74 8 8

Brought forward....		
74	8	8
Miss Walters, for the Education of <i>Females in India</i>		
	1	0 0
Donation	2	0 0

3 0 0

Collected by Rev. Messrs. Street and Davies at Penybont		
	1	17 7
Sunday-school ditto	0	17 9
Subscriptions	2	0 0
Collection at Zion's Hill, ditto ..	1	3 9
Sunday-school, ditto	1	0 11

7 0 0

Rev. Mr. Philipps, Bethlehem	5	14 0
Subscription	1	1 0
Tabor—Rev. Mr. Jones ..	1	15 0
Carmarthen—Rev. D. Peter.		
Subscriptions	5	18 0

98 16 8

Less Expenses 0 1 8

98 15 0

Scotland.—Glasgow—per Mr. W. Mc Gavin.		
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Mr. Campbell, in aid of the De- ficiency—per Rev. G. Stru- thers		
	5	5 0
A few Friends—per Mr. Camp- bell		
	1	10 0
Stirling Independent Church—per Rev. A. Marshall ..		
	3	0 0
Subscriptions	2	1 0

11 16 0

Edinburgh Auxiliary Society.— Mr. G. Yule, Treas.		
Inverkeithing Bible and Miss. Society	7	0 0
Dunscore Asso. for Religious Pur- poses—per Rev. R. Brydon ..	3	0 0
Brechin Society, for the Diffusion of Religious Knowledge—per Rev. Dr. Peddie		
	5	0 0
Musselburgh Juvenile Society — per Rev. J. Watson	5	0 0

20 0 0

Nairnshire Society, for the Propagation of the Gospel—per Rev. W. Barclay		
	5	0 0
Dundee Miss. Society—per Rev. J. Thomson	15	0 0
Juvenile Bible and Missionary Society ..	5	19 1

Donations in aid of the Deficiency in the Society's Funds.

Camberwell Auxiliary—R. Bousfield, Esq.—per Rev. W. Orme		
	5	0 0
Sussex.—Brighton—per Rev. J. N. Goulty.		
Rev. J. N. Goulty	1	1 0
Mr. Portlock	1	1 0
Mrs. Garvie	1	1 0

3 3 0

Worcester—Mr. C. Martin and Family—per Rev. G. Redford		
	1	0 0
Yorkshire.—Cottingham—Collection by Rev. T. Hicks		
	6	0 0

Donations towards Relieving the Distress at Griquea Town.

Somersetshire.—Bristol—John Hare, Esq. . . .	10	0 0
Sussex.—Brighton—Union-street Chapel—Do- nations at a Missionary Prayer Meeting ..		
	5	0 0
Miss Rutt	0	10 0
Rev. A. Brandram	1	0 0
Mrs. E. Bolton	5	0 0
Norfolk.—Wymondham—Rev. O. Atkins and Friends		
	5	14 6
Warwickshire.—Birmingham—H. T.	2	0 0
Yorkshire.—Rotherham—Mrs. Walker	2	0 0

For the Widows' and Orphans' Fund.

Yorkshire.—Fulford—Thomas Key, Esq.	50	0	0
Rotherham—Mrs. Walker	2	0	0

For the Education of Native Females in India.

Mrs. E. Bolton	5	0	0
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For the Anglo-Chinese College.

Ireland.—Belfast—F. Turnley, Esq.	5	5	0
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The Thanks of the Directors are presented to the following : viz.—

For the Distressed Griouas.

To Rev. C. Nettleship and Friends, for 90 strings of beads, 75 clasp-knives, 8 tinder boxes, 19 rings, a quantity checked linen, and 43 kerchiefs and other articles of wearing apparel.—Messrs. Cox and Green, for a box of valuable beads.—A Friend, for two gowns.—Rev. O. Adkins, for a chest of beads, linendrapery, &c.—P. C. for sundry articles of wearing apparel.—Rev. Messrs. Alexander and Greatbatch, for a box of sundries for Mr. Wright.—Ladies belonging to Rev. J. Reynolds' Congregation, for a box of wearing apparel, &c.—Mr. Lack, for sundry useful articles; a cloth, &c.—From a Friend, at Paisley, for 1 piece of calico and 7 yards of printed cotton.

For the South Sea Islands.

Mr. J. Goodwin, for 6 pick-axes, and 3 iron vices.—Rev. J. Bristow and Friends, for a medicine chest, addressed Mr. Barff, at Huahine, value £11 17 8.

For the Mission College Library.

Rev. J. Wooldridge, for Chamberlain's Memoirs, by Yates.

For the Anglo-Chinese College, Malacca.

Anonymous, for Timkowski's Travels in China, 2 vols.

Also "A Friend,"—"A Lady," and Mrs. Bayly, for Magazines, &c.

[Further acknowledgments unavoidably postponed.]

FEB. 23.—A Letter to the Directors has been this day received from the Deputation, dated the 24th of November, at the Mauritius, where they had just arrived safe, and in good health after a voyage of six weeks from Madras.



J. H. SAM

Pitt.

TAM.

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR APRIL, 1828.

Memoir

OF

THE LATE REV. J. HESLETON,

Of Morley, near Leeds.

IN the dispensations of Providence, events are occurring, the reasons for which the most acute mind is unable to discover; nor can the connexion of such events with the good of the natural or moral world be ascertained. In reference to such events, the devout and pious exclaim, "O the depth of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Yet, while clouds and darkness are round about him, and his footsteps in deep waters, judgment and justice, goodness and mercy, characterize all the acts of his providential government. The mind can safely repose on this truth, as God worketh all things according to the counsel of his own holy will.

Among events of this kind, none are more mysterious and inscrutable than the death of young men, highly gifted, and pre-eminently qualified for usefulness in the world and in the Church. Many such, God, as the God of nature, has enriched with mental powers of the highest order; and, as the God of grace, has sanctified them, so as to warrant the hope

that they would become burning and shining lights. How frequently is this hope disappointed! The buds of so much promise are nipped; the flowers, unfolding so many beauties, and already diffusing their regaling odour, wither and die. Some disease invades the human frame—death ensues—and the grave, as to this state, closes the mournful scene.

The above reflections naturally arise from the subject of this brief Memoir. The Rev. J. Hesleton was born in the borough of Pontefract, in the year 1801. He was the offspring of parents in the ordinary and common rank of life, who had to earn their bread in the sweat of their brow. His mother being a steady, constant hearer of the Gospel, it was his happiness from childhood to be led to the sanctuary on the Sabbath; and, as soon as capable, he was taught to read God's holy word, and venerate his name.

In his own account, at his ordination, he says,

"To an invariable reverence for the Sabbath, and a constant attendance on the means of grace, while under the control of

an affectionate mother, I attribute, under God, the formation of a habit from which I could never deviate without experiencing all the bitterness of remorse. Accustomed to listen to the truths of the Gospel, and to bear the enforcement of religious duties, I can scarcely look back to any period of my life, when I did not feel some serious impressions, and did not partially attend to secret duty. When having listened to the doctrine of man's guilt and depravity, and his exposure to eternal death—and when the adaptation of the Gospel to man's condition was unfolded, and its encouraging invitations were urged on the attention, I can recollect times, when I retired from the sanctuary deeply impressed with the importance of religion, and resolved to devote myself to God in the days of my youth. Still these impressions were not abiding, the resolutions formed were forgotten, and I again mingled in the company and follies of the wicked around me.

“Until the age of fourteen, I was mercifully preserved from the grosser immoralities to which childhood and youth are too commonly addicted. I remained, however, without true piety—having only the form of godliness, but without its power. This soon appeared, when Providence removed my mother, the watchful guardian of my days. Then I was left to follow my own evil inclinations without control. Favoured with no religious instruction, nor checked by any friendly admonition, I became a confirmed Sabbath-breaker; and was led to the commission of other sins, walking in the broad way with a heart fully set in me to do evil. Though conscience often remonstrated, yet I continued the willing slave of sin for the space of eighteen months. But it is with the most grateful feelings I record the unmerited interposition of Providence in my behalf. A Sabbath-school having been commenced among the Dissenters, I was solicited to attend by some of the teachers, and with this solicitation complied; and to the instructions I there received, accompanied by the influence of the Holy Spirit, I trace those abiding impressions of my guilt and sinfulness, which I humbly hope issued in repentance towards God, and faith in Christ Jesus. I know nothing of those strong convictions which some have experienced. I was gradually led to see the evil of sin, and the love and grace of Christ, and his ability to save.”

The change effected in the mind of this youth was soon manifest, by his uniform seriousness, diligent attendance on all the means of grace, and pious, consistent deportment. He became the honour and ornament of the school, and contributed essential

aid in rousing and exciting others to seek religious knowledge. His memory was tenacious, his understanding strong and vigorous; and in reading the Scriptures, or in the recitation of prose or poetry, he greatly excelled.

He was put apprentice to a house painter: but in this connexion there was nothing to foster the holy principle planted in his heart, or to encourage him in the ways of God. His association with some other pious youths, and with the Sabbath-school teachers, did mercifully prevent the baneful influence which his situation might otherwise have had on his mind. Among his youthful associates was J. Boothroyd, the eldest son of his pastor, who nearly at the same time had become decidedly serious. Between them the most friendly intercourse subsisted. They conversed, and united together in prayer; they wrote to each other as an exercise of their talents; and to this practice may be attributed the excellence they acquired in epistolary correspondence. They both became Sabbath-school teachers; and their seriousness and diligence evidently proved that their hearts were in their work. The inclinations of both were to the work of the ministry. After having joined the church, J. Boothroyd was recommended to the College at Rotherham, was admitted, and gave satisfactory proofs of talents adapted to the work to which he had devoted himself. His occasional ministerial services were acceptable; but the rupture of a blood-vessel soon clouded his prospects, and laid the foundation of a consumption, which in about three months terminated in his departure to his Lord and Saviour.

During the above period his companion, the subject of this Memoir had to struggle with the difficulties of his situation; and however ardent his desire for the work of the ministry such obstacles were, in the way, seemed to him insurmountable; but

at length these were removed. He began to exercise his talents at the request of some aged Christians in several villages; and a liberally-minded Christian (the late Mr. A. Carr, to whom the Independent interest at Pontefract is greatly indebted), perceiving his piety and talents, agreed with his master for the remaining term of his apprenticeship, and paid the sum required. Being now at liberty, he repaired to a brother at Huddersfield; and being recommended to the College at Idle, Airdale, was admitted on the foundation. His many prayers were now answered; he had attained the situation which had been so long the object of his desires; and he availed himself of all the advantages which it afforded. His improvement in every department of knowledge was great, and his ministerial labours very acceptable to the churches. Amidst his classical studies, and the unwearied pursuit of general science, he endeavoured to maintain a high tone of pious and devotional feeling. He watched over his heart—sought close communion with God, and fellowship with the Saviour; as appears by the diary which he kept. His assiduity, humility, temper, and general demeanour, gained the esteem of his fellow-students, and of his respected tutor.

He had not been two years in the College, when he was sent to supply the church at Morley, near Leeds, then destitute of a pastor. Such were the effects of his first labours among them, that they united most cordially in an invitation to take the oversight of them in the Lord. He did not consider it proper to accede to their invitation, but to adhere to the rules of the College, and remain the full period allowed for study. Such were the impressions made in his favour, that the people renewed their application, and stated that they were willing to wait for two years, provided he would supply once in the

month, and spend his vacations with them. After several visits, finding that his labours were not only acceptable, but useful, and that some were called to repentance and faith, after due deliberation and much prayer, as appears from his diary, with the advice of friends, he felt it his duty to accede to the terms proposed. His reflections on this occasion show the deep sense he had of his own insufficiency, and his earnest desire for Divine aid in the work in which he had engaged, without which he expected no success.

At the commencement of the second session of his studies, he notices that his health was tolerable; but that he had gloomy anticipations as to the future. His constitution was never strong, and several of his relatives had been carried off by consumption, which might induce him to form and dwell on these apprehensions. His application, studies, and labours, greatly affected him; yet, when he ascended the pulpit, he was animated, serious, and peculiarly impressive. He there forgot his own weakness, and his soul was evidently in his work; so that he rarely failed to secure general attention, and even highly to interest his hearers. While he was growing in knowledge, it was evident he was growing in grace. His unassuming manners—the meekness and gentleness of his spirit—the plaintive tone of his voice—his fervent prayers—the earnestness of his pulpit-exercises,—showed him to be a man of God, either destined for great usefulness, or else ripening for glory.

During the last year of his studies his health became more precarious, and some alarming symptoms of consumption made their appearance. A hollow cough, with some little expectoration, tinged with blood, excited the fears of his friends; yet by relaxation he seemed to regain his strength; and, on completing his studies, he removed to Morley, to

engage in the stated labours of the ministry. His people had shown a degree of attachment almost unexampled; and great was their joy on his coming to reside among them. Nothing was omitted on their part to render his situation agreeable, and to secure his comfort and health.

He had not laboured long before his complaint seemed to gain new strength. In this situation he felt he wanted not only a helpmate, but one to nurse and take care of him. Having formed a connexion with a pious member of the church at Highfield, near Huddersfield, they were married: and this tended greatly to relieve his mind from anxiety, and to increase his comfort. His health being a little improved, his ordination took place; when his former pastor gave the charge, and the Rev. Mr. Poole preached to the people; Rev. E. Parsons, of Leeds, having offered the ordination prayer. The service was solemn and impressive; and the more so, considering that it was probable that this service would be followed, at no distant period, by another of a different nature—that of his funeral.

Not many weeks elapsed before it became evident that his labours and life would not be long continued. He persevered in preaching; and speaking as a man ready to drop into the grave, and not knowing but it might be the last opportunity, the word came with divine power. In prayer he was ardent, copious, and appropriate; he wrestled with God on behalf of a people, whose sympathy, love, and kindness, he had experienced. But his feelings and labours increased his disorder, so that he was obliged to desist, and try what change of air might do to relieve him. This had some effect for a short time. In writing to a dear friend, he observed, "That he indulged the hope of life only that he might be useful; and if his work were done, he could rejoice

in the Lord, and joy in the God of his salvation."

On his return home he became more feeble, the cough more troublesome, and the feverish state of the system showed that the time of his departure drew near. Through the whole of his sickness, next to his own spiritual and eternal salvation, was his concern for the flock committed to his charge. Their welfare lay near his heart; and the last words he was heard to utter were a prayer for them.

For some weeks prior to his death, he suffered much both in body and mind. He was tempted to doubt the truth of divine revelation; and of course his own faith and hope as built upon it. For a season a dark cloud hung over him, the enemy rushed on him as an armed man, ready to destroy. But though tempted, he was not forsaken, he was succoured and delivered. He said to his sympathizing partner, that he had experienced a violent attack from the enemy; and added, "Jesus Christ hath overcome him." He then cried, "Victory, victory, victory! through the blood of the Lamb." From this period to the closing scene, all was tranquil—no fear harassed, no doubt ruffled, the serenity and peace of his mind. His faith was realizing—his hope firm—life and glory were opening to his view, while he was patiently waiting the coming of his Lord, and expecting to enter into his joy. Blessed are the dead who die in the Lord!

From the strong attachment of his flock, he knew his removal, though not unexpected, would be a severe stroke to them: nor could it be less so, he was aware, to his bereaved widow, whose health and spirits had been affected by her anxiety and constant attention to him. With a view, no doubt, to inspire submission to the will of God, and to improve an event so trying and afflictive, he selected the words of Abraham, for the ground

of a funeral discourse—"Shall not the Judge of all the earth do right?" These words were improved by his former pastor, to a crowded and deeply-affected audience. May the impressions made by the preaching—the life—the death of this amiable and able young minister, be lasting as eternity! Such a narrative as this enforces on all the admonition,—“Work while it is day, for the night cometh when no man can work.”

MEMOIR

OF

MISS AZUBAH CLARK,

Late of Gorukhpore, in the Presidency of Bengal.

(Concluded from page 96.)

COULD we anticipate that only half as much delight would be felt in perusing these simple annals, as we have enjoyed in the easy task of collecting them, we should have still greater reluctance in passing unnoticed the various striking passages which abound in the journal of this period of our dear friend's history: but aware that the press of other interesting matter on the pages of the Magazine imperatively calls for condensation, and fearing lest personal gratification should already have been too much indulged, we shall do violence to our own wishes, pass over in very few words what might fill a small volume, and hasten on to that solemn and yet heart-soothing scene, the peaceful death-bed of a young Christian.

A few words only of her diary, as an illustration of the nature of Indian travelling.

“May 26, 1825. Rose at two, and bidding farewell to our many and very dear friends at Gorukhpore, commenced our journey towards Muttra. Oh! Thou, our great Defender and Keeper, graciously lead us through this trying period; and whatever it shall please thee to bring to pass, whether sorrowful or joyous, may we remember thy hand, and be ever perfectly resigned to thy all-wise dispensations.

“As we pursued our way, several lovely wooded spots appeared, often gay and brilliant with the yellow blossoms of the Cassia. At one part of the road we were amused by a numerous assemblage of monkeys, who displayed their white teeth, and saluted us with their loud chatter. Overhanging clouds screened us from the heat, but the thermometer varied from 90° to 96½°, and the violent gusts of wind covered us with dust. In the evening took tea on the outside of our tent, by the light of the moon, and talked of all the kind friends we had left behind.

“28. Sleep suddenly broken by the snarling of a wild jungle cat near our tent; then again by an immense Pariah dog. Loud and tempestuous winds during the night. Set off late this morning; our ponies and carriage-horses quite exhausted with fatigue. I was so utterly worn out, that during the re-erection of our tent I fell asleep. Towards night, loud distant thunder, and the fear of an approaching storm, kept us uneasy; but it happily subsided, and left the air deliciously cool.”

Her sketch of their mode of passing the Sabbath, offers a picture equally delicious to the lover of nature and the contemplative Christian.

“Halted and encamped to-day in a beautiful grove; all less fatigued than usual. This being the Sabbath, we purpose making it a day of rest to ourselves, the cattle, and the strangers who are with us. Being now, in the providence of God, separated from our religious friends at Gorukhpore, perhaps for ever, we felt much delight in remembering them at our family altar this morning, and earnestly implored a blessing on the missionary efforts at that station. It being Whitsunday, we read a sermon of the venerable Mr. Scott's, on the words—‘Until the Spirit be poured upon us from on high.’—*Isaiah xxxii. 15.*

“It was suggested that, perhaps, the very first prayers that had ever risen to the One True God from these groves consecrated to idol deities, were our own. In the afternoon we read another of Scott's admirable sermons. In the evening, sitting on the borders of the grove, in the bright moonlight, we all joined in singing that beautiful hymn—‘Come, let us join our cheerful songs,’ &c.—then at an early hour retired to our tents.

We are unwillingly compelled to omit the remainder of this interesting diary, and pass at once to her return from this journey.

“Camp Amarah, near Fyzabad.

“March 24, 1826. We are now actually on our way to dear old Gorukhpore again;

all heartily tired of incessant change, and longing to resume our calm, quiet occupations at home.

"28. Reached Gorukhpore by sunrise, to our inexpressible joy. Our hearts were full of joy as we passed over the verdant plains, and bounded with humble gratitude to that great and gracious Father who has thus safely brought us back in peace to our comfortable home."

In another letter, about this period, referring to the sudden death of a poor child, she writes—

"The ways of God are most mysterious, and I cannot help contemplating his hand with wonder and astonishment. Oh! that it may be our portion, throughout this changing and sorrowful pilgrimage, to enjoy the continual presence of an unchangeable Saviour!—then all is well!

Mysterious indeed is the way of Providence! How little could it be foreseen that the writer of the preceding sentence, was herself so soon, so very soon, to exemplify its truth.

The following is part of one of her last letters to a highly beloved friend in England.

"Gorukhpore, May 21, 1826.

"Dearest Friend;—We were all truly delighted with your last letter; and I could not help feeling the highest satisfaction, that you should write to me with so much freedom and confidence. It is cheering, indeed, to us to see that your heart and thoughts are so fixed on heavenly things; and it is, indeed, my earnest prayer, that you may partake abundantly of the richest fruits of the Spirit. Alas! it is a thorny path we have to tread—a steep and difficult hill to climb; and it behoves us fervently to entreat of our exalted Saviour that he would intercede for us, as for his disciples of old, not that they should be taken out of the world, but kept from the evil that is in it. I have lately been reading, with much delight, 'Sumner's Ministerial Character of Christ.' He says, 'Connexion with the world is a very important part of the Christian's trial.' Indeed, I do feel this a very heavy trial to me; for, even in my best moments, my attention is but too prone to wander away from the highest of all concerns. Read this book, my dear friend; it will please and profit you much, I do think. Thank you very much for your congratulations on our safe return to this peaceful home. We do, indeed, esteem it a great privilege to be once more amongst those we love. Our pastor is full of zeal and energy; his whole heart and mind seem to be in his work, and we are quite astonished at the good that has been effected

during our absence. About a month ago we had an examination of the school children, which gave universal satisfaction."

"Your sincerely attached,
"A. C."

And now our little story hastens to its close. About a week before the fatal attack of fever, being then in perfect health—indeed the healthiest at the station—she wrote her last letter to a beloved young lady in England. This letter was delayed, that a postscript might be added by another hand; and so rapid was the progress of the malady, that before it was sent off, the hand that wrote, and the heart that dictated, were still and cold in death.

"Gorukhpore, July 10, 1826.

"My dear C—e;—Our last letter was written in April, 1825, just before the return of my dear brother from Purnah, where his services had been required during the Burmese war. You may imagine that our anxiety for him was intense. On returning from Purnah, his professional duties called him far up the country towards Agra. We were grieved to separate from our beloved friends here, and yet the hope of remaining near my brother quickly determined us to accompany him. We left this for Muttra on the 26th of May. Shortly after our arrival there, the report arose, that, in consequence of the rebellious feeling of the inhabitants of Blurt-pore, our troops would be called to the attack of that formidable fortress. The result you already know. On the 20th of January, my dear brother returned to us unexpectedly: then, indeed, our hearts were glad; and the suspense, and anxieties, and alarm, we had daily felt for nearly six weeks, were changed to joy and thanksgiving. Soon after we marched with the captive Prince to Allahabad, where he was left in the fortress; thence continued our route to Sultanpore, in Oude; and then, to our extreme delight, returned to Gorukhpore, on the 28th March; and now here we are as happy and comfortable as ever, not a little pleased to think that our past troubles are over!"

"By a letter, lately received, we were apprized of the affliction with which it has pleased an all-wise God to visit my beloved friend. Think not, that because so many thousand miles separate us, we are the less able to sympathize with you under the present severe trial. Though aware of the precarious state of the dear deceased, yet we did not so soon expect to hear of his departure. Our hearts were pained at the intelligence, but we were consoled by the thought

that you do not sorrow as they who have no hope, and that you have also the delightful conviction, that he has exchanged a world of peculiar sorrow to him, for one of unchanging happiness."

How striking are the following passages, written too by one in health, and yet in reality standing just on the brink of the grave! She continues:—

"Death is at all times calculated to solemnize the mind; but when it occurs amongst those we love, and have been accustomed daily to see in the enjoyment of health, then it seems to bring a weighty message to survivors to be ready against the coming of the Lord;—that we who are left, may not only be found ready, but *willing*, at that glorious day, is my fervent prayer.

"I trust you have all been enabled to say that the Lord is gracious, and even to smile through your tears. We, who love the Lord, know that *all* things work together for good; and these trials may, through his blessing, be the means of weaning our affections from these earthly things, and fixing them on objects more worthy of immortal souls. While we meditate on the joys reserved in heaven for the redeemed, and the little really worth living for below, does it not seem unaccountable, that our hearts should be so rivetted to this world?

"I have once or twice faintly breathed a wish to be 'where the wicked cease from troubling and the weary are at rest,' but death's cold floods have alarmed me, and I tremble to meet the scrutinizing eye of God. Yet, if my Saviour be near, he will carry me safely over; and when arrived at the haven, I shall have nothing to fear; for though a catalogue of sins of the deepest dye be found against me, and I be considered the chief of sinners, I shall be pure, having been washed and cleansed by the precious blood of the Redeemer."

"Most affectionately yours,

"AZUBAH CLARK."

In fifteen days from the date of these lines, Azubah was no more!! Inscrutable are the ways of Providence! but what we know not now, we shall know hereafter. Death is the last enemy, but death itself shall be destroyed. May we only be prepared, no matter by what afflictions, to meet her again with joy, and join in her song of praise to Him who has given us the victory, through Jesus Christ; then all is for ever well!

We know no how better to give an

account of her last illness and death, than in the very words of the letter that brought the mournful intelligence to England. It is from the pen of one whose joy and delight it was to be her friend and companion during her life, and to watch by her dying pillow to the last.

"Gorukhpore, August 2, 1826.

"Prepare your heart, my beloved sister, for an event which I know will rend it, as it has done ours; but all is in mercy, and we are now able to bless Him who hath taken away, as well as Him who gave. Can we say it is not well with our dear Azubah? Oh, no! for she is now in the bosom of her Saviour. To us the loss is, indeed, severe, for she was become even more dear and interesting than when you knew her. May we but receive this heavy affliction as a message from God, not to trust in any earthly treasures! We have need to be reminded to fix our thoughts on high, for, I fear, they have too long clung to earth. He has gently chastised us; but, with the bereavement, what consolation too is given! She was ripe for eternity, and God took her into his own keeping. Ought we not rather to rejoice, that before greater temptations assailed her, she was transplanted, with her almost spotless purity, to the region of perfect joy and holiness. Do you remember 'The Lily Gathered,' written on the death of Miss Jane Taylor. The Saviour is described as coming into his garden: to one young plant he puts his hand only to straighten and support; this sickness is not unto death, but to the glory of God. Which of the young buds will he next exalt? See one that seems to bend her white cup towards him, and court his hand,—(is not this our sister?) He has carried it with him, and we see it no more. We can only say, 'Blessed are the dead that die in the Lord.'

"Before giving you an account of her last illness, I will show you the state of her mind, in a letter to a friend. It was written only seven days before the commencement of her illness, and fifteen before her death. I mentioned, on a preceding occasion, that the dear girl had just written this beautiful letter, little thinking then, how soon we should draw from it streams of peculiar consolation; she says—for though dead her words yet speak unto us"—[Here follows an extract from her last letter, given above.]—"I will now give you a copy of the notes written at the close of her illness. On Monday the 17th, while in the enjoyment of excellent health, she was seized with fever of the remittent type, which had prevailed at the station since the rains set in, but hitherto in a mild form. The usual remedies were employed—alas! with presumptuous confidence—until the 23d, when

the accession of fever was observed to be somewhat aggravated. On the following day, Monday the 24th, soon after the hot stage, she complained of great oppression at the chest, and became suddenly almost suffocated. Until this day, her state was not considered dangerous. A spasmodic affection of the head and arms came on, and this alarming symptom was succeeded by fainting. A warm bath and bleeding gave instant and considerable relief, and she thought herself much better. Soon, however, these dangerous symptoms recurred violently, with fainting, or a tendency to suffocation. It was now too obvious that the functions of the heart were much disturbed; yet we still hoped, by powerful means, to restore the lost balance of the circulation, and stood round her couch watching every symptom with redoubled attention. Although her sensations were highly distressing, yet not the slightest murmur or complaint of pain ever once escaped her lips. About noon, of Tuesday the 25th, these alarming symptoms returned. When their violence was for the present subdued, it was asked whether she ever made death the subject of her reflections, well knowing that, in her habitually pious frame, this question would lead to others. She answered hesitatingly, 'Yes;' and then, after a moment's consideration, with a look of tenderness peculiarly her own, she said, in a sweetly plaintive tone, 'Is there no hope for me?' 'Yes, abundant hope, dear;' was the reply—(for it was still hoped that a blessing might attend some active measures recently employed)—'but you know death ought ever to be familiar to us, whether in sickness or health. Tell me, dear, if, in the prospect of eternity, you have a good hope through grace?' She paused, and faintly answered, 'I hope with trembling.' To the question, 'If the Saviour was now precious to her soul, and if she found consolation in the blood of the atonement, she answered emphatically, 'That is my comfort;' and exclaimed, in a subdued voice, 'In the Lord put I my trust.'

"It now began to be too evident that the hand of death was upon her, but she was still able to join us in fervent prayer. We seated ourselves round her couch, and I read from her treasured Bible several passages of Scripture, which she had marked, and one or two of Watts's Hymns. Her features now too surely indicated the rapidly approaching termination; her eyes were fixed, and beginning to assume the glassy appearance of death;—yet when I besought her to pardon any unkind word or look, of which I might at any moment of inconsideration have been guilty, her ardent soul rallied again, and putting one arm round my neck, she said, 'Oh, my dear brother!' and kissed me with the utmost tenderness and affection. These were the last pledges of

ardent love imprinted by her lips. Her mind remained quite clear and unclouded. I said, 'Tell me, dear sister, if the glorious prospect does not brighten before you, as you approach the heavenly Canaan! Let us know the happiness you feel.' The faculty of utterance was now fast departing, and the eyelids seemed to have been fixed in death, but with a look of ineffable joy, she slightly raised one eyelid, and, while a tear silently stole down her cheek, by an energetic moan she tried to convey the intensity of her feelings. No words can convey the impression, nor can they who stood around ever forget it while memory lasts. The same benignant sweetness which beamed in her countenance at this most solemn moment, continued to brighten, even to the end; not a muscle moved in pain, nor a sigh betrayed the slightest indication of uneasiness; all was serenity and peace: the breathing gradually became shorter, until her happy spirit ebbed almost imperceptibly away into the ocean of eternity, just as the sun had set.

"Thus sweetly fell asleep in Jesus, our departed sister, in the assured hope of eternal life, through the blood and righteousness of her Redeemer, on the evening of July 25, 1826, aged nineteen years, five months, and fifteen days.

"We have read that short prayer recorded in her journal—'Oh! my God, before thou removest me hence, let that radiant hue of gladness which thou sheddest on thy favoured few, shine abundantly on me.' Richly, indeed, was this her ardent petition answered: even after death, the countenance still continued lovely beyond description, and seemed still animated by the joy within, when she drew her last breath; our dear child saw nothing strange in it the following morning, but kissed her frequently, and only said, 'Why is she so cold? Have they put cold water on her?' Our affectionate friend and minister, Mr. Wilkinson, sat by her on the night of the 25th, and on the following evening, the gentlemen of the station attended her sorrowing to the grave, four of whom carried her dear remains from the carriage to its last resting place. Even brave and determined officers wept bitterly as she was hidden from their sight; and a pious serjeant kindly staid till between ten and eleven at night, not only to see the grave filled with earth, but bricked over, lest the wild animals should disturb her peaceful abode. These are all trifles, dearest sister; but to us they were very interesting, as they showed how deep was the feeling of sympathy and sorrow on the mournful occasion. Ah! could you but have known her as we did—and even we did not know half of her beautiful spirit till it had fled,—you would not be surprised at our loving her as we did. In looking over her scrap book,

how were we struck to find that the very last piece extracted by her hand, was Montgomery's beautiful poem on Night, the last stanza of which seems almost prophetic of her own peaceful departure.

'Night is the time for death,
When all around is peace;
Calmly to yield the weary breath,
From sin and suffering cease,
Think of heaven's bliss, and give the sign
To parting friends,—such death be mine!'

"Farewell, dearest sister! I will not say 'May you never know sorrow!' because I believe, as the pious Adams observes, it is an engine in God's hand, to lift us up to heaven; but under it may you have heavenly succour, and may the end of all our trials be, that we may rejoin our dear Azubah where tears and sorrow never come!

"Ever affectionately yours."

Thus lived, thus died, this simple, gentle Christian.

Three things formed the foundation of her character. She steadily read the Scriptures in private. She uniformly sought a renewal of the inmost heart by frequent secret prayer. She habitually cast herself as a sinner on the mercy of God, as promised through the death of the Saviour.

Which of us will follow her footsteps in life, and join her hereafter? What young lady will read these pages, and resolve to walk as she walked? Already we know certainly that vicious pleasures end in utter misery, and even elegant and innocent enjoyments cannot suffice to make us happy. Are we still hungry and athirst? Let us only listen to that word of Him who took even the little ones in his arms.—"Whoso cometh unto me, I will in nowise cast out." Let us hasten to throw off our criminal distrust of his goodness, and lean wholly on his arm; for if He keep us not, we are undone. Let us distrust our own firmness, and seek help by mixing with the truly pious, wherever we can find them. Let the God of Azubah be our rock and portion too, then shall we also "Die the death of the righteous, and our last end be like his."

We are happy to be allowed to

subjoin the following stanzas, the effusion of the moment, by that minister to whose instruction it is probable that some of her earliest serious impressions may be traced. The wholly undesigned coincidence of metaphor is remarkable; and it may be pleasing to add, that this sweet flower, with other fragrant plants, now blossoms on her grave.

LINES

ON

THE DEATH OF MISS AZUBAH CLARK,

BY DR. W. B. COLLYER.

From Britain's green and flowery isle,
To India's bright and burning soil,
Gently transplanted, bathed in dew,
A Lily of the Valley grew.

The sun beheld it in the shade,
Veiling its pure and lowly head;
From glare of day retiring meek,
Within its leaves a shelter seek.

The cup of white, the leaf of green,
In spite of effort, would be seen;
And after all seclusion did,
Fragrance and grace could not be hid.

Death, wafted on the Eastern blast,
Pass'd by, and kiss'd it as he past;
It humbly bow'd its drooping head,
And faded on its foreign bed.

But though, to every passer by,
It wither'd seemed, it could not die:
A few days gone—and those who sought
The blighted floweret, found it not.

For there came one, who lov'd the flower,
And took it home to deck his bower;—
Bore it away beyond the skies,
To blossom in his Paradise.

Note.—It having been found impossible, with the utmost condensation, to do justice to this Memoir in the small space that could be allotted to it, it is strongly hoped that the consent of friends will be obtained to its publication in a separate and enlarged form.

SCRIPTURAL EXPLANATION

AND

EXHIBITION OF THE MILLENNIAL REIGN OF CHRIST.

GREAT and eventful are the times in which we live. Great are the doings of the Church of Christ to facilitate the knowledge of the Redeemer throughout the world. The various religious institutions which are in operation to propagate Divine truth, at home and abroad, indicate that a great and glorious æra is near at hand; certifying that shortly will be realized the ancient promise which God made to Abraham, "In thy seed shall all the families of the earth be blessed." The expectation of the Church is more than usually awakened to a consideration of those predictions which relate to the glory of the latter day, when Christ shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession:"—when, with the fulness of the Gentiles, the Jews also shall be gathered into the Gospel church, and there shall be "one fold and one shepherd." And as this glorious event approaches, the means by which it is to be accomplished are more clearly seen and understood. Just before our blessed Lord's ascension, he delivered his charge to his disciples, "Go ye into all the world, and preach the Gospel to every creature." "And behold, I send the promise of my Father upon you." They were the *instruments*; the *power* was His. They understood their commission, and went forth planting the Gospel far and wide; "the Lord working with them, and confirming the word with signs following." The foundation of the Gospel church was laid upon that immovable basis which neither earth nor hell was able to overturn. Still however, soon after the primitive age had elapsed, "wolves entered into the fold, not sparing the sheep." Gross apostasy and persecution prevailed, and a long night of tribulation afflicted the followers of the Lamb. Those times of darkness and distress to the Church were the subjects of prophecy, both with respect to their severity and duration. Our Lord himself gave intimation to his disciples of the trial his Gospel should occasion to his followers; and afterwards, by visions, more

fully revealed to his beloved Apostle John, for the information of the Church, the circumstances of its future condition. A long succession of ages, therefore, according as it was predicted, the Church has been suffering, and the Old and New Testament Scriptures have borne their testimony in sackcloth. But the times are fulfilled. The 1260 years reign of the Apocalyptic Beast and of the little Horn in Daniel, are numbered and ended. Light has broken in upon the Church, and primitive zeal and unanimity have succeeded to the contracted bigotry and spirit of sloth of the times that are past. Although, for ages, the people of God had been praying, "*Thy kingdom come*," and had entertained the belief that all the ends of the earth would see the salvation of our God,—it hardly entered into their minds the manner how the great work would be accomplished. No effort was made, nor means devised, for the salvation of the heathen. The stupendous work seems rather to have been left in expectation of some extraordinary interposition of Divine providence, accompanied with new revelations and miraculous gifts of the Holy Spirit. Even so lately as the latter end of the last century, it had not occurred to the religious public, that the simple mode of sending out missionaries, would become the efficient agency of converting the heathen world; nor, indeed, was the Church, at that time, in a fit state to engage with any effect in so important an undertaking. This could only be done by one great simultaneous movement; and the various denominations of which the Christian world was composed, still adhered with such tenacity to their own sectarian prejudices, that nothing could be done in concert. It is truly astonishing that the genius and spirit of the Gospel was so little understood. Glory to God! this darkness is past. The day-spring from on high has dispelled the mists of ignorance, and knowledge is increasing. The wonderful success that has attended the labours of the Missionaries amongst the heathen nations, draws forth the exclamation, "*What has God wrought!*" and infallibly proves that the original command of Christ comprises the most effectual means of evangelizing the world.

The notion entertained by some, of

the personal reign of Christ, and of the resurrection of the saints to live and reign with Him a thousand years on the earth, is a doctrine quite at variance with the general tenour of the prophecies, and of the express declarations of our Lord and his Apostles. Those who maintain this opinion, suppose that the earth itself will undergo such a physical revolution as to make it a fit residence for Christ and his glorified Church; and they found their doctrine upon Rev. xx. 4, 5, and xxi. 1—“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.” If this passage refers to that kind of renovation the earth must necessarily undergo to make it a fit paradise for the glorified Church, with Christ, as their king, to bear royal rule; that is, if it must *literally* become a *new earth*; there was no need of the mention of a *new heaven*. This cannot refer to that state of spotless purity, the glorious heaven above; for the heaven here mentioned, has a manifest connexion with the earth: and there is an evident inconsistency in giving these and similar passages a literal meaning; because it is contradictory to those prophecies of both the Old and New Testament which are declaratory of the glory of the latter days. The error must have arisen in bringing preconceived notions to the study of certain parts of Scripture, and putting upon them that forced construction which will favour a particular hypothesis. Scripture never contradicts itself. The right and only method to understand the prophetic parts is, by diligently and devoutly comparing Scripture with Scripture. Again, the various terms and phrases of the prophetic parts have often different significations, and must be judged of according to their connexion, and from the relation they bear to the subjects introduced. This rule must be strictly attended to, to come to a clear understanding of the matter and spirit of prophecy. Some passages, upon their very face, bear a literal construction, and others are veiled in highly figurative and metaphorical language; but by a careful and diligent examination, one portion will explain another: and there will arise such an easy and natural solution of difficult parts, as to commend itself to the judg-

ment of the truly pious and judicious mind.

The first verse of the twenty-first chapter of Revelation, referred to, is a figurative description of the spiritual, moral, and political condition of the world during the Millennium. The language here made use of, is similar to that which describes the altered condition of a person who believingly receives Christ into his heart. The change is termed a *new creation*. “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”—2 Cor. v. 17. So here, “He that sat upon the throne said, Behold, I will make all things new.”—Rev. xxi. 5. “A new heaven, and a new earth; and there was no more sea.” In this first verse, these three figures are made use of, heaven, earth, and sea. By *heaven*, here, is to be understood that *sphere* in which royalty moves; the *element of the powers that be*.—Matt. xxiv. 29. By *the earth*, the *mass of mankind*.—Gen. xi. 1. And by *sea*, wars, commotions, and tumults.—Jer. li. 42; Luke xxi. 25. As then the *conversion* of a sinner to God makes him a *new creature*, so, by parity of reasoning, when that blessed period shall arrive, wherein the earth shall be full of the knowledge of the Lord, and the blessings of the Gospel universally enjoyed, then will this vision of John be fully realized—“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.”

Ever since there has been a nation, the political heavens and earth have been filled with disorder. The unbridled passions of men, producing oppression, slavery, wars, and devastation, have filled the world with misery and crime. The Scriptures of the New Testament, whose effulgent and healing beams were designed by its Great Author to renovate the condition of man in the various relations he sustains, have been wickedly perverted to subserve the worst of purposes. Fundamental laws, simple yet comprehensive, for the conduct of governors and the governed, are explicitly laid down; the literal observance of which would infallibly produce benignity and justice on the part of governors, and subordination, peace, and good-will, on the

part of the governed.—Rom. xiii. 1—10. But whatsoever government that answers not to the description given in this chapter, though *permitted*, is yet *not ordained*, of God. From the days of Nimrod, however, to the present time, with very few exceptions, the governments of kingdoms and states have but little answered to this description. And the exploded doctrines of *passive obedience* and *non-resistance*, in violation of this Scripture, have been continually urged in support of civil despotism, and to uphold the usurpations of papal domination. But new heavens and a new earth are promised; and there are numerous prophecies of the Old Testament, of a literal construction, which allude to this happy state of things, tending to elucidate this highly figurative language.—Isa. ii. 2, 3, and 4—“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.” There is a parallel passage in Micah iv. 1—3. These are the days of the full establishment of Zion’s glory on earth. The mountains and hills here mentioned, are the ruling powers; and whereas it is said that the mountain of the Lord’s house shall be established on the top of the mountains, it is intended to represent that the political institutions of all nations shall be moulded after the maxims of the Gospel, and the administrations of their laws shall be governed by the righteous and peaceful sceptre of the kingdom of Christ. But a more particular description of the glorious state of the church on earth is revealed in Rev. xxi. 2. “And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a

bride adorned for her husband.” And from the tenth verse to the end of the chapter, is a gloriously magnificent exhibition of her consummate earthly felicity during the term of the Millennium. That it cannot relate to the glories of the heavenly paradise, but exclusively to the Church’s condition here below, may be inferred by the circumstances related in the twenty-fourth and twenty-sixth verses. “And the kings of the earth do bring their glory and honour into it.” “And they shall bring the glory and honour of the nations into it.” Compare with this Isa. lx.; also, xlix. 6, to the end, and liv. 11—14. I think we are fully justified in applying this imagery to the Millennial state; for no sublimity of language, or splendour of decoration, is sufficient to display that glorious adorning of the church when “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”—Hab. ii. 14.

The thousand years mentioned in Rev. xx. relates to the self-same glorious period, seemingly in a *political* point of view:—“Satan and his emissaries shall lose all their influence in the thrones and powers of that day. He is bound and imprisoned, and a seal set upon him.” “The souls of them that were beheaded for the witness of Jesus, lived and reigned with Christ a thousand years.” “This is the first resurrection.” Daniel vii. 13, 14, and 22 to 27, afford an illustration of this passage. This, then, is not a literal resurrection of the dead bodies of the saints. No mention is made of their bodies; but “the *souls* of them that were beheaded,” &c. lived again; and is to be understood of a political resurrection, wherein the saints shall possess the kingdom, and the sceptre of Christ, as before mentioned, shall bear universal rule. And as Elias lived in John the Baptist, so the spirits of the martyrs shall live in the saints at that triumphant period; not to reign with Christ personally, for there will be no second coming of Christ in person, until he comes to judge the world.—Matt. xvi. 27; xxv. 31, 32; Acts iii. 21; John xviii. 36.

“But the rest of the dead lived not again until the thousand years were finished.” No unbeliever or wicked person shall then have any political

power or distinction,—Isa. lx. 17, 18. None but the blessed and holy shall have part therein, “on whom the second death hath no power;” “the royal priesthood,” and they only, shall be raised for the first time to universal dominion, and “shall reign with Christ a thousand years.” Christ and the Church are here identified. His will is their law, and this then shall be the law of the whole earth.—Dan. vii. 27.

And there is a great probability that the duration of this reign will be literally a thousand years. I think this may be fairly inferred from 2 Peter iii. 8. It pleased the Lord to be six days creating the heavens and the earth (our system), and to appoint the seventh day for the Sabbath; perfecting the week. Peter, in this chapter, is speaking of the creation and destruction of our world; and exhorts us to “be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day;” which I apprehend to mean, that as six days were appropriated for the work of the creation, and one day for the Sabbath, so should the world continue six thousand years, and one thousand the reign of Christ.

The great work of the establishment of this kingdom will be achieved by the dissemination of Divine knowledge, for “the earth shall be filled with the knowledge of the Lord.” The announcement of the angel, Rev. xiv. 6, is emblematical of the Missionary exertions of these times: The various religious societies which are in progressive operation, have all this one grand object in view—the *propagation of DIVINE TRUTH*; before which all idolatry, superstition, darkness, and error of every kind, must ultimately give way.—Dan. ii. 34, 35, and 44. This is the stone cut out of the mountain without hands, which is destined to evangelize the earth, and to consummate the triumphs of the Redeemer’s cause.

R. H.

[In our next, some more Papers will be given on the subject of Prophecy; one, in particular upon the prophetic Number of the Beast.—Ed.]

HOW TO FACILITATE

THE

ATTENDANCE OF COUNTRY MINISTERS

AT THE

MAY MEETINGS.

MR. EDITOR;

THE object of the present paper, I am sure, you will not deem unimportant, especially, as the deep interest which you take in any measure which may have a tendency to promote the LONDON MISSIONARY SOCIETY, and the cause of Christian Missions in general, is well known. In connexion with this, the writer’s aim is, to remove a difficulty which hinders many worthy ministers in the country from being present at the annual jubilees. I beg the attention of reputable and serious families in London to the subject; as in fact it lies with them, whether the difficulty shall continue, or be removed. I will state a real case:—A pastor of an Independent church had not long been ordained, when, by a short acquaintance with a young beginner in business in London, he received the following invitation: “When you come to town, I shall always expect you to make my house your home, and shall be glad to see you.” The plan was formed more than thirty years ago, and has been continued regularly from that time to this; and, as I have reason to believe, not without its being a source of pleasure to both families; attachment has been rivetted, and religious advantages promoted. It soon led to the young tradesman’s setting up family prayer; he is now a member of a Christian church, and very actively engaged in urging forward the kingdom of Christ. The minister always officiates as chaplain in the family of his friend, mornings and evenings, while Christian, as well as social, intercourse is maintained; mutual visits are also exchanged, and the citizen enjoys his few days in the country, as much as the pastor his journey to the metropolis of the kingdom.

My simple wish, Mr. Editor, is, that some of the numerous families in town would make up their minds to ask a minister from the country to take his abode at their house during the Missionary week: having determined to

do this, they will doubtless soon be able to decide in favour of some minister of whom they have a slight knowledge, or of whom, at least, they have heard a pleasant report, and to whom it would be as good news from a far country, to receive such an invitation; and who knows but that a family may thus receive an angel unawares? It must be observed, that there are many ministers who know not a house in all London where they could expect to be asked to sleep, or even to take a dinner between Missionary services; and the expense, added to that of their journey, of going to inns, or private lodging houses, as well as the unsuitableness of the thing, operates so as to compel them, though very reluctantly, to forego the pleasure of joining their brethren in the great festival. Should this difficulty be removed,—and surely it is easy of removal,—a considerable increase of ministers attending would be the consequence; and, of course, a more lively interest be taken in the great object annually bringing together, with their pastors, such unusually large congregations united in the cause of the Redeemer.

As far as this topic may be applicable to our brethren of other religious denominations, I hope the hint given will be regarded; but, as the epithets given to their periodicals, as the *Methodist's*, the *Baptist's*, the *Churchman's*

Magazines, do not quite savour of that spirit which rises above party, I have preferred asking for a place in your pages, as aiming more immediately to promote “the common salvation.” Begging an early insertion of the above, to afford time for the prosecution of the object recommended,

I subscribe myself,
Respectfully yours,
PROBATUM EST.

PRAYER AT THE OPENING OF RELIGIOUS MEETINGS.

GENTLEMEN;

I HAVE taken in the Evangelical Magazine for nearly thirty years; permit me to request of you to recommend, in your Magazine, to all public institutions of a religious nature in Town or Country, either in the Church of England or among the Dissenters, whether Monthly, Quarterly, or Annual, to begin and close each Meeting with prayer, and more especially for, “the outpouring of the influences of the holy Spirit of God.”

I remain, Gentlemen,
A SINCERE FRIEND TO VIRTUE
AND RELIGION.

POETRY.

HYMN.

WHEN Christ in human nature came,
And dwelt on earth a child of woe,
He bade the pure, the holy flame
Of heavenly love around him glow:
Where'er he mov'd, the poor, the maim'd,
The halt, the blind, compos'd his train;
And none the Saviour's kindness claim'd,
Or sought his aid in vain.
He spoke, and lo! the palsied limb,
A new, a youthful vigour feels;
The darken'd eye no more is dim,
His touch the deaf man's ear unseals:
Incarnate fiends his pow'r confess'd;
Like harts the lame were taught to leap;
Hope cheer'd again the mourner's breast,
And grief forgot to weep.
Exalted now at God's right hand,
In heav'n the gentle Saviour reigns;
But, by his gracious Spirit fann'd,
That holy flame on earth remains:

And they, who feel its genial pow'r,
In Jesus' steps delight to tread;
And love to wipe, in sorrow's bow'r,
The tears their brethren shed.

But chief, when o'er the mourner's soul
The shades of doubt and anguish meet,
That love exerts its sweet control,
And guides him to the Saviour's feet:
It bids him lift the tearful eye
To Christ—the Word, the Light, the Way—
And tells how God's own Son could die,
That we might live for aye.

O Lord! in this cold heart of mine
Awake that bright, that sacred fire;
Let heavenly peace, and grace divine,
My ev'ry word and act inspire!
For thus my rising soul shall long
To join the blissful choirs above;
Where ev'ry heart, and ev'ry song,
And ev'ry thought, is love!

Edinburgh.

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. A PASTORAL LETTER FROM THE SCOT-TISH PRESBYTERY IN LONDON, *addressed to the Baptized of the Scottish Church residing in London and its Vicinity; and in the Southern Parts of the Island.*
2. AN APOLOGY FOR THE ANCIENT FULNESS AND PURITY OF THE DOCTRINE OF THE KIRK OF SCOTLAND: *A Sermon, preached on the Occasion of a Fast appointed by the Presbytery of London, to be held in all their Churches, on the First Day of the Present Year, because of the low ebb of Religion among the Children of the Scottish Church residing in these Parts.* By the REV. EDWARD IRVING, M.A., Minister of the National Scotch Church, London.

Nisbet.

It would require more than human sagacity to harmonize these conflicting productions, though they appear to have issued from the press, under the same general sanction, viz., that of "The Presbytery of London." At the risk of supplying to Mr. Irving, and those who think with him on the subject of prophecy, an additional sign of those "perilous times," which shall precede the battle of "Armageddon," we venture to point out the glaring discrepancy. In the "Pastoral Letter," the claims of the Kirk of Scotland are urged with an exclusiveness of pretension, rendering it almost hazardous for any poor Caledonian, sojourning "in these Southern Parts," not to worship in those Churches which belong to "the Presbytery." In the "Sermon," however, Mr. Irving has drawn such an hideous picture of the lapsed and vitiated state of his "mother church," that a conscientious man, believing *his* representations, would hesitate in identifying himself with the fortunes of a community, where corruption, it should seem, is the rule, and a regard to apostolic doctrine and order only the *exception*. Will Mr. Irving and "the Presbytery of London" pardon us Englishmen, if we hesitate in ranking the Kirk either so *high* or so *low*, as their own accredited representations would teach us to do? We think the "Pastoral Letter" somewhat vapouring and presumptive; little calculated to foster that spirit of "charity which is the bond of perfectness," and still less fitted to enlarge the borders of the Scottish Church "in these parts." It assumes too much, and proves too little. It abounds in criminatory statements, and breathes nothing whatever of the spirit of conciliation. A stranger to the state of party, on reading it, would conclude that almost all the Scotchmen, now in Lon-

don, belonged originally, by *baptism* at least, to the Kirk. He would not dream, for a moment, that there is such an institution as the Scottish Episcopal Church—that there is such a thing as a branch of English Episcopacy in Scotland—that there is an *immense* body of Presbyterian Dissenters in that country—that there are large congregations of Independents and Baptists! No such thing. These insignificant denominations never migrate from their native soil. The ordinary enterprise of a Scottish bosom has never begun to operate in them. Poor dull creatures! they have never dreamt of coming to reside "in these southern parts!" None but "the baptized of the Scottish Church" have ever thought of coming to the metropolis. All the good, and all the bad Scotchmen, that have turned their faces southward, seem to be an *entail*, for ever, upon the Kirk; and "the Presbytery of London," is the only legitimate tribunal before which the validity of the claim can be tried. Of the 90,000 Scotchmen in London, who are said by "the Presbytery" to "have departed from their mother church," not many, it is conjectured by that grave body, "have fallen away to other communions;" "and, how many soever they may be, well knowing that such a step is seldom taken in the spirit of faith and piety," the Presbytery "cannot contemplate it with much satisfaction." No: there are few, very few indeed, of "the baptized of the Scottish Church," that have joined the Church of England, the united secession Presbytery, the congregational orthodox Dissenters; and if many more had joined these communities, the writers of "the Pastoral Letter" would have been little better pleased, because, (good charitable people!) they "*well know*" that neither "faith" nor "piety" has dictated such a union. They would, we suppose, far rather see the recreant members of the Kirk wandering, like lost sheep, in the wilderness, than find them hesitating about the *jus divinum* of the Northern Establishment; "*compared with*" whose legitimate sons, "*the children of any other Christian church are but as naked orphans, or motherless step-children.*" Such sentiments as these might have been considered as tolerable from the oppressed Covenanters in a persecuting age: but they come a century too late, both for the people of England and Scotland; and every thinking mechanic, with the Bible in his hand, will say—Let Mr. Irving and the Scottish Presbytery prove the superiority of their church to all other Christian communities from the word of God, or let them state her pretensions with a little more

modesty and brotherly love; especially in London, where the churches of the Presbytery are of necessity *Dissenters*, in the eye of the law, and, if we mistake not, in the eye of their mother-church also, which knows very little, indeed, if any thing at all, of "the Scottish Presbytery of London." We would have the Presbytery remember, that Scotchmen belonging to other churches in London are just as eminent for intelligence, devotion, and active piety, as those Scotchmen who rank under the banners of the Kirk. If the very small denomination over which the Presbytery presides, are really anxious to promote the salvation of their countrymen, which we are quite willing to believe they are, let them sound less of a sectarian trumpet in the land! What would Mr. Irving think of Mr. Craig, of Edinburgh, were he to put forth such a presumptuous claim, in the Scottish metropolis, in favour of the Church of England, and all with the professed object of rescuing perishing Englishmen from threatening perdition. The whole address savours much of the excessive pertinacity of Mr. Irving. It is unlike every thing hitherto issuing from the Scottish Presbytery in London. Drs. Trotter, Hunter, Nicol, Young, Rutledge, Manual, and many others that we could mention, were all the warm advocates of union with their differing brethren. That happy state of things seems, alas! passing away; and what with the dogmas of the new school of prophetic interpretation, and the assertion of presbyterian superiority, a state of distance and hostility seems fast approaching. We know many members of the Scottish Church who greatly lament this; and we call upon them all to stand fast in the liberty wherewith Christ hath made them free. The real strength of "the Presbytery of London" will be found to be its conciliation, its charity, its friendly intercourse, with Dissenters and Churchmen; in short, its adherence to that course which it has pursued *for the last century*, and not the exclusion and distance which Mr. Irving would recommend and practise.

We leave the nobility and gentry of Scotland to make their own reply to that part of "the Pastoral Letter," which accuses them so unceremoniously of forsaking their Presbyterian colours when they come up to Parliament. We would only just remark, what we know to be indisputable truth, that a full moiety of the Scottish aristocracy belong at home and abroad to the Episcopal Church of Scotland, or to the branch of the English Church in that country; and with regard to the remaining moiety, we much fear, from what we know, that "the Presbytery" could not prove their dereliction of church-going habits to be the simple result of their periodical visits to

the metropolis: the cause, we are persuaded, lies much deeper, and will be found to operate as banefully, in the far-famed land of Burns, as "in these southern parts." The Scottish nobility are just as lax in attending church and chapel as their more southern neighbours. And, by the by, we do enter our protest against that cheap and popular cant which would lead strangers to think of Scotland as a land of saints. The representation is most inaccurate and misleading, and cannot, too extensively or too boldly, be contradicted. It only tends to mislead honest inquirers, to furnish materials for disappointment to every intelligent traveller, and to rivet the chain of national pride upon the Scottish mind. All this vain boasting about Scotland is not good; and those who indulge it, are doing what in them lies to fan that self-righteous spirit which is so offensive in the sight of God, and to hasten on a crisis in the history of Caledonia, which may see her stript of what yet remains of her national glory. One thing is certain: since she was less pure and virtuous than in days of yore, her ill-judging friends have lauded her more; as if the loud pretension of superior excellence could supply its actual defect.

We sincerely hope that "the Presbytery of London" do not intend making any effort to burden the country with a second Establishment of religion. They speak very suspiciously, indeed, on the inadequate provision made for their clergy in the metropolis. Now (a word to the wise), are they not quite as well provided for as they could have hoped to be in their own land? We know that nearly one half of their clergy receive from *three to five hundred pounds per annum*. Yet it seems "that it is a dishonour done unto the Lord our God, who hath so prospered the children of the Kirk in these parts, that the provision for the ministry of the word, and for the personal dignity of the men who fulfill it, is so insubstantial and uncertain." "It is not fitting," it seems, "that the ministers of Christ should be dependent for their support upon the fluctuations of popular favour." Now, as the Scottish church, in her native soil, is admitted to have lost a large portion of her spiritual lustre by the encroachment of a most depraved secular patronage, we think the members of that Church in London will do well to keep the power in their own hands, and to pay their clergy as they deserve. At present, they are quite as well off as their equally active and useful neighbours, and certainly have not ruined their fortunes by crossing the Tweed. Such complaints savour, to us, a little of the love of power and of "filthy lucre."

We do, from the heart, grieve to see this "Pastoral Letter." It is a sad compound of conceit and uncharitableness, and we only wonder that so many kind names should be

found attached to it. Let our readers judge by the following specimen:—"While we lift up a testimony against such want of steadfastness, we are called upon more solemnly to declare, that we count it little less than an apostasy from the church of Scotland, and a voluntary excommunication of yourselves from her inheritance, in the providence and grace of God, when you join yourselves to any of those sects and denominations which hold Socinian doctrines; which deny any of the fundamental principles of our faith embodied in the standards of our church; which *reject our presbyterial ordination*; which deny infant baptism, and thereby unchurch us all; which uphold Arminianism, condemned with the approbation of, and assistance of, both established churches in this realm, in the Synod of Dort? or which, in their hearts and with their lips, do contend against the righteousness of an established church altogether. And such of our children as do thus carry themselves against the integrity of the church of Scotland, we solemnly warn that they are following schismatic and divisive courses; and we do them, to wit, that *while they abide therein they will reap only confusion to their own minds, and barrenness to their own hearts, and bring no strengthening nor consolation to the body of Christ.*"

Delightful specimen this of protestant divinity! What charity in the mode of grouping sects and opinions! We wonder what "the Presbytery" will be able to say after this to any of the poor children of the Kirk that may be in Babylon herself? The cry to come out of her can scarcely be strengthened. If any one denies the divine right of *presbyterian ordination*, or the ordinance of *infant baptism*, or the *doctrines of Calvin*, (not excepting even the horrid tenet of reprobation itself,) then, unhappy man! he has lost his "inheritance in the providence and grace of God," can reap only confusion to his soul, must remain in utter spiritual barrenness, and cannot contribute one atom of strength or consolation to the body of Christ! How strongly all this smells of Rome! and how little does it savour of the meek spirit of that religion which forbids us to judge another man's servant; and which tells us that without charity, or love, we are "become as sounding brass, or a tinkling cymbal."

The "Sermon" which was preached by Mr. Irving, "on the occasion of a Fast appointed by the Presbytery of London, because of the low ebb of Religion among the Children of the Scottish Church residing in these Parts," is indeed a singular specimen of the pen of its very singular author! It breathes all the authority of an inspired prophet; it employs the style of address peculiar to the Scottish covenanters in the days of the SECOND CHARLES; it pours forth the anguish of a mind that sees nothing but moral deso-

lation surrounding it; it abounds in the language of censure, threatening, and awful denunciation; it speaks of the Kirk of Scotland in terms which indicate its utter ruin and apostasy.

The text is Jer. ix. 1, 2. "O that my head were waters!" &c. The introduction states the object of the fast, speaks of the "Pastoral Letter" of "the Reverend Presbytery," and promises to lay out "with all faithfulness the actual condition of the church of Scotland." It also plainly predicts, that without repentance, prompt and effectual, nothing can save that church "from the wreck of Christian nations, and Christian churches, which God hath decreed upon the Gentiles, and which he is at hand to execute." Mr. Irving professes his great love to his mother church, but nevertheless is ready to tell to the great physician her numerous and threatening disorders. He promises "to keep far from unprofitable censure, cold criticism, and idle railing"!!! and to give himself "to open the great principles of the orthodox faith upon which the church of Scotland is founded, and the grievous state of obstruction, if not of error, into which she is at present fallen, through the irreverence, the ignorance, and the unfaithfulness, of these last generations of her people, and especially of her ministers." He speaks of *doctrine* as the foundation of *worship, preaching, discipline, and government*. The doctrine of the *Trinity* he considers as the foundation of *worship*; the *doctrine concerning faith and works, the law and the gospel*, the foundation of *preaching*; the doctrine of the church as the body of Christ, and the temple of the Holy Ghost, the foundation of *discipline*; and the doctrine of the Holy Ghost, and his offices to the church, the foundation of *government*. He then proceeds to trace the history of the Scottish formularies, viz. the *Twenty-five Articles, the First Book of Discipline, and the Confession of Faith*; and endeavours to show that the founders of the Scottish church had a special reference, in all their deliberations, to the Trinity, the law and the gospel, the sealing nature of the Sacraments, and the appointed offices of the Holy Spirit in the church. The early history of the Kirk is represented as shining forth in virgin beauty and purity; but alas! from Mr. Irving's description, its present state is any thing but that of a spotless virgin.

I. *The doctrine of the Trinity is abandoned, or nearly so, by the Kirk.* To her ministers and people "it is become an unopened mystery, believed chiefly upon tradition, when believed at all; and even when believed, seldom apprehended as the great fountain of truth." "There is a controversy still maintained," by the poor unhappy Kirk, "for the divinity of Christ, by the quotation of texts; but seldom by any deep arguments drawn from the nature of the Godhead itself, or

from the work of redemption and regeneration of the creature; and it is maintained, not so much for its own dignity and use in theology, as for the security of the doctrine of the atonement, which hath swallowed up almost every other doctrine, and become the great indulgence of ignorance and idleness, which in a selfish age will ever be the case." The truth, the sound sense, and the reverential piety, of this paragraph seem equally questionable. We unhesitatingly declare that Mr. Irving grossly libels the church of Scotland, when he insinuates that her ministers do not believe the Trinity, or that they only believe it upon tradition. And when he taunts them as looking upon it as "an unopened mystery," he might have spared himself that pains, unless he can do what no inspired writer has even attempted to do. As to his "deep arguments drawn from the nature of the Godhead," in favour of Christ's divinity, we tell him boldly, that this is a presumption upon which none of those who had their Lord's immediate commission upon them would have dared to hazard so much as a conjecture. "The quotation of texts" seems mightily to offend Mr. Irving; but we would gently whisper in his ear that a little sprinkling of the Scriptures in his sermons might be prefeable to the unsupported crudities of his own mind. Let him tell us of one argument for the deity of the Son of God drawn from the nature of the Godhead itself, by one writer of the New Testament, and then we will join with him, to a certain extent at least, in the lamentation which he pours over his mother church. We know not what to think of a minister of Christ, who can allow himself to speak of the great propitiation for sin, as "the indulgence of ignorance and idleness." Besides the demonstrative inaccuracy of the statement, it savours of a dogmatism bordering upon impiety. The denial of election (which, according to Mr. Irving, involves as indispensable an abstract decree of reprobation) confusion on the subject of the person of Christ, and darkness as to the person and offices of the Holy Spirit, are all represented as arising out of the rejection of the Trinity, or of, not holding it according to that mystic school to which Mr. Irving evidently belongs.

II. *The doctrine of the law and the gospel* is not at all understood; or held, in the Kirk. We know not what may be the state of the church of Scotland on this head; but we do assure our readers that we are far from considering Mr. Irving's views as remarkably lucid or edifying on the subject. Except in the Supralapsarian school, or in the writings of some of the mystic divines, we remember to have seen nothing resembling his remarks on the law and the gospel.

III. *The third head relates to the sacraments*, upon which there occur many rash and dangerous sentiments. Mr. Irving "declares

it weeping," that he has met with few ministers of the Kirk who hold what he considers to be the opinions of her early founders on this subject. He complains that they look upon the sacraments as "merely for commemoration, and instruction, and obligation; but not for conveying grace." He "solemnly protests against all these demolitions of the church." "Concerning preaching," he says, "it is not like that of the first apostles and evangelists, to call out of the heathen nations a people in covenant; but it is the work of the ancient prophets, and of Jesus of Nazareth, to declare unto a people how the Lord hath loved them, and doth love them; how the Lord hath redeemed them, and will redeem; how the Lord hath wrought in them wonderfully by his spirit, and hath promised, and covenanted, and will not fail to work wonderfully unto the end." A few "quotations of texts" to prove all this would be convenient. Of the Lord's Supper Mr. Irving thus writes—"which nourishment is not bread and wine, and he to whom it is but bread and wine is a profaner, but *the very body of Christ*, once flesh and blood, but now risen and glorified." And let every one who hath partaken of it in faith, be assured that it will prove to him a true resurrection—food of a resurrection—life: which food knoweth no death, because it hath once died, and can die no more; and so we, having that imperishable material in us, shall not see death, but are passed from death unto life." We know not what is meant by all this jargon; but the "quotation of a few texts of Scripture" would be very desirable and useful. We felt ourselves very near the precincts of Rome; indeed, when reading it. *Baptism* too, if not the actual regeneration of every individual that passes under it, according to Mr. Irving, loses its efficacy entirely through the want of belief in it as a *sealing* ordinance. And so clear is he upon all these views, that "if the sacraments do not seal men, and bring them under the covenant," he conceives there is no ground to hold any divine authority over them. Now we had been accustomed to view the sacraments as rites administered to parties *visibly* in the covenant; and we thought that this was the good old doctrine of the Kirk of Scotland; but times have changed. If Mr. Irving's views of the sacrament cannot be held, he can see no alternative but "Independency or Quakerism downright." This is a great concession to these good people, for we think nine-tenths of the orthodox of every church will deny Mr. Irving's theory of the sacraments. Poor folks! they must all become independents or quakers! what a mournful fate! We would really advise Mr. Irving to take the shortest method, and join them; for it will be much easier to do so, than to prove that the bread and wine in the Lord's Supper

are the very body of Christ, or to establish, by the quotation of texts, his *opus operandi* of Baptism, as in the original edition of 1811. Under the last head of discourse much strange matter occurs, on the subject of "the Divine right, the Divine endowment, and the Divine end, of ecclesiastical polity." A very great deal is said against *Liberality* and *Papery*. Very high church notions are put forward; toryism in church and state is vehemently defended; the American government is denounced; and many uncharitable things are uttered. "These things are spoken far too late in the day," says Mr. Irving, "to produce any effect, save scorn and derision from one party, and, from the other, wrath and indignation; but I rank under the bulwarks of the land, and I do battle under the standard of the church, under which my fathers fell. It is nothing to me that ignorant men have arisen, who know neither the one thing nor the other, but will go forth a tilting into the open field. I am a man sworn to discipline, and must abide by my standard, and may not leave it, but fall beside it, or fall above it, and yield to it the last shelter and rampart of my fallen body." "Such a spirit as this were noble, if called for; but in the present advancing state of the Scottish church, and in the present state of society in general, it is unreasonable and absurd beyond expression—we had almost said, beyond endurance,—but why should we do so, as we believe such daring to be very harmless? Never, we are bold to say, since the glorious era of the Revolution, was the church of Scotland better supplied with a faithful, talented, evangelical ministry, than at the present moment. We challenge Mr. Irving, or any man, successfully to contradict this statement. We are not the apologists of the Scottish church; but truth, and justice, and fair dealing, require that we should pronounce the sermon before us to be a tissue of error, misrepresentation, unintelligible jargon, and almost popish assumption."

AN EXPOSITION OF THE BOOK OF PSALMS, EXPLANATORY, CRITICAL, AND DEVOTIONAL; intended chiefly to aid Private Christians in the enlightened Perusal of Compositions in which the National History of the Jews, and the Personal Experience of David, are often blended with the Spirit of Prophecy. By JOHN MORISON, Author of "An Exposition of Part of the Epistle to the Colossians;" and of "Lectures on the Reciprocal Obligations of Life;" &c. Part I., pp. 176. Price 4s.

Palmer.

We have long wished to see an Exposition of the Book of Psalms, combining the advantages furnished by the professedly critical

Annotators, with those of the practical and spiritual Commentary of Bishop Horne. For while we believe that critical expositions of the sacred Text are valuable only in proportion as they are applied to practical purposes, we are also convinced that the first step towards the right use of the word of God, is the right understanding of it. We are happy to find that Mr. Morison has undertaken the work before us with views similar to our own. He observes, that "while, in the following Exposition, it is intended to overlook nothing essential to a full and critical exposition of the Psalter, the author is free to confess, that his main object is to promote the personal piety of his fellow Christians, and to induce them, by the blessing of the Divine Spirit, to set a high value on the religion of the heart and the closet." We hesitate not to say, that, so far as he has advanced, Mr. Morison has fully accomplished this important design. The plan of the work appears to us to be highly judicious. It commences with some important general observations on the Psalter at large. Each successive Psalm is introduced by a few remarks on its genuineness and date, on its import, spirit, and application. The text is quoted and commented on verse by verse. The notes are placed at the foot of the page, so that they do not impede the current of the exposition, nor divert the attention of the reader. They are characterized by condensation. Hence, although they do not appear, on looking through the volume, to be very numerous, or very elaborate, they are really of great value; and are evidently the result of extensive research, of very creditable Hebrew and general scholarship, and we must in justice add, of very independent thinking. We could readily select many examples, but we are particularly impressed with the value and importance of the criticisms which are to be found at pages 104 and 147. Among the variety of writers which the author has consulted, we are glad to observe that he has not neglected Dathe, Venema, and Gesenius. The Commentary of Venema is, perhaps, on the whole, the most valuable we yet have on the Psalms, although it is but little available to common readers. It is at once diversified, and copious, and select. The Lexicon and other works of Gesenius are above all praise. We have not been able to discover whether the respected author is acquainted with German. There are a number of writers in that tongue from whom he might derive great assistance in his future progress; and we take this opportunity of expressing our opinion, that a language so rich in divinity and philology ought to be made an object of study in our Dissenting Academies. Indeed, we are not sure but it would be of more real benefit than even Latin

itself. But to return from this digression: we beg respectfully to suggest to the author, that, in proceeding with his work, he will find it advantageous to dwell only on the more important passages of the sacred text. We do not mean that he should pass over any passages slightly; but the Book of Psalms constitutes a considerable portion of the Old Testament Scriptures; and we much doubt whether, unless some principle of this sort be adopted, he will be able to confine his work within its proposed limits. We think also, it would be a decided improvement to place the number of the Psalm under exposition, at the top of every page. This would render the volume much more convenient as a book of reference, which we have no doubt it will become. We really hope that this plan will be adopted in a second edition of this First Part, (unless it should be already too far advanced, for we understand the first edition is completely exhausted,) and in the subsequent numbers.

We cannot conclude without expressing a hope, that Mr. Morison will be enabled to complete this important work with all the dispatch which the investigation and labour necessary to its accomplishment will permit. It will certainly form a very valuable addition to our theological literature. Whilst it is peculiarly adapted to the closet and the family, it will be found of great use to the student and minister.

It presents a beautiful specimen of typography, and, considering the quantity of matter it contains, is published at a low price.

Φιλο-Ψαλτηριον.

THE PRINCIPLES AND PLAN OF THE SOCIETY FOR PROMOTING CHRISTIAN INSTRUCTION (*established in London, June 1825*); with *Hints to assist its Agents in the various Departments of their Benevolent Labours*. Published by order of the Committee. 3d.

Depository, 5, Paternoster Row.

THE Committee of the Christian Instruction Society have done well, in the publication of this excellent and interesting little pamphlet, which at once develops the "Principles and Plan" of the Society, affords judicious and suitable advice to its agents, and appeals to the churches of Christ for increased co-operation.

With regard to the moral and spiritual condition of the lower orders of the population in London, and other extensive cities, it cannot, we fear, be denied, that misery and guilt exist to an extent truly alarming; and therefore an imperative duty devolves upon the members of Christian churches to exert themselves for the counteraction of the evil, in a way which they never yet have

done, ere they can acquit themselves of blood-guiltiness. On this subject, the Tract before us remarks—

"This state of things has probably originated in a forgetfulness of the duties which individual believers and Christian communities, in their personal and social character, owe to the world, and which were diligently performed, by the disciples of our blessed Lord, in the earliest and best ages of the Christian Church. The moral, and spiritual necessities of our countrymen are confessedly great and urgent; and it is therefore desirable to call the attention of Christians to the practice of the primitive churches, and to entreat every one who loves his country and his God, to show his regard to his neighbour, by exerting himself personally for the diffusion of the principles and precepts of our holy religion."

The hints given with regard to the choice of agents, and the various means to be adopted for the attainment (under the Divine blessing) of the desirable objects contemplated in the formation of the Society, are at once characterized by such a degree of zeal and prudence, as to secure for it the best wishes and liberal co-operation of all those who desire the extension of the blessings of Christian instruction to the appalling multitudes, who, living in the land of light and vision, are yet obscured by gross darkness—even darkness such as may be felt.

"Many thousands are to be found in the secluded districts of this city, as ignorant of the essential principles of Christianity as the untaught heathen, and who are also accessible, yea, even ready to welcome the visits of Christian instructors. The work is far too extensive for ministers to accomplish, were every individual of each denomination at leisure to attempt it. Let, then, zealous Christians in private life, imitate the example of that great and good Shepherd who went after the lost sheep until he found it; and let them know, that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

We have not room for further extracts, but earnestly commend this little work to the diligent perusal, as we would the Society itself to the zealous support, of Christians of every denomination.

THE DIFFICULTIES OF THE INFIDEL MORE FORMIDABLE THAN THOSE OF THE CHRISTIAN. *A Sermon preached at Trevor Chapel, Brompton,* by THOMAS WOOD, A.B. pp. 54. 2s.

Westley and Davis.

We have read this sermon with pure satisfaction. Independently of its mental and literary merits,—the chastened spirit which

it breathes, and the illustration which it indirectly affords of the value of that charity which suffereth long and is kind, of the immense worth of Christian friendship, of "the sweet uses of adversity," and of the unwearied goodness of God, combine to invest it with peculiar interest; and we are persuaded that we shall best consult the edification of our readers, as well as be gratifying ourselves, by giving them the following extract to this effect.—After certain prefatory remarks, Mr. W. proceeds—"It is known to several of my hearers, that, about two years and a half ago, the mind of the preacher was troubled by many distressing doubts respecting the divine origin of the Christian religion; and that, in consequence, he thought it his duty to decline the ministerial office, and to investigate the subject fully and minutely. This investigation was not commenced without close examination of his own heart, and fervent prayer to Almighty God, and a resolution to adopt whatever conclusions should appear to him to be true, however painful or gloomy. A severe and lingering sickness suspended his inquiries during many months; but at length, having carefully studied the principal works on each side of the question, and closely reflected on the various arguments and objections they furnished, he arranged his thoughts in writing, and submitted them to the examination of a few Christian friends whose wisdom he respected. One of these friends replied to his reasonings with candour, feeling, and ability, which deeply impressed his heart. The Omniscient God, who clearly traces the secret movements of our thoughts and motives, can alone know how the soul of the preacher is indebted to the steady affection of this beloved and honoured friend—to his Christian prudence and forbearance—to his admonitions—to his prayers. That generously-minded man is present; his pulpit the preacher now occupies; and therefore it were not seemly that unrestrained utterance be given to the emotions of a heart, not ungrateful, whose wayward thoughts were so gently yet so faithfully reprov'd—whose anxieties were so kindly alleviated. The result of the investigation was, that the mind of the preacher attained a deep conviction that Jesus Christ arose from the dead, that he is the son of God, and that the Gospels and Epistles of the New Testament were written by his disciples, and are inspired compositions. I have no humiliating confessions, my hearers, wherewith to close this narrative. Touching this matter, I feel that I am amenable to my Creator alone. But how my heart is bowed down before Almighty God; when I think of the rash boldness and pertinacity with which I have dared to doubt eternal truths—how my heart rejoices in that Divine Saviour whose blood cleanseth from all sin—how my

heart adores the Omnipotent Spirit who has guided me out of that wilderness of doubt, where hope and peace wither, and in which I had so long wandered,—I can speak of only to God himself." Who does not perceive, in the lingering sickness of the author, the hand of a gracious God preparing him to examine the subject of his doubts with becoming humility and self-abasement? Who does not envy the friend of the author the luxury of his feelings, in having been partly instrumental in the recovery of a wanderer to the fold of God?—and read in his success the condemnation of those who would unhesitatingly consign the sceptical to the curse of infidelity? And who would not congratulate the author himself, that he has been rescued from the gloomy path "going down to the chambers of death;" and who has been restored to the church, and to God, and to the hope of that life and immortality which are brought to light by the Gospel?

Independently, however, of the interesting circumstances in which this sermon originated, it possesses intrinsic merit of no inconsiderable order. It professes to be an appeal to the man whose rejection of Christianity has arisen, not from vice, or pride, or vanity, or ignorance; but to the man whose scepticism has forced itself upon him, contrary to his wishes and his hopes. It admits, indeed, that such sceptics are seldom to be met with in life, or to be read of in history, but affirms that such only deserve the respect of the wise and the good. After enumerating many of the more popular objections which such a mind may be supposed to entertain on the subject of the Christian religion, the author proposes to establish the proposition, *that he who rejects Christianity, encounters much greater difficulties than he who receives it.* This principle he applies especially to the contents of the Christian books, and to the early success of Christianity. And after pointing out many of the grand peculiarities of the Gospel, and the fearful array of obstacles and enemies which threatened to overwhelm its advocates, he proves triumphantly, that the man who denies its divine original, chooses to encounter a host of difficulties incomparably more formidable than he would by admitting it. "He must believe that four or five mean, illiterate Jews have produced a book exhibiting views of the character of God, and of the nature and destinies of the human soul, more sublime and just than can be discovered in any other writings—a volume comprising a code of morals so pure, so exalted, so refined, and withal so rational, that it is incredible it could have been framed by impostors or enthusiasts—a volume containing many pieces of most eloquent composition, and which, if it be not authentic, is written with a subtlety and profoundness of art altogether matchless, and which has baffled the severest scrutiny.

He must believe that although, in every period of history, neither kindness, nor severity, nor the persuasion of accomplished advocates, has been effectual to induce half-a-dozen Jews in a century to embrace the Christian faith, and although no other mode of religion has ever vanquished the scepticism of one philosopher, and although philosophy has never abolished idolatry in a single village,—the rude sermons of these same illiterate men, and their equally illiterate contemporaries, prevailed over the prejudices of the synagogue, and the learning and pride of the academy, and “the swords of thirty legions,” and the cruel malice of a powerful priesthood, and the idolatry of fifty millions of people. He must believe that wicked or visionary men have invented a religion which has filled the hearts of thousands with peace, and with a delight the most exquisite and holy the human soul can experience; which has consoled human beings amidst insult, and oppressions, and poverty, and sickness; which has nerved the timid and weak to confront death with fortitude; cheered the dungeon’s gloom; soothed the agonies of the rack, and the more dreadful agonies of sorrow and despair.” The author then proceeds to descant on the immense value of the Gospel, and closes by a powerful appeal to those who are disposed to treat it with indifference.

From this brief outline, it must appear that the author has dealt with a subject of vast importance; and we are happy to bear our testimony to the feeling, perspicuous, and powerful manner in which he has treated it. It appears from his preface, that he has reason to hope that the sermon has already been blessed of God; and were it as widely circulated as we could wish, especially among the young and inquiring in our congregations, we are persuaded that it would prove extensively beneficial. May his temporary aberration from the truth prepare him to sympathize with the weak, and to “put to silence the ignorance of foolish men!” and, wherever the providence of God may appoint him to labour, may he, to the end of his days, prove valiant for the truth!

WORKS RECENTLY PUBLISHED.

1. *The Rev. J. Morison's Exposition of the Book of Psalms.* Part II. 8vo. 4s.
 2. *Memoirs of the late Rev. John Townsend, of Rotherhithe.*
 3. *Private Journal of a Voyage to the Pacific Ocean, and a Residence in the Sandwich Islands, during the Years 1822, 1823, 1824, and 1825.* By C. S. STEWART, late American Missionary at the Sandwich Islands; with an Introduction and occasional Notes, by the Rev. W. ELLIS. In One Vol. 12mo., with Plates and Map.
 4. *Sober Thoughts on Prophecy.* Essay the Sixth. By J. W. NIBLOCK, D.D., &c.
- In this work an attempt is made to refute those

modern Millennarians, who, by antedating the dominion of the Western, or Papal Antichrist, anticipate the destruction of Popery, the Conversion and Restoration of the Jews, the Millennium, and the End of the World. (To be continued.)

5. *Vol. II. of the Daily Expositor of the New Testament.* By T. KEYWORTH. The concluding Parts are now published.
6. *A Practical Exposition of the Revelation of St. John;* with Tabular Views of the principal Visions in the Revelations, and the corresponding Visions in Daniel. By T. KEYWORTH. Price 2s.
7. *Payne's (Rev. G.) Elements of Mental and Moral Science;* designed to exhibit the original Susceptibilities of the Mind. 8vo. 12s.
8. *The Barn and the Steeple.* 12mo. 5s.
“For the stone shall cry out of the wall, and the beam out of the timber shall answer it.”—*Habakkuk* ii. 11.
9. *Smith's (Dr. Pye) Four Discourses, on the Sacrifice, Priesthood, Atonement, and Redemption, of Christ.* 8vo. 8s.
10. *Collyer's (Rev. Dr.) Sermon for Mrs. Burder, and Rev. H. F. Burder's Sermon for Mrs. Collyer.* 8vo. 1s. 6d.
11. *Hints;* designed to promote a Profitable Attendance on an Evangelical Ministry. By the Rev. W. DAVIS. 2s. 6d.
12. *Fuller's Gospel its own Witness.* 12mo. 4s. And “Calvinistic and Socinian Systems examined and compared.” 12mo. 5s.
13. *Dying Sayings of Eminent Christians, especially Ministers of various Denominations, Periods, and Countries:* selected and arranged in the Alphabetical Order of the Deceased. By INGRAM COBBIN, M.A.

WORKS PREPARING FOR PUBLICATION.

1. Christian Charity explained; or, the Influence of Religion on Temper stated, in an Exposition of the 13th Chapter of the First Epistle to the Corinthians. 1 vol. 12mo. By Rev. J. A. JAMES.
2. The Rev. J. Morison's Exposition of the Book of Psalms. Part III.
3. The Rev. John Wilson, of Montrose, is preparing for Publication, a Volume “On the Origin, Nature, Functions, and Order, of the Priesthood of Christ.” The object of the Work is to sketch an outline of the Adamic, Patriarchal, and Aaronic prefigurations of the Saviour's priesthood; to expose the erroneous doctrines held by Socinians and others respecting it; to prove the reality, explain the nature, and point out the various results, of atonement and intercession; to distinguish between the characters sustained by our Lord as a High Priest and a victim; to examine the peculiarities of the priestly order of Melchisedek; and to divest the entire subject of the critical and scholastic dress in which it has usually been clothed. The volume will be printed on a small type, and will contain from 450 to 500 pages 12mo.
4. Directions for the Study of the Scriptures. By the Rev. Joseph Gibb Banfi. In 1 vol. 18mo.
5. Ralph Gemmell; a Tale for Youth. 2d Edition, 18mo. 2s. 6d. By the Rev. Robert Pollock, Author of “The Course of Time.”
6. The Persecuted Family; a Narrative of the Sufferings endured by the Presbyterians of Scotland, during the Reign of Charles II. Second Edition, 18mo. 2s. 6d. bds. By the Rev. Robert Pollock, Author of “The Course of Time.”
7. Mr. Byron, of Lincoln, has in the Press, “An Admonition against injurious Extremes;” occasioned by the recent agitation in that city, of the Baptismal Regeneration and Anti-pædobaptist controversies.

RELIGIOUS INTELLIGENCE.

LONDON.

congregation, on the morning and evening services of the Sabbath.

CORPORATION AND TEST ACTS.

THE liberality displayed in the House of Commons on this subject, must be matter of sincere pleasure to every real friend of religious liberty. Mr. Peel's proposed Declaration will neither, we conceive, strengthen the hands of the Church of England, nor in any way degrade or afflict the Dissenters, and might, therefore, have been altogether dispensed with. As it is, however, we do not object.

LONDON ORDINATIONS.

On Friday, the 22d February, 1828, the Rev. Ebenezer Miller, A.M. (late Classical Tutor of the Blackburn Theological Academy), was ordained to the pastoral office over the Independent Church, Old Gravel-lane, London. The Rev. E. Henderson, D.D., commenced the service, by reading suitable portions of Scripture, and prayer for the Divine blessing; Rev. W. Orme, of Camberwell, delivered the introductory discourse, and received the answers of the Church and Pastor to the usual questions; the Rev. Joseph Fletcher, of Stepney, offered up the ordination prayer, accompanied by the imposition of hands; Rev. A. Reed, of Cannon-street Road, gave the charge, founded on 1 Tim. vi. 11 (first clause)—“O man of God;” Rev. J. Clayton, junior, of the Poultry, addressed the people from 2 Thess. iii. 4; after which the Rev. J. Campbell, of Kingsland, concluded with prayer. The Rev. H. Townley, Rev. J. P. Smith, D.D., Rev. T. Harper, Rev. W. Cooper (of Dublin), Rev. C. Hyatt, and Rev. G. Evans, gave out the hymns.

The introductory discourse by Mr. Orme, and the charge by Mr. Reed, have been published.

March 12. The Rev. Henry Townley was set apart as Pastor over the Church and Congregation assembling in White-row, Spital-fields. Mr. Orme began with reading and prayer; Mr. J. Fletcher gave the introductory address; Mr. Arundel asked the usual questions, which were answered by Mr. Townley in a concise and interesting manner; Mr. H. Burder engaged in prayer; Mr. J. Clayton, junior, preached on the prosperity of a Christian Church; Dr. Henderson concluded.

This large place of worship was full on the occasion; and we are glad to find that Mr. Townley is gradually increasing the

DETECTION OF THE RECENT IMPOSTURE.

(To the Editor.)

DEAR SIR,

RELUCTANT as I am to occupy your valuable columns with a discussion bearing even the semblance of a personal altercation, yet, were I to be silent under Mr. W. H. Cooper's letter, I should be accessory to a second imposture, worse than the first. There is now an importance attached to the case, apart altogether from my advertisement, or my reputation, which demands a developement somewhat more critical and exact than was presented in your last number, by Mr. William Haweis Cooper. Such censures as he has passed upon my brief advertisement, simple and inoffensive as it was to all but the guilty individual, are very likely to deter all persons, in future, from too nice and rigid an investigation of similar frauds. For who would advertise or unmask impostors at the risk of being themselves publicly whipped? It is, therefore, Sir, my duty to meet Mr. W. H. Cooper's charges, and expose his fallacious statements. This I hope I shall do in the spirit of Christian meekness.

In the first place, Sir, the fact glares upon us rather ungraciously, that, so far as I am concerned, he had not one word to write, but *unmitigated censure*. He knew that I had rescued *his name, his warm recommendation, his public influence*, as well as *those of his venerable father*, from prostitution to the basest of purposes, all the kingdom over; and yet he had not *one good word* for me! He does not condescend to give the slightest glance at the debt of gratitude *he personally* owed me. All the service, such as it was, which I had rendered *him*, and the cause of religion, and all his obligations on account of it, were at once cancelled, it seems, by the glaring defects and gross improprieties of that advertisement! I confess, Sir, I do not envy that man his heart or his principles, who, in such circumstances as those in which Mr. W. H. Cooper was placed, could deliberately sit down to draw, *per fas et nefas*, from a hasty advertisement, a crimination of so discreditable a nature against the very individual who had substantially served the criminator and the public. Had my own inadvertence betrayed me into a similar deception, and had Mr. W. H. Cooper been so happy as to unmask the fraud, and

save my humble name, and that of *my* venerable father, from being abused to the purposes of imposition throughout Great Britain, I certainly could not have allowed my *first and only* notice of *him* to have come to his hands in the shape of a public charge. I had no ambition of any man's praise, but I am conscious I have deserved no man's censure. I penned that advertisement at a critical moment for publication, which, if I had allowed it to pass, could not, as you may remember, Sir, have been recovered; and no notice whatever could have appeared for another month. My advertisement was at your publishers within forty-eight hours from Mitchell's first application to me; and had it not been there at that moment, I inferred it could not appear for another month. I penned the notice in the fear that I should be obliged to liberate the impostor, and restore him his documents; I penned it at the risk of exposing myself to an action for libel; and, lastly, in the full expectation that within twenty-four hours he must go forth to the world and proceed with his abominable imposition. He had committed no fraud within the jurisdiction of this city, and our magistrates had, therefore, no power to punish him. It was with no small difficulty that I contrived, with the aid of the Rev. Mr. James, of Birmingham, to detain him long enough to give an *effectual and safe* check to his future proceedings.—Now, Sir, had I, in the haste which I was compelled to use in getting my advertisement into your January number, written a hasty word, or had an incorrectness escaped me, my crime would not have deserved the severe chastisement I have undergone: an explanation would have placed me on fair terms with all the parties concerned. But, happily, my advertisement is as secure from Mr. Cooper's attack as I could wish it to be; and on a calm review of all that I have done and written, I have yet seen no reason to retrace any of my steps. My advertisement is charged with "*ambiguity*," "*incorrectness*," "*implied censure*," "*severe reflection*," and "*not suavouring altogether of Christian kindness*." Now, Sir, as Mr. W. H. Cooper has silently passed over the first count in this alarming indictment, and offered to the court *no proof*, I suppose I may fairly do so too; yet not without reminding him that an *ambiguous* statement is one that equally admits of two senses. But he has every where attributed only *one* sense to my words. Is this logical, good Mr. Editor? And then that sense is the very worst he could find;—is this Christian candour?

Next he alleges "*incorrectness*." You have, in part, vindicated me from this charge. But allow me to repeat, Alexander Mitchell "*could not show a single signature from a Scottish minister of any denomination*;"

would any person but Mr. W. H. Cooper suppose me referring to any other period but that of the impostor's application to me? Had I intended to speak of Dublin, or its ministers, in that sentence, I must have used the words "*had shown*." I say, again, "*he could not show a single signature from a Scottish minister*; but obtained his first credentials from the Independent ministers of Dublin," &c. I am *strictly* correct, and Mr. W. H. Cooper is my witness. No other ministers ever gave Mitchell any credentials. He did obtain credentials in Dublin; *first* there—and *only* there. No minister, either in Scotland or in England, ever signed his case. I had his luggage carefully searched; I strictly questioned him, from the first, for Scottish signatures, but none *could* he show. And, indeed, *how could* he show any others? and why should Mr. W. H. Cooper blame me for saying, "*he could show none*," when *he*—*Mr. W. H. Cooper himself*—or one of the *four*, had advised the suppression of the Old Book, with the pretended Scottish names, and proposed the substitution of the *New Book*, better suited to the taste of Dublin? Yes, Sir, the Scottish names were all forged—and forged, as I judge from specimens of Mitchell's ability now in my possession, by no means very skilfully. These exposed him to detection in every house he entered: he might stumble upon a minister who could identify the hand-writing of some of those individuals: but as soon as Mr. Cooper, senior, had finished the signing of the *new case*, it was not likely that the forgeries would again see the light. Mitchell was not simpleton enough to show forgeries when he had acquired the good and veritable signatures from the Dublin ministers. So, Sir, he speedily destroyed his forgeries, and ever after used the good names of the Dublin ministers *alone*. From that fatal 3d of November, 1827, when they put into his hands this New Book, now before me, signed by themselves *alone*, he, doubtless, thought his case *impregnable*; and boldly went to his work. Yet, Mr. Cooper, junior, after himself acknowledging in his letter that "*a New Book was recommended*, because in the old one the case appeared too long and minute in its details, and was, apparently drawn up *exclusively for circulation in Scotland*," yet affects to have *learned* (as a thing he did not expect) that the impostor *used only* the case the Dublin ministers had recommended and signed. Why, Sir, this New Book was given him for the express purpose of using it, and it alone, in Ireland; and knowing, as Mr. W. H. Cooper did, when he wrote to you, that Mitchell had exchanged forgeries for good signatures, he might confidently have inferred that ever after he would show none but the true signatures of these four Dublin ministers: they were so respectable and so undeniable, that they might have

carried him safely all over England. But, again, Sir, if there were any air of severity and censure in my words, or about them, it could not fairly be felt by the Dublin ministers: it could not, by any possibility, be extended to any but those to whom he *did* show the signatures of the Dublin ministers, and therefore, *by necessity, not to themselves*, as the dupes of their own signatures be. Indeed, Sir, censure of the Dublin ministers was not in my thoughts when I first wrote to you: and if fair criticism can, even now, find any in the words of my former notice, I am content that they should mete it back to me in my own measure. I have too high an opinion of the understanding of Mr. W. H. Cooper, to doubt, that on a second review of my advertisement, even *he* will confess that the Dublin ministers were *necessarily excluded* from the import of that sentence which speaks of *those*, and *those only* who were imposed upon by the use made of the Dublin signatures. If so, then all my friend's charges about "*incorrectness*," "*severe reflection*," and "*implied censure*," fall to the ground; or rather, return home to take up their abode at his own door. Let those in England who accepted Mitchell's case upon the testimony only of the Dublin ministers, and who received him as bringing his first credentials from Dublin, feel so much of that advertisement as they think to be applicable and just. I have censured none; I have correctly stated the facts—and let them speak. There are ministers in England who were imposed upon by this case, and who have since frankly acknowledged their *inadvertence*, and made wiser and kinder resolutions upon the subject than those which led Mr. Cooper, junior, to reprove me: and there is at least *one* out of the very four Dublin ministers, who possesses a different feeling upon the case, and whose handwriting, now before me, attests—"I did not like the man, while here, and have been censuring myself, as I am censured by others, &c." "Henceforth I shall think and act for myself." *W. H. C.*

Permit me now, Mr. Editor, for the sake of truth and charity, to advert to the general principle exhibited in this case. Mr. W. H. Cooper has brought his vindication to the bar of the public, before he had been impeached; and I now feel it a duty to follow up his vindication with a brief examination of his *own case*.—Mitchell, under the name of Wilson, comes to Mr. W. H. Cooper, bringing a letter of introduction from Mr. Penman, of Aberdeen. He then shows his case, signed by Mr. Penman, and three other ministers. Mr. Cooper had reason, from local knowledge, to infer that the statement about the chapel, &c. was correct. But it now appears, that though he knew the names of all the parties signing, and one of them personally, *he did not know any of*

their signatures. This, therefore, was nothing better than negative proof, or "*assumption*," as he himself admits. Besides, he did not take the case up in the ordinary way of merely allowing it to pass, and giving an additional signature to those already collected—but he proposes, or some of the party, the suppression of the Scottish case and names, and the substitution of an entirely *new document*; and with that the impostor is fitted out for his future travels. Two or three weeks, I suppose, the impostor remained within their reach; yet none of the party, in the mean time, took the precaution of writing a line to any of the *four* Scottish brethren, to ascertain the validity of the document, on the credit of which the Dublin ministers had done so noble an act of *generosity*. Yet this would have been a very easy and cheap way of satisfying themselves that they were acting prudently. Begging for chapels is a *pecuniary concern*; and ministers must make it a *matter of business*, and look at all applications as *men of business*. Let us suppose a man of business assailed in a similar way by a respectable looking stranger, who presents a letter requesting the tradesman to let him have one hundred pounds worth of goods. The letter purports to have been written from a distance, by a party well known, and highly respectable; but the tradesman has no knowledge of the *signature*. How does he act? Would he let that stranger take the hundred pounds worth of goods, and use his own name, and credit also, in obtaining other goods of neighbouring tradesmen? Certainly not, till he had written to ascertain the *validity of the letter of introduction*. I give our Dublin friends as full credit as they can give themselves, for kind heartedness, and Christian generosity; but they must not pretend to tell us that they used all their prudence and discretion, or surely they would not have substituted their own good and respectable signatures for the names of *any four men in Great Britain*, however well known, whose handwriting not one of them could identify. It is one thing to allow a case to go on, when I have not the means of identifying any of the signatures; but it is quite another thing to take the whole weight of responsibility off the former signatures, and *attach it to my own*. I apprehend this should never be done without *satisfactory and positive evidence*. This the Dublin ministers did; and yet this evidence they did not possess. All their logic will never prove the ground on which they acted, to be any thing but *negative*.

Let me suppose Mr. W. H. Cooper called into a court of justice, to prove what he knew about the validity of these *four signatures*, and *this letter of introduction*. It would not require a very sharp-witted counsellor to prove the utter worthlessness of

the ground on which Mr. W. H. Cooper has built his defence, "So, Mr. Cooper, you are come into court to prove that you had ground for substituting four good signatures in the place of those four bad ones?"—"I am, Sir."—"Pray, Sir, do you know the hand-writing of Mr. R. Penman, or Mr. G. Wardlaw, or either of the other parties?"—"I do not."—"Did you never see their writing?"—"I never did."—"Then, Sir, how can you come into court to give evidence upon this cause? you know nothing about the signatures."—"Yes, Sir; but I *'presumed'* they were good."—"True, Sir, but presumption is a shadow which often has no substance: and your presumption that these signatures were good, might more prudently have been *preceded*, or at least *followed*, by another *presumption*—that they were *bad*; and for aught you can allege, the latter presumption would have been just as valid as the former; so that you, Sir, would at least have appeared wiser, if you had not come into court at all: and now you are in, I advise you to get out as fast as you can; and, in future, remember whenever you stand between *plus* and *minus*, or *negative* and *positive*, be sure you *stand still*."

Mr. W. H. Cooper closes his letter by saying, "*It would be exceedingly desirable that some plan could be adopted, for the future, by which the possibility of any further such attempts at imposition might be effectually obviated.*" The case before us will supply him, and every minister, with this desiderated rule.—Let no man add his recommendation to any case, before he has ascertained the validity of at least one of the recommendatory signatures already affixed. Let every case have a *perfect chain of positive evidence*, commencing at its own locality, and no good case would be exposed to rejection, while no bad one could gain admittance. In this age of imposture, presumptive evidence is unsafe. Positive knowledge, or positive proof, is the only ground which will justify any minister in *writing a recommendation*, or *signing his name* to any begging case. If this principle, simple, efficient, and of easy application, should approve itself to the discriminating judgment of my brethren in the ministry, I shall still have cause to congratulate myself on the trouble I took in exposing Alexander Mitchell; and I shall be more than compensated for the injustice and severity of the treatment I have received from Mr. W. H. Cooper.

I remain, dear Sir, yours truly,

GEORGE REDFORD.

Worcester, March 8, 1828.

THE BRUNSWICK THEATRE.

It is a truly melancholy fact, that on the same day, Feb. 28th, on which the awful

catastrophe took place at Manchester, this newly-erected building fell to the ground, and buried in its ruins several human beings, who, from the peculiar nature of their occupation, it is to be feared, were but little prepared for the exit. There seems to have been combined, in the history of this direful calamity, a variety of striking and merciful providences. The almost miraculous escape of some of the survivors produced, in the first instance, impressions of the most marked description. May they prove as permanent as they were strong! The scene was awful beyond description; and the result is truly melancholy—11 persons having been hurried into eternity, many of whom have left behind them a numerous circle of attached relatives to lament and to feel their loss. Of those who have escaped with their lives, about fourteen are seriously injured; some it is feared for life. Surely none of them will ever return to their former thoughtless profession! We are truly glad to find, that the sympathy of the British public has been so promptly and generously exerted on behalf of the numerous sufferers by this calamity. While we profess ourselves the decided enemies of theatrical amusements, we think it the duty of all men, and of Christians in particular, to minister to the necessities of suffering humanity. We grieve at the same time to learn, that, in this Christian country, any parties concerned in the opening of a place of public amusement should have ventured to employ the sacred hours of the Sabbath in forwarding the necessary preparations for a first exhibition. Had their aim been a religious one, or in any way calculated to subserve the interests of religion, they would have paused ere they had permitted themselves to trample so flagrantly upon the authority and sanctity of the Christian Sabbath.

PROVINCIAL.

MELANCHOLY OCCURRENCE AT MANCHESTER.

On Thursday, Feb. 28, at one o'clock, a most deplorable event took place in that town, at the wharf of the New Quay Company. A new vessel was to be launched; numbers of people were present, and above 200 persons were on board. By the upsetting of the vessel, the whole of the persons on deck, and a few who were climbing upon the rigging, were precipitated into the river; while the terrific shriek of the assembled multitude announced, to a considerable distance, the sad event.

Boat-hooks and drags were made use of, and several bodies, apparently lifeless, were got out, and laid on the banks in sight of the

agonized multitude. Notice was immediately sent to many of the surgeons; and some of them were soon on the spot, and every exertion was made use of to restore the sufferers to life. In several instances they were successful, but there were many cases in which their utmost efforts were unavailing. At the suggestion of Dr. Kaye, an attempt was made, as a last effort, to restore a young man by transfusion of blood from the arteries of a dog. In some cases, after the use of the hot bath, an incision was made into the wind-pipe, and a pair of bellows applied in order to inflate the lungs; and this was in two instances successful.

When the accident was made known in the town, the scene at the New Quay became heart-rending: mothers and fathers were running about almost frantic, inquiring for their children; sisters seeking their brothers, brothers their sisters; husbands their wives; and wives their husbands;—"refusing to be comforted because they were not." The sight of the dead bodies was the most appalling conceivable; and the wailing of those who had lost their relatives, the fearful anxiety of others who dreaded a similar deprivation, and the immense mass of people who lined the banks, impressed and awed by a sense of the calamity, formed altogether a scene which most painfully excited the feelings.

About 47 lives have been lost by this affecting occurrence.

FOREIGN.

EXILED SWISS MINISTERS.

THE following donation has been received this day, March 6, 1828:—

From Mrs. William Seon, Bermuda, by Mrs. Cross, One Guinea.

Since the last public notice on this subject, the Committee have had no facts particularly important to lay before their friends in Great Britain. The formation of a Society at *Lausanne*, the metropolis of the Canton of Vaud, for the aid and relief of the persecuted, furnished the most direct and satisfactory channel for applying the funds entrusted to them, to their proper object. That fact also involved a pleasing evidence, that the severity of that intolerance which had raged with so much violence and cruelty, had yielded to the mitigating influence of time and better feeling. In that society, not only Dissenters, but many members of the Established Church, were generously united. To them, therefore, the Committee remitted one hundred pounds; assured, from their knowledge of the parties, that it

would be faithfully administered. The sum of thirty pounds was also granted to one of the banished Ministers, whose suffering and losses had been great, and to whom Providence has opened a door of ministerial labour and usefulness in a part of the British dominions where French is the vernacular language.

The account, therefore, stands thus:

Balance in hand, December, 1826	£130	9	8	
A Young Lady at Sudbury, by Mr. Gainsborough		1	0	0
Two Sisters, by Mr. Nisbet		2	0	0
A Servant, by ditto		0	10	0
Mrs. W. Seon		1	1	0

135 9 8

From which deduct—

The two sums mentioned above 130 0 0

Postages, from Aug. 4, 1825, to

July 30, 1827 2 | 18 | 0 |

132 18 0

Remaining ...£2 2 8

This balance, and any further subscriptions that may be received, will shortly be remitted to the *Lausanne Society*.

The general state of the Canton of Vaud, at the date of our last letters, some months ago, may be expressed in this brief abstract:—

"A considerable degree of tranquillity now prevails. There have not been, of late, any sentences pronounced, in execution of the persecuting law; but many pious persons are made to endure sufferings in less direct ways. Artizans are denied employ, on account of their religious principles. For the same reason—their attachment to the Gospel—several schoolmasters in country-places have been deprived of their situations. But, by the grace of our most merciful God, the number of true worshippers is increasing daily; and many other persons are become tolerant and kind."

But we greatly lament the statements which have been credibly made to us, that a violent spirit of persecution against the professors and preachers of salvation by grace,—the primitive, apostolic, and protestant doctrine,—has shown itself in other parts of Switzerland.

For the Committee,

J. PYE SMITH,

THE EARTHQUAKE IN COLUMBIA.

SINCE our last, (see page 116,) we have been enabled to collect the following additional particulars of this truly awful visitation of Divine Providence.

Bogota, December 5, 1827.

"Earthquakes, it is said, are a new phenomenon in this part of South America: that which was felt forty years ago was the first ever known; it threw down part of our

church;—that which occurred eight years since, though it terrified the inhabitants, did no mischief;—that of June, a year ago, was terrible—since that they have been frequent, but, as we all now agree, slight;—that of the 16th of last month was indeed terrible; and yet less severe in this place than at a short distance from this to the south, where not a house is left standing, and where, as the Vicar of the place writes to Col. C., immense stones were hurled about in all directions—a proof that a rupture of the earth had taken place somewhere in the vicinity, but where has not yet been ascertained. 2000 lives are lost in our province; seventy-eight bodies passed Honda, at which place the river for an instant disappeared, only to return with new and terrific violence, after having burst its boundaries and swept all before it! For ourselves, W—— was accompanying a gentleman to the gate, and I was looking over the balcony, watching his return to the house; J—— was ill in bed. The week had been very rainy, and the ground was very wet. When the first shock took place it was just dark. The doors and windows rattling; the walls cracking and giving way; the floor shaking under our feet! How we got down I can scarcely tell. The stairs were rocking just as those of a ship; and there was an awful noise! We reached the court—and the earth again stood still! Our walls were all down, but the house stood! We remained down stairs till ten; but the cold and damp was so great, we agreed on venturing up. The walls of the house, which is a very strong one, were much cracked; it has sustained no farther injury. In the course of the night we had several visitors to see if we were safe, and to beg shelter. Col. C. sent by daylight—his house was down—Mrs. G.'s the same. The Consul's fine house was in ruins. Had it occurred an hour later, the four younger children would have been in bed, and, as far as we can judge, must have been killed. The earth was in constant motion for sixteen days. An hundred lives have been lost; some say many more, as the roof of the barracks fell over the infirmary, and a convent has also fallen in; but this is not mentioned in the papers: many were also killed in the hospital. The clergy refused to open any of the churches or chapels, which are considered as places of refuge, but which, had they have been opened, would have much increased the evil. Bolivar, it is said, rode about the town all night, giving such directions as he judged best for security and order. By day-break on the 17th, every one was hastening out of Bogota—the Archbishop and Bishop passed by our house at five in the morning. The road reminded one of the Canterbury Tales—not exactly pilgrims, friars, and knights—but cabaleros, ladies, men, women, and children, were hurrying along, and the

wretched invalids from the hospital—preferring death in the open country, to being crushed to death within walls. The two priests and the two nuns, who were administering to the patients, was killed! Every hut near us was filled with respectable persons from the town. At present they are more dispersed, but Bogota, it is said, is ruined: commerce has ceased, and the town is comparatively a desert.

Bogota, Dec. 12, 1827.

"It is now three weeks since the earthquake took place. Awful as the event was, the impression was soon effaced with the common people. The first week they went about in processions every evening, with a priest at their head, chaunting a hymn which they hold to be a *sovereign specific*; after that they went on as before, except that the town is quite deserted. Your information is sadly incorrect in respect to a school and missionary: we have neither school, *protestant missionary*, nor even a *chaplain*. Before I left England, I read of a considerable subscription for a protestant church at Carthage; but there is no such thing there. About two years ago a Bible Society was attempted to be formed here. Two chests of Spanish Testaments were sent here, one of which is still in the Custom-house; the other was distributed by the Consul, but none would read them without the consent of their clergy, who invariably seized the books and burned them. It is moreover thought that neither *chaplain* nor missionary would be suffered to live here; nor have we any outward and visible sign of our religion. We are all considered as heretics by the common people, whose stock of Scriptural knowledge seldom amounts to more than the names of *Padre Adam, Madre Eva, Santa Maria, and Santo Joseph*. Their processions are quite theatrical: generally a raised stage, with beautiful children representing angels, &c., mixed with nymphs, wreathed with flowers, reclining on beds of roses, and with splendid decorations. As to the *miners*, numbers of them are *begging*—the agents have no means of paying them.

"Come and see the works of God, he is terrible in his doing towards the children of men."—*Psalms* lxxvi. 5.

"He overturneth the mountains by the roots."—*Job* xxviii. 9.

"Thou, even Thou, art to be feared: and who may stand when thou art angry?"—*Psalms* lxxvi. 7.

"God is our refuge and strength: therefore will we not fear, though the earth be removed, though the mountains be carried into the midst of the sea. The Lord of Hosts is with us; the God of Jacob is our refuge."—*Psalms* xli. 1, 2, 11.

MISSIONARY CHRONICLE

FOR APRIL, 1828.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

EAST INDIES.

SURAT.

Letter of Rev. Messrs. W. and A. Fyvie, dated Surat, October 1, 1827, addressed to the Directors.

DEAR BRETHREN;

THOUGH we cannot inform you of any particular spiritual concern which has been excited in the minds of many of those for whose salvation we daily labour and pray, nor give you an account of a general desertion of idolatry by the inhabitants of this populous city and province; yet, viewing our writing to you both as a duty and a privilege, we cannot deny ourselves the pleasure of now forwarding to you the following brief account of our labours during the year, which closed yesterday.

Preaching.

With this department of labour we commence our Report, and beg to say, that under this head we include all oral communication of the truths of the Gospel, whether by the way side, at temples and other places of public resort, or at fixed times and stations. The stated services which we have during the week, are,—on the Sabbath, English worship at eleven o'clock, A.M.; at two P.M. we have worship in Goojurattee, with the servants connected with the Mission, and Mission families; at four P.M. we have a meeting with the School children in the first school-room; and in the evening, public worship again in English. On Monday morning, about 200 poor people meet at the Mission House, to receive alms, and

are addressed respecting their eternal interests: these alms are chiefly the liberality of a few pious officers here, whose society and Christian converse much encourage us in our work. In the afternoon of the same day, we have public worship in the second school-room, where many attend on our instructions. On Wednesday evening, we have worship again with the servants; and on Thursday evening, public worship in the first school-room. Besides these stated engagements, we have preaching once every week at a private house, and at several other places, but the time of our attendance is regulated by circumstances. When visiting the Schools, opportunities also frequently occur of communicating instruction to numbers.

In the months of January and February last, Mr. A. Fyvie made a tour of about 500 miles, through some parts of the province of Goojuratt, in which he had frequent opportunities of making known “the unsearchable riches of Christ” to many who had never before heard of salvation through faith in the atonement and righteousness of the Son of God. In general, their attention to Divine truth was very pleasing; and it is humbly hoped that these exertions, both in Surat and the surrounding country, will not be altogether in vain. The seed which has been sown, and which it is our wish to continue to sow, is “incorruptible seed—the word of God, which liveth and abideth for ever;” and we only require the promised influence of the Holy Spirit, to make it spring up and produce abundant fruit. For this special favour we look and pray; and entreat all who love our “Lord Jesus Christ in sincerity” to unite with us in beseeching God to grant this most needful blessing to

all who hear his word in this or in any other part of the world. *(Hind. Miss. Soc.)*

Distribution of the Scriptures and Tracts.

In and near Surat, 1000 portions of the Scriptures and 5600 tracts have been given away; and, in the interior of the country, 3000 parts of the Scriptures and 11,000 tracts; making a total of 4000 parts of the word of God, and 16,600 tracts calculated to explain and enforce it on the mind, which have been disseminated during the past year. That some of these have been destroyed, and others neglected, need not excite any degree of wonder, or lead us to wish that a single copy fewer had been given away in the period under review, or induce us to withhold our hand in future, and not give the word of God to all who are able and willing to peruse it. Had we persons qualified by nature and by grace to go through the land, the distribution might be much increased, without the least dread of wasting any of the public money. That our books have been read in Surat and the adjacent villages, by the greater number of those who have received them, is unquestionable, from the knowledge which many have obtained of the leading truths of Christianity, and particularly from the accounts which several persons have given of the sentiments contained in the books which have been in their possession for some time. In regard to the benefits generally derived from those circulated in the interior, our opportunities of knowing are not so frequent; but God has said, "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." In regard to a few individuals, who reside at a distance from Surat, we are able to speak with more confidence, as we know that they are endeavouring, by Divine grace, to walk according to the revealed will of God, which they esteem as their greatest treasure. Of this number, three men have made an open profession of Christianity. The first was baptized in 1825, the second in January, and the third in May, 1827; and have hitherto been enabled to adorn the doctrine of God our Saviour, in the situations which they occupy; and it is hoped that their wives will soon follow their example, and publicly show that they "count all things but loss for the excellency of the knowledge of Christ Jesus." The prayers of all the people of God are earnestly entreated in behalf of these converts and their families, that they may "stand fast in the Lord." It is pleasing also to observe the

decrease of prejudice in regard to the reception of books; as they are now sought after by many adults of all *castes*, as well as by children and youth. And though it is neither our custom nor desire to use any means which the Scriptures do not fully warrant us to adopt and pursue, to induce the rich and influential to listen to the truths of the Gospel, and receive "the words of eternal life;" yet knowing, from observation, experience, and the word of God, the great influence which the conduct of the rich has on a people entirely swayed by worldly motives, and the paramount authority which supposed holy persons, such as the Brahmins, &c., have on the minds of persons wholly devoted to idolatry, with its attendant abominations, we cannot but hail with joy and gratitude any apparent diminution in the prejudice and bigotry of the higher classes of Hindoo society, as a token of much good to all ranks in the community. Several respectable Mohammedans have likewise visited the Mission House during the year, and have been, at their own request, supplied with copies of the Old and New Testaments in Arabic, and the New Testament in Hindoostanee, which we hope will be productive of extensive good among the votaries of the false prophet. A few parts of the Scriptures, and some tracts in Mahratta, have also been given away to persons who speak that language, who have either called on us at home, or been met by us in our tours. May the Spirit be poured out from on high, "that the word of God may have free course and be glorified."

Schools.

Though we have not been able to increase the number of these useful institutions, we have the pleasure of saying, that those formerly established, with the exception of the sixth, which is at present suspended on account of the defection of the master, are in a very prosperous state, and lead us to hope that much good will be eventually effected by the measure of discipline which has been introduced unto them, and the instruction communicated to the children and youth who attend them. In all our schools, the scholars are chiefly boys, and are divided into five classes, according to their various attainments. In the first class, they learn the letters; in the second class, they write them from printed cards; in the third class, they are exercised in writing the consonants and vowels combined; and in the fourth class, they read and write from an acrostic on the letters of the Goojuratee alphabet, which contains, in short and easy sentences in rhyme, much scriptural truth, and also from the Ten Commandments, in metre, and a hymn. Having fully obtained a knowledge of these minor lessons, they are raised to the fifth class, in

which they read and write from our tracts and the Scriptures. From these they have a regular task assigned them for each month, which they are expected to be able to read correctly by the end of that period. On an average, each school is visited by one of us three times every week, besides the meeting which we have with the greater part of the scholars on the afternoon of every Sabbath. The number of children in the five schools at present under our care is, on an average, about 300. We hope that both the schools and attendants will soon be increased, and pray that the Spirit of God may be poured out on them all in rich abundance. During the year, means have been tried to carry into effect the plan usually called "the Indigenous System,"—that is, to graft religious instruction on native schools, by paying a small sum to any master who will teach his pupils those books which we wish to introduce among them—but, hitherto our efforts have not been attended with any success: our endeavours to commence female education have likewise hitherto proved useless; but we have no occasion or wish to abandon the pursuit of these objects, as perseverance, faith, and prayer, will finally overcome great obstacles.

Printing.

During the year, the press has chiefly been employed on book-work. The printing of the second edition of the New Testament was finished in June last, and the second edition of the Old Testament has been commenced. The book of prayers was completed, and 1000 copies of it printed off a considerable time ago. It contains twenty prayers, on fifty-four 8vo. pages. In the same size, 28,000 tracts, and 20,000 school cards, have been printed during the year. The tracts are on the following subjects:—

No.	Title	No. of	
		Pages.	Copies.
No. 13.	Catechism, second edition	16	3000
14.	Good Instruction, second edition	8	8000
15.	The Important Consideration	12	1500
16.	Important Questions Answered	12	1500
17.	On Sin	12	1000
18.	On Regeneration	12	1000
19.	On Sanctification	16	1000
20.	The Ten Commandments, &c.	8	3000
21.	Sin no Trifle	12	1000
22.	On the Pardon of Sin	12	1000
23.	Sin, the abominable Thing which God hates	8	2000
24.	Purwutee's Prayer	8	2000
25.	On seeking the Lord	8	1000
26.	On Prayer	8	1000

In the Report for 1826, we stated that we "had received a fount of new Goojurattee types from Bengal, of a much larger size than the former, and also cast so as to approximate nearer to the written character than in any preceding attempt," and consequently, that "the people were able to

read the books printed with them with greater ease and facility." Having had much intercourse with the natives, both in Surat and the interior, during another year, we are happy to say, that in this respect our anticipations have been far exceeded, and "the ease and facility" with which all classes, who can read at all, are able to peruse the word of God and our tracts, is to us matter of much consolation and thankfulness. To have the Scriptures in four large volumes, and every tract occupying a similar proportion of pages, are, in themselves, great evils; but, whilst education continues in so low a state among the great body of the natives, we are decidedly of opinion that books, for general circulation among them, ought not to be printed on small types, and that too much care cannot be taken, in correcting the press and in printing, to prevent mistakes, and to have books not only readable, but also alluringly fair, to put into their hands. The types themselves, and the additional paper, ink, and press-work, required, it is true, considerably swell the expense of any work printed with large types; but the item of additional disbursement can bear no comparison to the increase of good, which, by the blessing of God, can be effected by their means. Those who are acquainted with the natives, only through the medium of a few of them in public offices, can form but a very imperfect idea of the low state of education among the great body of the people, and of the necessity there existed of adopting and pursuing the line of conduct, in regard to the size of types, which we have acted upon for some time past. Our conviction of its great importance was founded on personal observation and particular inquiry; and the additional experience arising from another year's intercourse with persons of all classes, induces us to go forward with the system on which we have entered; assured that the Christian public will gladly give us all the assistance in their power, to enable us to communicate Divine knowledge to the minds of so numerous and interesting a race of people, and also firmly believing that God will, in answer to prayer, in his own time, pour out his Spirit to bless it to the salvation of their souls.

Books preparing for Publication.

Mr. W. Fyvie has been chiefly engaged, since January last, in revising the Old Testament for a second edition; and is so far advanced, as to warrant the hope of being able to finish it by the latter end of another year. Several more tracts are in hand; and a Catechism on Relative Duties, including those of husbands and wives, parents and children, masters and servants, with the motives from which they ought to be performed, has just been determined on. This

last work we consider very useful for those who have been, and may be, converted to Christianity.

Domestic Occurrences.

We are happy to say, that during the year, the official members of the Mission have been favoured with a considerable share of good health, and have been enabled to labour without any particular interruption. Some of the members of each of our families have, however, been occasionally visited by sickness; and we are sorry to add that two individuals from one household have been called into the eternal world. On the 11th of December, 1826, the son of Mr. and Mrs. Salmon was taken away from his fond parents by death. This wound was in a measure healed by the birth of a daughter, in January 1827; but on the 12th of June last, Mrs. Salmon was also removed, by fever, from this world of sin and sorrow, to the place of perfect purity and joy. Mr. Salmon deeply feels his great loss; but is enabled to bow with submission to the Divine will in this trying dispensation. His little daughter, we are happy to say, is still doing well, and we hope will so continue. It is our earnest prayer, that the death of Mrs. Salmon (with that of her son) may be sanctified to her husband, and to us all; and that we may, by Divine grace, be prepared for joining our departed Christian friends in the world of light and love.

Funds.

The donations and subscriptions received during the past year amount to the sum of 2155 rupees. A list of names and benefactions is annexed.* Before we conclude, we beg to present our sincere thanks to all who have contributed by pecuniary aid to promote the course of education, and the diffusion of scriptural knowledge, through the medium of our mission, and humbly solicit that similar assistance, for any of the objects which we are endeavouring to carry on, may still be continued.

Among other persons, we cannot refrain from mentioning our peculiar obligations to E. B. Mills, Esq., for his continued and very liberal grants to promote the objects of the mission: we are under great obligations, likewise, to I. Williams, Esq., for circulating a subscription-paper at Kaira and Ahmedabad; and also to Lieut. H. Sandwith, 2d Extra Battalion Baroda, for exerting himself in the same way among the Christian public at that place, and by whose exertions a considerable addition was made to the funds of the Society.

Conclusion.

The above is a brief statement of our

proceedings during another year of precious time, which has passed quickly away; but we hope the flying moments have, to a certain degree, been usefully employed. The retrospect, though calculated to depress our minds, because so little has been done, ought to induce a spirit of prayer, watchfulness, humility, love, faith, and zeal, and lead us to place all our hopes of ability to labour, and of success in our work, more and more to the promised influences of the Holy Spirit. Earnestly entreating God that these graces "may be in us and abound," and that this work may prosper in our hands, we commit ourselves, and the cause in which we are engaged, into the hands of Him of whom it is written—HIS NAME SHALL ENDURE FOR EVER: HIS NAME SHALL BE CONTINUED AS LONG AS THE SUN: AND MEN SHALL BE BLESSED IN HIM: ALL NATIONS SHALL CALL HIM BLESSED.

Entreating a continued interest in your prayers and sympathies, we remain, &c. &c.

(Signed) W. Fyvie.
A. Fyvie.

SOUTH TRAVANCORE.

Letter from the Rev. Charles Muult, Missionary, dated Nagercoil, Oct. 8, 1827.

REV. AND DEAR SIR;

THE kind letter of the Directors, dated January 31, 1827, duly came to hand; to whom I am much obliged for their good wishes, for attending to my requests, but especially for supplying Travancore with so many additional labourers. We beg that the Directors will present our grateful acknowledgments to F. Venning, Esq., for his generous and opportune donation for the erection of two Bungalow Chapels: no time shall be lost in fulfilling his wishes. As the deputation were here at the time your communication came to hand, we pointed out to them Cotar, a large town near, as a place eligible for the building of *Venning Chapel*, which entirely met their approbation, and arrangements are now making for its erection. It was suggested by our friends at the same time, that *Meybohm Chapel* should be erected at Travancodu, the place of Brother Mead's future residence, situated among the western congregations, about ten miles from Nagercoil.

That part of your letter which refers to the readers at Quilon, shall be the subject of an early communication, as it will occupy a greater space than can be allotted to it here.

I have heard of the arrival of our Brethren at Madras, who, I believe will accompany Brother Mead, when he returns to Travancore. I trust the Lord will give them health, decision of character, and a willing

* See page 175.

mind, to labour in this interesting vineyard many years to come.

Messrs. Bennet and Tyerman, who have visited the Travancore stations, will advise you of the new arrangements made in these Missions, which, after mature deliberation, fully meet my approbation. By the grace of God I will endeavour to cultivate the portion allotted me, to the extent of my abilities. The deputation remained about a month in Travancore, and were greatly delighted with what the Lord has wrought, and in beholding indications of still greater usefulness: I trust the Lord will greatly bless their visit among us.

Visit to Quilon—State of the Mission there.

Since I last wrote to you, I have again visited Quilon, and was detained there nearly a month, waiting for Messrs. Tyerman and Bennet, during which time I had frequent opportunities of visiting the schools, and preaching the Gospel to a few Tamul people, who assembled at the Mission-House. The progress that was made by many of the children since my last visit (in Aug. 1826) was truly gratifying, which must have been the result of regular and good superintendence. On observing in some of the schools a few girls under instruction, it suggested the idea that there was less prejudice here to female education than in the south of Travancore and in the Carnatic, and that an attempt to promote it would meet with encouragement. We immediately commenced a school in a village near to Quilon, and succeeded beyond our expectation. Thirteen girls were collected the first day, and, according to Mr. Ashton's last report, there are now more than twenty under instruction. Soon after, there was a request from another village, to begin the same good work; which was complied with, and twenty-six girls, in that place, are learning the first principles of the Gospel of Christ. This inclination for female education among the people of Malabar, I believe, is not the result of greater natural or moral improvement, for they are equally as ignorant and depraved as their neighbours in the south, or in the Carnatic, and are the subjects of as degrading an idolatry; but the women in Malabar have more weight in the scale of society than those in many other parts of India, and this circumstance may possibly account for the difference.

I endeavoured to arouse the Readers to a more diligent and conscientious discharge of their duty, and pressed upon Mr. Ashton the importance of paying particular attention to the villages, by visiting them himself, and sending the Readers as often as possible: as the people are more simple and less depraved than those in Quilon (the greater part of whom are Sepoys, or their followers), they are more likely to receive the Gospel,

From thirty to forty people attend divine worship at the Mission-House on the Sabbath; some of whom also attend the evening services. I trust the Gospel has not been introduced among them in vain. An interesting man, who was formerly a school-master in one of the villages, has made a profession of Christianity; whose knowledge of the Gospel, and constant conversation, pointed him out as a suitable person for a Reader. I engaged him when in Quilon, and I am happy to learn that he conducts himself well.

The circumstance of many of the people in Quilon being natives of the other coast, and knowing the Tamul language, gave an opportunity of distributing several hundred tracts, and many portions of Scripture, which were received with great eagerness. I trust the Divine blessing will accompany them.

During my stay in Quilon, I translated the substance of three of the "*Village Sermons*" into Tamul, that on the "*Holy Spirit*" has been since published. As soon as I have finished a *Treatise on Regeneration*, which is now preparing for the press, I intend, God willing, to give the substance of many of the others to the people.

Particulars of the Mission in South Travancore.

In the south of Travancore the Gospel is gradually making inroads upon heathenism; scarcely a week passes without additions being made to some of our congregations. During the past month, eighteen families in a village near to Cape Comorin have cast off the worship of idols and solicited Christian instruction. The congregations at Tamarakollam and Agatesurum are increasing. I have just had an interesting conversation with a person at the latter place, who joined that congregation three weeks ago. Being capable of reading, he has made considerable improvements in a knowledge of the Gospel, and appears to be much delighted with its contents; he speaks and acts as one who has passed from darkness to light. His wife, at present, is much opposed; but I hope, that by kindness and prudence, her prejudices will be removed. The converts from Mohammedanism, of whose piety and baptism I have given an account, I am happy to relate, conduct themselves with the greatest propriety, and I trust will be the means of doing much good to others. The cause derives much assistance from them and a few other active persons in the neighbourhood. The congregation having greatly increased, the small Chapel that was erected about three years since was found to be too small to contain the people. They are now enlarging it; and, when completed, it will be one of the most commodious places in the Mission. I would here just observe,

AFRICA.

that many of our Chapels, during the year, have been greatly improved; so that many of them are now clean, neat, and convenient places of worship.

In the western division, in a village near to Amandavilly, several people have lately embraced a profession of Christianity; and many more, in the neighbourhood and in other places, seem to be halting between two opinions: disgusted on one side with idolatry, and, on the other, bound to it by worldly and family connexions;—but “great is the truth, and it must prevail.”

The schools in most places are well attended, and the children progressively improving in Christian knowledge. In most of the schools situated in places where there are people professing Christianity, several girls are brought under instruction. The good effects of knowledge thus attained, and which will soon be manifest, will, I trust, not only be the means of casting down the prejudice that exists against female education, but will soon bring into general practice.

The Readers are diligently and usefully employed. They have not only been successful in exposing the wickedness and folly of idolatry, and of exciting a disgust in the minds of many to it, but have been honoured in leading some to a knowledge of the Saviour, and of bringing many under the sound of the Gospel: but time precludes me from giving a more circumstantial account of their labours here; I hope, shortly, if spared, to resume the subject.

Eighteen thousand tracts on important subjects have been printed by the Tract Society during the past year, and about ten thousand by the Mission; most of which are in circulation. I hope we shall be able to do more in this department in the ensuing year; for the Tract Society in London have doubled their grant, and when in Quilon, I recommended the object to a few, to whom our warmest thanks are due for their liberal donations and subscriptions.

The female school contains forty-four children who are blessed with a religious education, the advantages of which are manifest by the improvement and good conduct of many.

There are several interesting youths in the seminary, whose education is principally superintended by Mr. Cumberland, to the extent of his abilities. During the past year I have been able to pay but little attention to this Institution, as the principal part of my time has been occupied in travelling among the congregations; but our new arrangement will provide for the superintendence of it, which will relieve me of a great burden.

(Signed) C. MAULT.

Extract of a Letter from Mr. R. Moffat, Missionary at Lattakoo; addressed to the Rev. John Campbell, Kingsland; dated August 20, 1827.

You will see from my Letter to the Directors of the Missionary Society, that I have had a ten weeks' residence among the Borolongs,* in the vicinity of the Molopo river. The object of my going and living among them, and, in some measure, conforming to their habits, was that I might acquire greater familiarity with the Sichuan language, become acquainted with the different tribes, and obtain a knowledge of the local circumstances of the country; with a view, ultimately, to the establishment of missions in that quarter. The people among whom I lived being composed of different nations, I had an excellent opportunity of imparting the knowledge of Divine things, and general information, by direct preaching and conversations.

During my stay I became so intimately acquainted with the different chiefs, that they were extremely reluctant to part with me; and we may be allowed to hope, that the religious knowledge communicated may, through the blessing of God, prove the harbinger to the introduction of the Gospel. You will see some remarks in my Journal, expressive of my earnest hope that a mission or two may be commenced in the interior from Lattakoo. Perhaps the Directors, from the unsettled and dangerous state of the country, may feel some surprise at a proposition to this effect; which induces me to address to you some further remarks on that subject, persuaded that no one is more competent to judge of the practicability of that measure than yourself, who have traversed those very regions for the very object in question.

The first thing to be noticed, is, that the mission at Lattakoo appears now to be on a stable footing, I mean as it regards the natives. I believe they would do any thing rather than endeavour to influence us to abandon them. Although they are not yet professors of the faith preached to them, still they are, comparatively, advanced in knowledge; and if it pleases the Lord to continue the services of missionaries, we can have no doubt of the result. Again, if we are to wait till the country is entirely freed from marauding tribes, and peace established, we may wait long enough. The great body of the Mantatees [marauders] seem to make the neighbourhood of Kurrachuen [or Kurrechane] a continued residence; and who knows but that very people may be-

* Or Barolongs.

come the very object of missionary labour; that they may be influenced by a missionary to settle permanently, and eventually become an important field of missionary exertion. Again, the scattered and depressed state of the Borolongs, and especially of the Baharutsee tribe, renders the present a most advantageous time for introducing a new state of things among them; their independent spirit being much subdued, and their prejudices, as a consequence, comparatively dormant.

I have been led to adopt these views as to the above object, from the intimate acquaintance I have with the different inland tribes, and my personal knowledge of many of the Borolong and Baharutsee chiefs; and I do think the subject merits immediate attention. Those who may be destined to pass beyond this place, to occupy the proposed missions in the interior, must not confer with flesh and blood; many will be their privations and hardships, at least for the first few years;—far from comforts, almost destitute of friendly intercourse, and exposed to the barbarous manners and hostile attacks of warlike tribes. These are trials, but they are trials interwoven with the cause of Christ among savages, the enduring of which, like the preparing of ground for grain, is included in the work of Christ, as well as the reaping of the golden harvest. See Phil. i. 29.

Inexperienced persons, it will be allowed, are not fit for such a task; and those whose constitutions cannot endure manual labour are equally unsuitable. The attainment of the language too is absolutely necessary, as little dependance can be placed on native interpreters, who naturally mould the subject-matter according to their own ideas.

A missionary who is a good smith, would be of importance to Kurrachien. If you should see any who are coming out to such stations, tell them what you well know, that they must be content to do every thing for Jesus' sake; that pliable tempers, however, and docile dispositions, make the arduous task comparatively easy; that they must sometimes add to assiduity in study and missionary labours, the rough tasks of treading clay, making bricks, quarrying stones, felling timber, driving oxen; and be ready, cheerfully, to perform a service for a person who will probably return insult instead of gratitude.

Next winter I intend to leave this, and, with what foreign native assistance I can procure, proceed to the Borolongs, and endeavour to influence them to collect, and settle near the source of the Molopo river. I shall then proceed onward to the residence of Mokatla, who, with several of his chiefs, it is probable, will meet me at the Molopo. The residence of Mokatla, it is likely, will be found not very distant from the ancient site of Kurrachien. My object

will then be to induce him to remove to an eligible spot for the purposes of agriculture, where I may raise a temporary house, sow corn, &c. I shall endeavour to keep up a friendly intercourse with the neighbouring tribes, and with my friend Sebegwe.* When affairs will admit, I shall afterwards revisit the Borolongs, and make a division of my services.

GRAHAM'S TOWN.

Extracts of a Letter from Mr. John Monro, dated Graham's Town, November 10, 1827; addressed to the Secretary.

OF our proceedings and success since we have been in Africa, in reference to the Schools, much might be said. The introduction of the British system in those at Bethelsdorp has had the most beneficial effect, in both languages, and the rapid progress made by the children has been truly surprising. The girls in Mrs. Monro's school, particularly, gave full proof of this, as may be seen from the specimens of the work which have been sent to Cape Town, to be forwarded to the Directors.

On the 31st ult., the Anniversary of our Sunday-school here was well attended. Upwards of 200 scholars were present. Forty-six of them were publicly examined before many witnesses, all of whom gave great satisfaction. The two highest prizes were impartially awarded to Hottentots; viz., a Dutch Bible to *Christina Vaus*, she being the first best reader and repeater in that language. She repeated from memory the first chapter of St. John's Gospel, the greater part of *Palmer's Catechism*, and several hymns. An English Bible was presented to *Meitje Adams*, as a reader and repeater in that language. She repeated in the most perfect manner the forty-ninth chapter of Isaiah, and the seventy-second Psalm, of Dr. Watts's Version, together with some short pieces in prose. Many of the spectators were surprised, and owned that the Hottentots may be taught Divine things as well as Europeans. Several other Hottentot children distinguished themselves on the occasion, particularly two girls, *Francina Klass* and *Carolixe David*, and were rewarded accordingly. The number of scholars on the books is 375; the average attendance, 120. Of the number on the books 39 are English; the rest Hottentots, Caffers, &c. Among them are a number of slaves. We are in want of books for rewards; and as these children are now, as it were, emerging from the ignorance of heathenism, they need something to satisfy and expand their minds. I have greatly thinned my own little library;

* King of the Wankets.

having already given, for the use of the school, all I possessed, adapted to the purpose.

I find my own dear children more and more useful in communicating instruction to the Hottentots, who love them for it.

I have three services, or rather five, to attend every Lord's day. The Sunday-school at nine, A.M.; English sermon at eleven; Dutch sermon at two, P.M.; followed by the Sunday-school, which continues till five; and at half past six another English sermon. Three evenings in the week we have Dutch, and two evenings English services. The Lord wonderfully supports me; but when I look on the vast itinerant field around, I complain, and wish I had the heart, head, and lungs shorter of a WHITFIELD!

ANGLO-CHINESE COLLEGE, MALACCA.

TRANSLATION OF A CHINESE CLASSICAL WORK.

PROPOSALS have been issued for publishing by subscription, at the Anglo-Chinese College, an English translation of the Chinese classical work, called *The Four Books*, accompanied by extracts from some of the most approved comments on the original text, and occasional remarks on the History, Philosophy, and Religion of the Chinese, by the Rev. David Collie, Missionary at Malacca.

"The *Four Books* (says Mr. Collie, in his proposals), contain the great outlines of the Confucian Philosophy, illustrated by numerous historical facts; and, together with the Notes which accompany the present version, give a pretty accurate view of that singular system which has ruled the minds of hundreds of millions for more than two thousand years. In this point of view the work cannot be totally devoid of interest, either to the Philosopher, the Moralist, or the Divine. Only a small part of the work has hitherto, to the best of our knowledge, appeared in an English dress: hence it is presumed that the present complete version, with all its defects, will not prove altogether unacceptable to the British public. The translation and notes, without the original Text, it is supposed, will occupy about 330 closely printed 8vo. pages. The price to subscribers will be fifteen shillings. Brief memoirs of Confucius and Mencius will be prefixed to the translation. This work is now in the press, and will be delivered to subscribers as soon as possible.

If required, the original text, neatly cut in wooden blocks, and bound separately in the Chinese mode, can be had for the additional price of four shillings. The English page will be made to suit the Chinese, so that they may be bound together,

should the purchaser afterwards wish to do so. It is requested that subscribers will mention, in their application for copies, whether they wish to have the text or not. For the sake of reference, the sections and paragraphs will be numbered both in the text and translation. Persons wishing to subscribe for the work may apply to the Rev. R. Morrison, D.D., *China*; J. Clunie, LL.D., *Manchester*; D. Clarke, bookseller, *Aberdeen*; Messrs. Hamilton and Adams, *Paternoster-row, London*; Messrs. Wood and Yates, *Grafton-street, Dublin*; George H. Huttman, Esq., *Gov. Press Office, Cutch*; Rev. Edmond Crisp, *Madras*; Rev. Alexander Fyvie, *Surat*; Rev. Thomas Beighton, *Pinang*; Editor of the *Malacca Observer*."

PARTICULARS OF THE

DEATH OF MRS. HUMPHREYS;

(Mentioned in Chronicle for February.)

In a Letter addressed to the Directors, by her Husband, dated Singapore, July 21, 1827.

REV. AND RESPECTED SIRS;

It becomes my painful duty to inform you that the Lord has been pleased, for the last twelve months, severely to afflict me and my family. In June, 1826, I was considered past recovery, but the Lord was pleased to appear for me; and although for several months I was very weak, yet, in January, 1827, I considered myself as well as I have any reason ever to expect to be in this country; but in March I had a relapse, which confined me to my bed for some weeks: however, it was not considered dangerous, and early in April I was able to attend to my various duties, and was in hopes that I should be able to pursue my work with pleasure to myself, and, with the blessing of the Lord, with profit to the poor heathens around me. But God's ways are not as our ways, neither are his thoughts as our thoughts; for a heavy calamity awaited me, which was not at that time expected. About the middle of April, my dear wife became unwell, but her illness was not at first considered dangerous; she continued in a very weak state for nearly a month, when the doctor recommended a change of air. William Scott, Esq., Master-Attendant at Malacca, was so kind as to give us the use of his country house, at Clabag,—the place where Mrs. Milne died. For the first two days after we went out she appeared to improve; but on the third, it was, alas! but too evident, that a change had taken place for the worse. When she was told there was no hope of recovery, she received the information with the greatest composure, and

said it was what she expected, and that she was resigned to the will of the Lord. She more than once, when speaking to those who came to see her, declared that she had no trust but in Jesus Christ, and no hope of salvation but through his merits. Two days before her death she was enabled to cast me and our three dear children upon the Lord; and from that period until she departed from this world of sin and sorrow, she appeared to have bid adieu to all things here below, and waited patiently for the coming of the Lord. The night before her death, I asked how she felt in the prospect of death; she answered, that her mind was in perfect peace. On the 29th of May, at 12 p.m., her happy spirit quitted this world, and left me and three motherless children to lament her loss. During the period of her sickness, which was very severe, she never murmured; neither did she ever repent having left her native land in the cause of her glorious Redeemer. Every respect was shown to her memory by all classes of the inhabitants; and the Resident's lady, with many other of the ladies of the settlement, followed her remains to the grave; and this is not at all customary in Malacca.

A few days after the death of my dear wife, I was myself seized with a violent disease, for which I was copiously bled, and went through a course of mercury: this removed the disease, but left me very weak; and as I had no appetite, and was not likely to get better at Malacca, the doctor considered it absolutely necessary for me to proceed to sea, for a change of air. I came here, in hopes that a change of air and scene would be useful, and I am happy to say that I am now much better. Since I have been here I have visited many of the natives, and given them books.

(Signed) J. HUMPHREYS.

ARRIVAL OF MISSIONARIES OUTWARD.

Mr. and Mrs. DYER arrived safe at Pinang, on the 8th of August, from Madras, on their way to Singapore. Finding, on their arrival there, that Mr. Beighton was so ill as to be unable to attend the business of the Mission; that the Chinese branch of it required immediate attention; and learning that the station at Singapore had received a reinforcement from Malacca, not contemplated by the Society at the time of their departure for India;—they consented to devote themselves to the labours of the Mission at Pinang, till they should hear from Europe. It is hardly necessary to say that the Directors, under the circumstances above mentioned, have judged it expedient to request Mr. Dyer to continue at Pinang, as he would have done had it been the place of

his original destination. We have the pleasure to add, that since the arrival of Mr. and Mrs. Dyer, the health of Mr. Beighton has been, in a great measure, re-established.

Extracts of a Letter from the Rev. J. J. Freeman, dated Tananarivou, Madagascar, October 23, 1827; addressed to the late Secretary.

WE have at length reached the termination of our long and fatiguing journey, and, through the care of an all-merciful Providence, we have been permitted to reach it in safety and health. All the Europeans in our party have been preserved from the fever. But of the natives who came down to assist us, some have suffered considerably. Mr. Canham's young men met him at Tamatave, and all of them (five in number) have been seized with the dreaded disease; and to one it proved fatal in a few days. That so many of us, unaccustomed to any but a northern climate, should have travelled up the country, wholly exempted from attack, is, I believe, a singular case, and particularly as we were detained so long on the coast. Our obligations to Divine goodness are great; and while I trust we feel thankful for the past, we are encouraged to go forward, confiding in Him who has shielded us from the Sun which smiteth by day, and from the pestilence that walketh in darkness. We left Tamatave on the 24th of August, and reached the capital on the 14th of September. Mr. Jones met us at Ambatoumanga,* and Messrs. Griffiths and Johns nearer Tananarivou. We had the pleasure of finding them and their families enjoying good health; and we received from them all an exceedingly kind, friendly, and hospitable welcome.

In consequence of our not being able to procure bearers for our packages at Tamatave (as I mentioned in a former letter), we sent back our captains to fetch them, after our arrival here. One of them was on his way up with about fifty or sixty men, and at Befourona, a village about five or six days' journey from here, where we halted a day in coming up, the party were attacked by a daring gang of robbers from the neighbouring country, were plundered of all the property they were carrying, the greatest part of which they wantonly and maliciously destroyed.† All the property of the King of the "White men" passing that way is threatened with similar treatment. I fear

* Distant about twenty miles east from Tananarivou.

† These lawless proceedings are ascribed to a spirit of resentment, generated, in part at least, by ignorance and misapprehension.

—ED.

most of my books are destroyed, as well as our linen, and provisions from the Mauritius. Some soldiers will be sent off to-morrow in pursuit of the robbers, and to collect any remains of the plunder.

I have pleasure in stating my conviction, from all I have seen here, that there has been a very persevering and honourable diligence on the part of the missionaries, and that they merit the confidence of the Society. I feel convinced of this, from the progress of the translation of the Scriptures and of other books; from the number of youths now in the schools, and their respectable attainments; from the large body of well-qualified native instructors employed in the schools in the country (whom I have seen examined in Tananarivou); and from various other instances.

You have so frequently had accounts, no doubt, of the journey up this country, that I may be excused intruding mine on your attention. However, as I shall send home

some quarterly extracts from my journal, agreeably to the instructions of the Directors given me, I shall embrace that opportunity of conveying some few observations made during the journey. Of one thing I am quite convinced, that if any country in the world wants evangelizing, Madagascar does; and though, in some respects, things wear a gloomy or a dubious aspect at present, I can most unhesitatingly assure the Directors that I am more than ever convinced of the vast importance of this station, and that, engaging now in the field of missionary labour, I know of no spot for which I would willingly resign this. Time, faith, with diligence and union, will, I confidently hope, do much, as crowned with his blessing who promises the harvest in due time. Continue, my dear sir, to give us an interest in your most earnest supplications. We need the warmest prayers of British Christians.

(Signed) JOS. JNO. FREEMAN.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
ULTRA GANGES	Rev. Dr. Morrison.....	Canton	Sundry letters, dated in Oct. and Nov. 1827.
	— W. H. Medhurst	Batavia.....	5 Sept. 1827.
	— Thomas Beighton	Pinang	25 Sept. 1827.
	— Samuel Dyer	—	29 Aug., 6 and 27 Sept. 1827.
	— Messrs. Collie and Kidd	Malacca	24 Aug. 1827.
EAST INDIES	Deputation	Mauritius	24 Nov. 1827.
	Rev. Messrs. W. and A. Fyvie	Surat.....	1 Oct. 1827.
	— Charles Mault	Nagercoil	8 Oct. 1827.
	— Robert Jennings	Chittoor.....	11 Oct. 1827.
	— James Hill	Calcutta	28 Sept. 1827.
	— John Hands	Madras	11 Oct. 1827.
	— Charles Piffard.....	Kidderpore	7 Nov. 1827.
AFRICA	— George Barker.....	Theopolis	6 Dec. 1827.
AFRICAN ISLANDS....	— J. J. Freeman	Madagascar....	23 Oct. 1827.
MEDITERRANEAN	— Isaac Lowndes.....	Corfu	1 Feb. 1828.
	— S. S. Wilson.....	Malta	1 Feb. 1828.

AMERICA.

AMERICAN BOARD FOR FOREIGN MISSIONS.

IN the MISSIONARY HERALD for January, a *Summary View of Protestant Missions* has been commenced. Several interesting Extracts from the Sermon of Dr. Beecher, preached at the last Annual Meeting of the American Board (of which 14,000 copies have been circulated by the Editor of *The National Preacher*), are in the first place given, as an introduction; after which follows an account of the Missions of the Board. Of this we insert the recapitulation, or summary.

Summary of the Missions of the American Board.

“ A summary view of the foregoing

missions presents us with *forty-one stations*, occupied either in countries where the Gospel has not before been proclaimed, or where it had been obscured and perverted by the corruptions of declining ages. At these stations, labourers are employed in the numbers and proportions stated in the following Table;—

Ministers of the Gospel (in the survey called <i>Missionaries</i>)	41
Physicians (besides one who is also a clergyman)	4
Teachers	27
Printers	3
Farmers	17
Mechanics	6
Females, married and unmarried	102

Whole number .. 200

“ Several of the clergymen acquired, before leaving this country, a considerable

knowledge of the medical and surgical arts. One, who is enumerated among the physicians, is also a licensed preacher; and all are employed, more or less, in the business of instruction. A few of the *teachers* have received licensure to preach the Gospel.

"The number of pupils in the *schools* connected with the stations is not less than 30,000, and about 500 *native teachers* are employed in them. Not far from 300 persons have been received into the Mission churches.

"The Missionaries will employ the press, during the present year, for the dissemination of knowledge in *nine* languages;—the *Mahratta*, *Tamul*, *Italian*, *Greek*, *Armenian*, *Arabic*, *Hawaiian*, *Choctaw*, and *Cherokee*. The *Hawaiian* and *Choctaw* languages they were the first to reduce to writing,* and the same is true of the *Cherokee*, so far as the English alphabet is used; the *syllabic* alphabet was the invention of a *Cherokee*. Presses are owned and employed by the Missions at *Bombay*, in *Ceylon*, in *Western Asia*, and at the *Sandwich Islands*. The printing for the *Choctaws* has been executed in *Ohio*. Among the *Cherokees*, the printing for the Mission will be performed at a press belonging to the *Cherokee* government.

"We have not the means of exactly estimating the amount of printing in the several Missions. The following Table may be regarded as exhibiting a near approximation to accuracy:—

At *Bombay*, in the *Mahratta* language, previous to 1827; general size, 8vo., average number of pages in a copy, 47;—

	No. of copies.
For the Mission	181,210
For others	25,500—206,710
At <i>Malta</i> , previous to 1826;—In <i>Modern Greek</i> , 12mo. and 18mo. average number of pages 36, for the Mission	60,200
For <i>London Missionary Society</i> ; average number of pages 254 ..	2,000
In <i>Italian</i> , average number of pages 29, 12mo. and 18mo.	27,000
In <i>Græco-Turkish</i>	450— 89,650
At the <i>Sandwich Islands</i> , in <i>Hawaiian</i> , previous to 1827; average number of pages 18, 18mo.	130,000
Whole number of copies...	426,360

"The *New Testament* in *Mahratta*, printed in different portions, is included in the above estimate. The printing in the *Choctaw* language consists chiefly of elementary school-books, Scripture extracts, and religious biography; the number of copies not reported. The printing in *Cherokee* will commence soon after the erection of the native press in the *Cherokee* country, which will be early in the present year.

* It should be stated, that in writing the *Hawaiian* language, material assistance was rendered by Mr. Ellis, English Missionary.

CURE FOR THE CHOLERA MORBUS.

Extract of a Letter from *Madras*, 10th July, 1827.

"HERE I am most sorrowfully interrupted by the melancholy news of the sudden death of our good Governor, Sir Thomas Munro, who died of the cholera on the 5th inst. We have been free from this epidemic plague for many years. I was attacked with it, and given over, having had the common last symptoms, of a general cramp over the whole body, with sinking of the eyes, when I was cured by a powerful medicine, prescribed by Mr. Gay, an able medical practitioner, though only a sub-assistant surgeon; a number of people have been cured by taking that medicine."

We have been furnished with the prescription for the above medicine, with a request that it may appear in this Journal; it is as follows:

Anticholera Drops, No. I.

Take of Daffy's Elixir (with a larger proportion of Senna)	℥ ij.
Aromatic Spirits of Ammonia	℥ ii ss.
Oil of Caryoph. (made an essence of with Alcohol)	℥ ss.
Oil of Juniper	gtts. vi.
Oil of Menth. Pip.	gtts. viij.
Oil of Cajuput	gtts. x.
Spt. Æther. Nitros.	℥ iij.
Mist. Camph. (font.)	℥ x m.
Fiat mist.—Dose ℥ j.	

No. II.

The same, leaving out the camphor mixture, and adding half an ounce of the compound tincture of camphor.

Should repeated doses of this mixture not check the watery motions, ten drops of laudanum may then be added to each dose, increasing it five drops each time, till it composes the bowels; an hour or two after which, if the patient be not very much exhausted, six grains of calomel, with a scruple or fifteen grains of rhubarb, ought to be administered in a little ginger-tea, and the latter to be made use of pretty freely after the bowels have been opened by the medicine.

Should the cholera commence with evident acidity at the stomach, the cure ought to be commenced with eight grains of calomel and a drachm of prepared chalk, with a little ginger powder; after which, mixture No. I. should be persevered in till the stomach is composed.

Mr. Gay attributes the success he has experienced from the use of the *Anticholera Drops*, to "their powerful action on the digestive and urinary organs, which by some mysterious cause become so greatly affected as to encourage (it is believed) the congection of the blood, which being reduced into a congee-water-like fluid, is evacuated in large quantities, and necessarily produces that prostration of strength and restlessness, which are ever attendant on cholera. The

symptoms in this formidable disease strongly point out the necessity of stimulants to keep up the circulation of the blood; which the Anticholera Drops are admirably calculated to effect, particularly when assisted by stimulating frictions of cajuput oil, or (which is better when spasms come on) a mixture of cajuput oil, æther, and laudanum, in equal parts.

He recommends the patient's thirst to be quenched with small, but repeated, doses of strong ginger tea, prepared with toast and water.—*Asiatic Journal*, for Jan. 1828.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARIES, &c.

THE Anniversary of the Branch Society, and Female and Juvenile Associations, of the Rev. J. Hunt's congregation, Chelmsford, was held on Tuesday, February 26; the Rev. Dr. Philip in the Chair. The Meeting, which was numerously and respectably attended, evinced the most lively interest in the object for which they were assembled, and a renewed impulse appeared to be given to their Missionary zeal. The Secretary, Mr. Isaac Perry, read an interesting Report, which concluded by stating that the amount of collections, &c., including about 18% from the Society of Friends, for the support of the schools connected with the Parent Society, was 171*l.* 4*s.* 3½*d.* The various Resolutions were moved and seconded by Rev. Messrs. Thornton, J. Smith (missionary appointed to Madras), J. Campbell, W. Temple, B. Rayson, T. Catterick (Methodist), J. Carter, W. Padmore, J. Gray, and Mr. W. C. Wells. On the preceding Sabbath, three sermons were preached by the Rev. J. Smith and Rev. B. Rayson. Collections amounted to 46*l.* 3*s.* 6*d.*

FORMATION OF A NEW SOCIETY.

ON Wednesday, February 20, an Auxiliary Society was formed at the Rev. J. Chapman's place of worship, Bromyard, Herefordshire. E. M. Barrett, Esq., was called to the Chair, and Rev. Dr. Ross, the Hon. G. R. Curzon, and the Rev. Messrs. Redford, Bidlake, Moens, Maund, Preece, Reay, and Chapman (who was appointed Secretary), addressed the Meeting.

DEPUTATION TO IRELAND.

THE Rev. Dr. Philip, from Africa, and the Rev. Richard Winter Hamilton, of Leeds, have been appointed to visit Ireland on behalf of the Society; and are expected to commence their operations in Dublin, by attending the anniversary of the Hibernian Auxiliary Missionary Society, on Friday, the 11th of April.

NOTICES.

ON Thursday evening, the 3d instant, the Rev. John Smith, late pastor of the church at Hulme, near Manchester, whose services have been accepted by the Directors, and who has been appointed to Madras, will be publicly designated as a Missionary to the Heathen, at Stepney Meeting-House. The Rev. Joseph Fletcher, A.M., has engaged to deliver the charge.

On the 8th and 9th days of April inst. the Anniversary of the Leicestershire and Nottinghamshire Auxiliary Missionary Society will be held at Leicester. The Rev. Dr. Philip, and the Rev. James Parsons, of York, are engaged to preach.

Suggestion as to the holding of United Missionary Prayer-Meetings throughout the Country, at the season of the Anniversary Meeting of the Society in May.

A MINISTER in the country, in a letter to the Editor of the *Evangelical Magazine*, makes the following communication on the subject above mentioned:—

"I rejoice that the attention of the Christian Church has, of late, been directed to the importance of more fervent and persevering prayers for the supply of the spirit of Christ Jesus on all missionary labours. A friend of mine, who is a warm supporter of Missionary Societies in general, but of the London Missionary Society in particular, has suggested to me the idea of every congregation in the country holding two or three Meetings for special prayer, in the Missionary week in May. The object of these meetings would be to rouse the attention of the church and congregation to missionary objects, and particularly to implore the effusion of the Holy Spirit on the assemblies then convened in the Metropolis, and that enlarged success might attend all exertions to spread the knowledge of the Redeemer's name. I like the plan much, and hope to be able to carry it into execution in my own chapel. Supposing, for instance, that Tuesday and Wednesday evenings, of the Anniversary week, were devoted to special prayer-meetings—and where there are two or more congregations near, they might be *Union Meetings*; may we not hope and believe that the Great Head of the Church would listen to our intercessions? The Meeting could be addressed by the pastor, or some minister who may be present. But the address should be short, or the meeting would lose its distinctive character, and fail of its particular design. I throw out the hint, and shall be happy to learn, at any future time, that it has been improved upon."

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 29th February, 1828, inclusive.]

IN LONDON AND ITS VICINITY.

E. Y.	50	0	0
Lancelot Haslope, Esq.	10	10	0
Mrs. Ware	10	0	0
S. B., per Rev. J. F. W.	0	12	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bucks.—Chesham—Rev. J. Hall and Friends .	4	14	4
Cheshire.—Nantwich—Missionary Box— per Mr. W. H. Wordley	1	10	0

Devonshire.—Ashburton—Rev. J. Kelly.			
Subscriptions	11	2	0
Penny-a-Week Society	5	5	11
	16	7	11

Hertfordshire.—Nazeing—per Rev. W. Kemp	10	10	8
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Kent Auxiliary Society—H. Shepherd, Esq. Treas., on account	30	15	2
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Lancashire.—East Auxiliary Society— J. H. Heron, Esq. Treas.			
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Manchester—Leaf-square Grammar School Association—per Rev. Dr. Clunie	7	3	0
Cannon-street Chapel—Rev. J. Whitridge —the Youths' Society	10	0	0

A Second Tythe Offering—per Rev. W. Roby	10	0	0
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Two Friends, in aid of the distressed Griquas—per J. H. Heron, Esq.	2	0	0
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Manchester and Salford Anglo-Chinese College Association— Rev. Dr. Clunie and Mr. S. Goodwin, Secretaries	64	2	0
Less Expenses ..	1	7	0
	62	15	0
	91	18	0

Preston Auxiliary Society— Mr. J. Hamer, Treas.			
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Contributions	18	12	5
R. Thornber's Missionary Box	0	10	2
Cannon street Chapel Sunday-school	0	13	6

Garstang Branch Society—per Mr. T. Comstive	18	10	0
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Clifton—per Mr. J. Bryning	6	19	0
Produce of an Orchard—per ditto	1	7	7

Kirkham—per Mr. H. Crook	3	7	4
Elswick—per Rev. D. Edwards	3	0	0
	53	0	0

Northumberland.—West Cien Dale— per Mr. Smith, Treas.	5	0	0
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Shropshire.—Newport—Rev. J. Whittenbury. Subscriptions	5	1	0
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Collected by the Misses and Mr. W. Silvester, from the Sunday-school, and Friends .	15	14	6
	20	15	6

Somersetshire Auxiliary Society.— Taunton Branch—J. Spence, Esq. Treas.			
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Male Branch.			
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Subscriptions	7	12	6
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Collected by			
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Mr. G. Norman	1	18	2
—R. Whitby	3	2	7

Miss. Box—Mr. W. Webber ..	0	5	10
Collection at Annual Meeting .	28	6	1
	41	5	2

Female Branch.			
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Subscriptions	2	14	0
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Collected by			
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Miss Bailey	1	18	9
—Boon	0	11	5

—Carpenter	3	2	4
—Curry	1	5	2

—Jeffries	1	6	0
—Headebourcke	6	12	3

—H. Horsey	10	14	2
—Webber	0	17	2

—Wrisford	2	11	0
—Wright	0	13	0

Missionary Boxes of			
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The late Mrs. Granger	1	0	0
Mrs. D.	0	4	2
	33	9	8

Wellington—Rev. J. H. Cuff.			
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Subscriptions	12	13	8
Mrs. Parminster, donation ..	10	0	0

Ditto, Widows' Fund	1	0	0
Mr. Stiff, donation	5	0	0

Penny-a-Week Society and Col- lection, by Rev. W. Henry ..	11	6	4
	40	0	0

Uffculm—Rev. C. Williams.			
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Subscription	2	2	0
Missionary Association	2	16	6

Miss. Box—Miss Williams ...	0	6	6
	5	5	0
	119	19	7

Less Expenses ..	4	4	4
Total	115	15	3

MISSIONARY CONTRIBUTIONS.

Bristol Auxiliary Society—			
W. Skinner, Esq. Treas....	880	10	0
Bath Aux. Miss. Society,	100	0	0
Surrey.—Norwood—Rev. J. E. Richards and Friends, <i>in aid of the Distressed Griques</i>	5	0	0

Wiltshire.—Bdubush.—Rev. J. Jones.		
Collected by		
Miss Gould	2	19 0
Mr. Gould	2	19 0
— Kelleway	0	11 0
— Wyatt	1	8 6
— Martin	1	0 6
		8 18 0

Salisbury.—Endless-street Chapel		
—Rev. J. E. Good.		
Subscriptions	8	15 0
Collected by		
Miss Adam.....	2	6 1
— L. Cooke	2	2 4
— M. Cooke	3	4 10
— Keynes	2	6 2
— Kitto	3	7 5
— Macklin.....	4	3 0
— Rowe.....	2	18 5
Mrs. Barrett	2	5 3
Mr. Bowman	4	17 9
— Adams	2	10 10
— Moore	0	14 0
Missionary Boxes	1	3 1
Sunday-school Children.....	1	10 4
		<hr/>
Less Expenses		42 4 6
		<hr/>
		41 18

Warwickshire.—Stretton-under-Foss, by the Rev. E. Giles, for <i>Widows' Fund</i>	2	2	0
Foleshill—a few Friends, per Mr. J. Weigh- ham, in aid of the distressed <i>Griques</i> ..	1	16	0
West Bromwich—Mrs. Whyley, donation ..	50	0	0
Wales.—North Auxiliary Missionary Society— Rev. D. Jones	65	0	0
North Calvinistic Methodists— Liverpool—per Mr. J. Hughes. Collections after Sermons, by Rev. O. Jones.			
Bedford-street Chapel	14	1	3
Pall Mall	21	16	0
Rose place	20	6	1
Runcoin	1	6	0
	57	9	4
Less Expenses ..	3	0	0
	54	9	

Montgomeryshire.—Domgay—Collection by Messrs. T. Pugh and J. Perigrine	5	0	0
Glamorganshire.—Gower—the late Lady Barmham's Chapels—per Rev. W. Hammerton.	2	0	0
Bethel Chapel	5	16	0
Bethesda Chapel	0	10	0
Ditto School	6	6	0
Immanuel	0	5	3
Mount Pisgah	2	6	6
Providence	1	6	0
Paraclete	6	3	6
Ditto Sabbath-school—per Mrs. Hammerton	2	9	11
Mrs. Hammerton's Missionary Box	8	13	5
	0	10	1
	21	7	3

Scotland.—Dunkeld Missionary Society—			
per Rev. J. Black	15	0	0

Donations towards the Deficiency in the Society's Funds.

Anonymous	5	0	0
S. B.	0	10	6
Montrose—per Rev. J. Wilson—by the Editor of the Evangelical Magazine	0	17	8
Bermuda.—Mrs. Scou—per Mrs. Cross	2	2	0

*Donations towards Relieving the Distress at
Griqua Town.*

Thomas Wilson, Esq.	10	0	0
J. W.	0	10	6
George Powell, Esq.	10	0	0
Lancashire.—Manchester—Two Friends—per J. H. Heron, Esq.	2	0	0
Surrey.—Norwood—Rev. J. E. Richards and Friends	5	0	0
Warwickshire.—Foleshill—a few Friends—per Mr. J. Weigham	1	16	0

For the Anglo-Chinese College.

Lancashire—Manchester and Salford Anglo Chinese College Association	62	15	0
From A MECHANIC, being a Thank Offering to God for recent domestic mercies.....	5	5	0

For the Widows' and Orphans' Fund.

Somersetshire.—Wellington—Mrs. Parminter	1	0	0
Warwickshire.—Stretton-under-Foss—per Rev. E. Giles	2	2	0

EAST INDIES.

Surat.—Goojuratt Auxiliary Missionary Society, for the year 1827.

	Donations.	Annual.
Lieut. George Candy	50	30
Lieut. T. Candy	50	30
Major Dunsterville	50	..
Captain Edsall	20	..
E. W. Edwards, Esq. ..	..	50
Major Gibbon	50	..
Captain Jacob .....	..	30
R. Kennedy, Esq.	50	..
E. B. Mills, Esq.—(Four Donations)	1200	..
His Majesty's 20th Regiment, Poonah—		
Collected by Private James Durham	19 0	
Second Remittance by ditto, from		
A. Graham, Esq.	15 0	
A Friend	5 0	
Serjeant Mazlom	4 0	
A. Falkner	3 0	
James Durham	1 2	
James Pratchell	1 2	
Richard Harris	1 0	
Corporal James Williamson	1 2	
John Dixon	0 3	
Thomas Townsend	0 1	
	52½	
Captain Molesworth	100	50
John M'Morris, Esq.	20	..
The Bombay 2d E. Regiment—by Serjeant Oakley	26	..
T. Robson, Esq. ....	..	30
Miss E. B. Salmon .....	..	3
Lieut. W. M. Webb .....	..	40
James Williams, Esq.	50	..

Berhampore Auxiliary Missionary Society.

	Rupees.
Dr. Limmend, (donation)	50

SCHOOL SOCIETY.

	Rupees.
Hon. J. H. Harington	100
H. T. Travers, Esq.	50
Hon. R. Martin	50
— Magniac, Esq.	50
Hon. W. L. Melville	100
Hon. A. Ramsay	100
W. T. Smith, Esq.	50
T. Smith, Esq. (M.D.)	50

FEMALE SCHOOL SOCIETY.

	Rupees.
Mrs. Cheap	128 0 0
— Dale	28 0 0
Miss Wroughton	12 0 0
Mrs. Johnston, Calcutta	16 0 0
Sale of Fancy Articles	29 10 3
Carr's-lane Sunday-school Girls	12 0 0

A Donation of 500 Rupees, to the Berhampore Female School, has been received from *Maha Raja Oodwent Singh*.

Donations towards Building the Cuddapuh Mission Chapel—per Rev. W. Howell.

	Rupees.
Cuddapah—J. W. Russell, Esq.	200 0
G. M. Ogilvie, Esq.	100 0
T. R. Wheatley, Esq.	100 0
J. Haig, Esq.	105 0
F. Lascelles, Esq.	150 0
Rev. W. Howell	49 3
A few Friends	97 0
	801 3
Chittore—G. J. Waters, Esq.	500 0
T. Newnham, Esq.	230 0
J. Nisbet, Esq.	100 0
C. M. Bushby, Esq.	50 0
—, Esq.	50 0
	930 0

Donations towards Building the Cuddapah Mission Chapel, continued.

Madras—J. W. Strachan, Esq.	150	0
Rev. C. Traveller	10	0
A few Friends	152	8
		<hr/>
	312	8
Arcot—Captain Purton	100	0
Bellary—Friends, per Rev. J. Hands	144	8
Belgaum—Friends, per J. Taylor	135	0
Darwar—Captain Winbolt and Lieut. Sayers	20	0
		<hr/>
	Rupees;.....	2443 3

The Thanks of the Directors are presented to the following: viz.—

To Miss G. Marshall and friends, for a Box, containing articles of fancy work for the benefit of Native Female Schools in Calcutta,—Mrs. Bonnard, "A Friend," Mr. Plomer, and Rev. Mr. Pearce, for Magazines.

For the Distressed Griquas.

To "A Friend at Paisley," for one piece of calico and seven yards of printed cotton.—Anonymous, for a coat, trousers, &c. &c.—C. E. S., for a bale, containing short lengths of woollen cloth, a quantity of waistcoat pieces, and some new clothes.—Friends at Sidmouth, per Rev. W. Crow, for a box of beads and trinkets.—Rev. S. Raban, for a case of wearing apparel, &c.

For the Mission College Library.

To Rev. J. Wooldridge, for Rev. W. Orme's *Memoirs of Urquhart*; Rev. T. Morell, for his *History of Philosophy*; and to the Rev. Mr. Hoppus, for an *Account of Lord Bacon's Novum Organon*.—Edmund Goldsmith, Esq. for "Transactions of the Horticultural Society," (Five Parts).

* * * Some other Donations of Books, for the Library, have been received, the particulars of which have been accidentally mislaid.



WILLIAM W. W. W. W.

CROYDON

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FOR MAY, 1828.

DOCTOR OWEN'S DYING THOUGHTS.

"BETWEEN this Publication (viz. 'Meditations on the Glory of Christ,' from which these pages are taken) and the 'Dying Thoughts' of Baxter," says Mr. Orme, "a considerable similarity subsists. Whatever were the differences between these eminent men on minor points, there was an intimate union between them, in spirituality of affections, in deadness to the world, and in longing aspirations toward that heavenly felicity, so large a portion of which they both enjoyed and diffused on earth."—*See that interesting and useful work—"Memoirs of the Life, Writings, &c. of Dr. John Owen," by the Rev. William Orme; pages 442 and 443.*

THE views of death, which have been entertained by wise and good men, in the near prospect of eternity, have always been deemed highly valuable by pious persons. What were the views of that "Prince of British divines," the great and good Dr. Owen, may be learned from the following passages, extracted from the Preface to his "Meditations on the glory of Christ;" which was the last work he ever composed, and which was sent to the press the day before he died. As the *preface* to a book is generally penned after the work itself is finished, we may presume that what is here presented to the reader, was nearly, if not exactly, the last lines he ever composed for publication. They are quoted at large, by the author of his *Life*, published in 1720, and now abridged, with a few alterations of the diction (not of the sense), for the benefit of your numerous readers.

G. B.

"THERE are several things requisite that we may be able to encounter death cheerfully, constantly, and victoriously; for want of which, I have known some gracious persons,

who have lived in bondage through fear of death all their lives.

"First—*Peculiar actings of faith, to commit our departing spirits into his hands, who is able to receive and preserve them, and to dispose of them into a state of rest and blessedness.*

"The soul is now parting, for ever, with all things here below. None of all the objects it hath seen or enjoyed by its outward senses, can take one step with it into the eternal world. It is entering an *invisible* world, of which it knows nothing but what it hath received by faith. None have come from the dead to inform us of the state of the other world. Indeed, God seems on purpose so to have concealed it from us, that we should have no evidence of it, at least as to the manner of things in it, but what is afforded by divine revelation.

"How will it be with us after the pangs of death have ceased? Does

annihilation ensue? Is death the destruction of our whole being, so that after it we shall be *no more*? So some maintain. Or is it a wandering state of existence—visiting tombs, or making occasional appearances to mortals? So some imagine. Or is it a state of universal misery—a state incapable of comfort or joy?—as they must needs suppose, who can conceive of no happiness, but what they receive by their senses. But whatever be the state of the invisible world, the soul can undertake nothing of its own conduct after its departure from the body; it must be absolutely at the disposal of another. No man, therefore, can venture, with satisfaction, into this state, but in the exercise of that faith which enables him to resign his departing spirit into the hand of God, who alone is able to receive it, and to dispose of it into a state of rest and happiness. So speaks the Apostle, ‘I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him.’ This is the last victorious act of faith, wherein its conquest over its last enemy, Death itself, doth consist. Herein the soul says to itself, ‘Thou art now taking leave of Time into Eternity. All things about thee are departing as shades, and will immediately disappear: the things which thou art entering into are yet invisible; now, therefore, with quietness and confidence, give up thyself to the sovereign power, grace, truth, and faithfulness, of God, and thou shalt find assured rest and peace.’

“But Jesus Christ it is who doth immediately receive the souls of believers, as we see in the instance of Stephen; and who that believes in him can fear to commit his departing spirit to his love, power, and care? Even we also shall hereby, like Stephen, in our dying moments, by faith, ‘see heaven opened, and Jesus standing at the right hand of God, ready to receive us.’ This is added

to the love which all believers have to the Lord Jesus, and their desires to be with him, where he is; and this will strengthen and confirm our minds in the resignation of our departing spirits into his hand.

“*Secondly—It is required of us that we be ready and willing to part with the flesh, wherewith we are clothed, and with all things useful and desirable thereunto.*

“The alliance, the relation, the friendship, the union, now subsisting between the soul and the body, are the greatest, the nearest, the firmest, that can subsist among created beings. The union of these two essential parts of the same nature in one person, is most excellent; nor is there anything like it, or equal to it, in any other creatures: those among them who have most of life, have either no bodies, as angels; or no souls but what perish with them, as all brute creatures here below. Angels, being pure immaterial spirits, having nothing belonging to their essence that can die; beasts have nothing in them that can live, when their bodies die. Only the nature of man, among all the works of God, is capable of this convulsion. The essential parts of it are separable by death,—the one continuing to exist, and act its special powers in a separate state or condition. The powers of our entire nature—of the soul and body in conjunction—are all scattered and lost by death: but the powers of one essential part of the same nature—of the soul—are preserved after death, in a more perfect exercise than before. This is peculiar to human nature, as a medium partaking of heaven and earth—of the perfection of angels above, and of the imperfection of beasts below. Only there is this difference;—our participation of the spiritual perfections of the angelical nature, is for eternity; our participation of the imperfections of the animal creatures is but for a season; for God hath designed our bodies for

such a glorious refinement at the resurrection, that they shall have no more alliance to that brutish nature which perisheth for ever; for we shall be 'like unto the angels,' or equal to them.

"But, as I said, by reason of this peculiar intimate relation between the soul and body, there is, in our whole nature, a fixed aversion to a dissolution. The soul and body are naturally and necessarily unwilling to fall into a state of separation, in which the one shall cease to be what it was, and the other knows not clearly how it shall subsist. The body claspeth about the soul, and the soul receiveth strange impressions from its embraces; the entire nature existing in the union of them both being unalterably averse to a dissolution. Unless, therefore, we can overcome this aversion, we cannot die comfortably or cheerfully. We would, indeed, rather choose to 'be clothed upon, that mortality might be swallowed up of life'—that the clothing of glory might come on our whole nature, soul and body, without dissolution. But if this may not be, yet then do believers so conquer this aversion, by their faith, and their views of the glory of Christ, as to attain a desire of this dissolution. So the Apostle testifies of himself—'I have a desire to depart, and to be with Christ, which is far better' than to abide here.

"He, therefore, who would die comfortably, must be able to say to himself—'Die, then, thou frail and sinful flesh! Dust thou art; return to dust. I yield thee up to the righteous doom of the Holy One. Yet therein I also give thee into the hand of the great Refiner, who will hide thee in thy grave, and, by thy consumption, purify thee from all thy corruption and disposition to evil; for otherwise this will not be. After a long and sincere endeavour for the mortification of all sin, I find it will never be absolutely perfect but by thy reduc-

tion into the dust: thou shalt no more be a residence for the least remainder of sin to all eternity, nor any clog to my soul in its actings on God. Rest, therefore, in hope; for God, in his appointed season, when "He shall have a desire to the work of his hands, will call unto thee, and thou shalt answer him out of the dust." Then shall He, by an act of his Almighty power, not only restore thee to thy pristine glory, as at the first creation, but enrich and adorn thee with inconceivable privileges and advantages. Be not then afraid. Away with all reluctance; go down into the dust, and rest in hope, for "thou shalt stand in thy lot at the end of the days."

"Thirdly—There is required hereunto a readiness to comply with the TIMES AND SEASONS in which it pleases God that we should leave the world.

"Many think they shall be willing to die when their time is come; but they have many reasons, they think to desire that it may not be yet which, however, for the most part, arise merely from fear and an aversion to death. Some desire to live, that they may see more of that glorious work of God for his church, which they expect. So Moses prayed that he might not die in the wilderness, but 'go over Jordan, and see the good land,' &c., which yet God thought fit to deny to him; and this denial is instructive to all in the like case. Others may judge that they have some work to do in the world for the glory of God and the good of his church, and therefore wish to be spared for a season. Paul himself knew not, clearly, whether it were not best for him to abide awhile longer in the flesh on this account. Others rise no higher than their own private interests or concerns, with respect to their persons, families, or affairs; they wish to see their concerns in a more settled condition, and then they think they shall be quite

willing to die. But it is that love of life which lies at the bottom of all these desires in men, and which, of itself, will never forsake them. But no man can die cheerfully or comfortably, who does not live in a constant resignation of the *time and season* of his death to the will of God, as well as of himself with respect to death itself. Our 'times are in his hand'—in his sovereign disposal; and his will in all things must be complied with. Without this resolution—without this resignation—no man can enjoy the least solid peace in this world.

Monthly—As the times and seasons, so the WAYS AND MEANS, of the approaches of death have special trials, which, unless we are prepared for them, will keep us under bondage by the fear of death itself.

"Lingering, wasting consumptions, burning fevers, the torments of the stone, gout, and other diseases; or the sword, fire, tortures, with shame and reproach;—may attend the access of death. Some who have been wholly freed from all fears of death as a dissolution of nature, and who have looked forward to it as amiable and desirable in itself, have yet had most distressing exercise of mind as to the ways of its approach; and have, therefore, most earnestly desired that this peculiar bitterness of the cup might be taken away. Now, to get above all perplexity on account of these things, is part of our wisdom in 'dying daily;' and we are to have always in readiness those graces and duties which are necessary thereto: such as constant resignation of ourselves, in all events, to the sovereign will, pleasure, and disposal of God. 'May he not do as he will with his own?' Is not his will, in all things, infinitely holy, wise, just, and good? Does he not know what is best for us, and what conduceth most to his own glory? So is it to live in the exercise of faith, that if God calls us to any thing peculiarly dreadful to

our nature, he will give us such supplies of spiritual strength and patience as shall enable us to undergo them, if not with ease and joy, yet with peace and quietness beyond our expectation. Multitudes have had experience, that those things which, at a distance, have had the aspect of overwhelming dread, have been far from insupportable in their approach, when strength has been received from above to encounter them. Moreover, it is in this case requisite, that we be frequent and steady in comparing these things with those which are ETERNAL—both as to the misery we are freed from, and that blessedness which is prepared for us.

"There is none of all the things we have insisted upon,—neither (1) The resignation of a departing soul into the hand of God—nor (2) A willingness to lay down this flesh in the dust—nor (3) A readiness to comply with the will of God as to the time and season—nor (4) The way and manner of death,—which can be attained, without a prospect of that glory which will place us in a new state, far more excellent than that which we here forsake; and this we cannot have, unless we enjoy some present views of the glory of Christ—some discovery of it in the present life. This alone will make all easy and pleasant to us even in death itself, as it is the means appointed to bring us into its full enjoyment.

"But I shall here break off; because weakness, weariness, and the near approaches of death, call me off from any further labour of this kind."

For the Evangelical Magazine.

THE LAST JOURNEY.

"Behold, this day I am going the way of all the earth.—*Joshua xxiii. 14.*

THE character of Joshua is peculiarly amiable. There was in it a happy combination of qualities which

are rarely united, and these were displayed in circumstances which have seldom been found propitious to the gentle dispositions. Scenes of war and carnage tend to harden the heart; yet amidst all the vengeance which Joshua was called to execute, he was mild and benevolent. The command of an army may be thought likely to form stern and imperious habits, but he acted as a father to Israel. Popularity and eminent success have produced pride and vain-glory: but amidst all the estimation in which he was held, and all the difficulties through which he conducted the Israelites; and though he had placed them in the triumphant possession of the promised land,—an honour which was denied to Moses;—he was meek and lowly in heart. Sollicitous to the last for the welfare of a people for whom he had done so much, he delivers to them, when his death drew nigh, a long, solemn, and affectionate charge, bears his grateful testimony to the goodness and fidelity of his God, and calmly resigns into his hands that office and that life which he had devoted to his glory, and in which he had been guided and strengthened by his kindness.

The most instructive views of death are suggested by the manner in which he speaks of it—"I am this day going the way of all the earth."

This is a way which all must tread. Whatever may be the variety in men's conditions or pursuits, this statement is universally applicable. Man goeth to his long home; for what man is he that liveth here and shall not see death? shall he deliver his soul from the hand of the grave? All former generations have passed away from the face of the earth, and so must we. Wealth has no bribe which death will receive, wisdom no art by which it can be avoided, power hath no defence from its fury, and religion no security from its stroke. Beauty hath no charm to its eye, the voice of eloquence is lost to its ear. The mightiest conqueror is vanquished here, and here the proudest of monarchs finds himself a slave. Amidst all the uncertainty of the world, the living know that they must die; and by the palace, as well as by the cottage, the way passes which leads to the house appointed for all living.

It is a way we must soon tread. Let it not be said, that Joshua might use

this language, who was so far advanced in years, and that they may use it who are conscious that their heart is faint, and that their flesh is failing; but that the young and the vigorous may hope that they will see many good days, and rejoice in them all. But how many die in their full strength, their breasts full of milk, and their bones moistened with marrow? and how often do we see disease wasting the beauty of youth like a moth, and death showing that every man, at his best estate, as to reputation, enjoyment, and success, is altogether vanity? Of the many millions who have died, how few have lived to the period which they had anticipated! The far greater part were in the dust in the years in which they had expected to be living in pleasure. Many are the monitors without, as well as within us, which remind us that here we have no continuing city; but wisdom to listen to their voice is possessed by few. Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

It is a way that we must tread alone. Friends may surround the death-bed, and they may, to a certain extent, suffer in sympathy with the dying; but by him alone the mortal pang is felt, to him alone is the veil lifted which hangs betwixt this world and the next, and by him alone the voice is heard which summons him to give an account of himself to God. Nay, suppose that two persons were to die in the same chamber, of the same disease, and at the same moment,—each has his own burden, and his own feelings, of which he alone is conscious. But good men have the presence of their Lord with them in all the workings of their minds, as well as in all the sufferings of their bodies. In Him they die. His hand sustains them, though it is seen by no eye—his voice speaks to them, though it is heard by no ear but their own. His is the only arm on which the dying can lean, and he is the only friend from whom death doth not and cannot tear us.

It is a way which we can only tread once. It is appointed to men once to die. The disease that carries us away may be one under which we have laboured before; but the separating stroke is but once given, and the mortal pang is but once felt. In other cases, a

mistake may be corrected, and a false step may be retraced; but this cannot be done here. As the tree falls, so it must lie. There were persons who were raised from the dead, who died a second time; but these were peculiar instances of miraculous agency, and no hope can we have that such shall be the case with us. Our breath departs, never to return till the quickening voice of the Son of God shall be heard from the clouds; and when we lie down in the grave, we shall not rise again till the heavens are no more.

It is a way which leads to eternity. It is not a way which leads from one district of the earth to another, but from this world to the next. At the end of it angels are stationed to conduct the righteous to their Father's house, or to cast the wicked into outer darkness. Then our connexion with time, and the concerns of time, is for ever closed; and then we pass, either into the temple where God is served without ceasing, or into the furnace which burns with fire unquenchable. In other farewells we may bid adieu to scenes in which we may again mingle, and to friends whom we may again embrace; but in death we take our last look of the face of nature, listen for the last time to the voice of prayer, take the last grasp of the hand of friendship, and pass to eternal judgment, and to the eternal doom which it assigns us. How sad is it, that an eternity so solemn and so near us should impress us so slightly, and should be so much forgotten! A truly Christian traveller (how rare the character!) tells us that he saw the following religious admonition on the subject of eternity, printed on a folio sheet, and hanging in a public room of an inn in Savoy; and it was placed, he understood, in every house in the parish:—"Understand well the force of the words—a God, a moment, an eternity. A God who sees thee, a moment which flies from thee, an eternity which awaits thee. A God whom you serve so ill, a moment of which you so little profit, an eternity which you hazard so rashly."

This anecdote may make us blush for our country. Distinguished as our hotels are for convenience and elegance, every thing of a solemn cast is carefully excluded; and a piously disposed traveller has asked even for a

Bible in some of them, but in vain. And, in those of a more vulgar description, there are no pictures but those designed to produce mirth by the ludicrous figures which they exhibit; and no inscriptions but the adages and the flights of a drunkard's jollity.

It has been the privilege of good men to view and to take this journey with cheerfulness and peace. Important were the functions to which Joshua had been called; and these he had been enabled to discharge with fidelity and honour. His task was done: it was now his duty to retire, and he takes his leave of the world with a most enviable tranquillity. He had a lively faith in the care and mercy of that Guide to the better country, of whose office he had been a type, and could depart in peace when he heard him say, "Arise, my friend, and come away." Few good men have had such opportunities of utility, and few have had it in their power to be so much occupied in memorable scenes; but holy men, amidst the regrets of the last hour, have the testimony of their conscience, that in whatever obscurity they have lived, they have had their conversation in the world in simplicity, and in godly sincerity, and they have good hope through grace.

They are encouraged to take this last journey by the examples of those who have died in the faith, and especially of him whose steps may be traced in this way, and who died to make death our gain. They are encouraged in it by the promise of his presence, who is full of grace, and truth, and power. With Him by your side you shall have light in all its gloom, support in all its struggles, and safety in all its perils. It is His kind assurance—"I will even lead the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them." "How gently," said a man of God, in his last hour, "is Jesus leading me to the grave—to heaven. O my God, I am continually with thee; thou holdest me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." Blessed are the dead who die in the Lord. They have many happy days in their lives, but

there are two which are peculiarly so,—the day of the commencement of their spiritual life, and the day of the close of their natural life; the day of their entrance into the kingdom of grace, and the day of their entrance into the kingdom of glory.

Let us diligently prepare for this last journey. Let unconverted men remember, that however reluctant to it, they must take it. The wicked is drawn away in his wickedness, and his end is destruction. Now (for to-morrow it may be too late) let him forsake his way, and let him turn to the Lord with earnest cries for pardon through the atonement, and sanctification through the spirit, of the Lord Jesus, and he shall obtain both. And let good men have their loins girt and their lamps burning for this journey. Let them, like the Israelites, have their staff in their hand and their shoes on their feet. Let them not think it enough to visit the grave when they deposit their friends there, but let them do it in solemn reflection daily. Let them do it in the morning, and meditate on the glory which will awake in the house of silence, on the light which shall be poured on those that dwell in the dust, and on the dew which shall be a refreshing from the presence of the Lord. Let us do it at mid-day, and let us muse on that final pause from all the toils of life which will soon come. Let us do it in the evening, and let us remember the aged who have sunk to rest amidst all the stillness of holy peace, and in the assurance of the Gospel hope. Let us do it in the night-watches, and let us think of the cold bed which is spreading for us “in the land of darkness, as darkness itself.” Let us do it in prosperity, that we may rejoice with trembling. Let us do it in adversity, that we may suffer in hope; and let us do it on the Lord’s day, and remember Jesus Christ of the seed of David, who was raised from the dead, according to the Gospel.

Let us prepare for going this way, by increasing diligence in the duties of life, by labouring to attain greater spirituality of mind, a stronger faith, and a more ardent desire to depart and to be with Christ. And let us beware of every thing which may fill us with shame, or regret, or fear, when we are dying, either by the neglect of duty, or

by our being entangled in the follies and pollutions of the world. What is any present pleasure to the bitter pangs of that hour? The pang of separation is the only feeling with which the dying miser regards his wealth: the shout of triumph hath passed away from the ears of the man of blood, and no sounds then reach it but the curses of the widow and the fatherless; and the wine which once sparkled in the cup now presents nought to the sensualist but dregs, which bite like a serpent and sting like an adder. And though good men live not after the flesh, yet they have found that moments of levity, and neglected opportunities of honouring their Redeemer, have brought bitter reflections to a death-bed pillow.

And how unreasonable is it to murmur that our friends are dead! They have gone the way of all the earth. You say I complain only that they were taken away so soon:—and was your claim to their society preferable to their Lord’s, or do you think that the longer a blessing is enjoyed, we will more cheerfully part with it? Their removal may call you to a dependence on God, which you would not otherwise have exercised, and to exertions which you would not otherwise have made. You say that your most valued friends are gone; but is God unable to supply the want? It is a sour and selfish melancholy, which regards the world as a wilderness to the heart. You say, as Peter did to his Lord—Why cannot I follow them now? Jesus says, You shall follow them afterwards. Live in their faith, patience, and charity; and when you fail, they shall receive you into everlasting habitations.

Falkirk.

H. B.

THE
REV. H. TOWNLEY’S REASONS
FOR NOT
RETURNING TO INDIA.

To the Editor of the Evangelical Magazine.

DEAR SIR;

A FEW days ago I received the following note from my much esteemed friend, the Rev. John Campbell, of Kingsland:—

"MY DEAR SIR;

"BEING anxious that you should do yourself justice, and as I cannot spare time to call upon you at present, your dwelling being out of my beat, and having, like many of my brethren, at this season of the year, a long list of pressing avocations, I must have recourse to the pen in order to convey my mind without a personal trip to Hackney.

"I attended your late designation to the pastoral charge over the church of Christ, usually assembling in White Row Meeting (as you know), and was highly gratified with the whole of the services, in which all who officiated seemed to have their Master's presence; but I was sorry by afterwards finding that various of my acquaintance were disappointed by your not having stated your reasons for relinquishing the missionary field abroad. I said to such, that I thought the cause of such an omission must have arisen from your supposing that every body knew it, as well as the friends by whom you were more immediately surrounded upon that occasion. From what has come before me since that day, I question if more than one-third of that large assembly knew anything about your reasons for abandoning, at least for a season, your efficient Missionary labours. Wherefore, my dear Sir, as you have no reason to be ashamed of your conduct regarding that point, and as a good name is better than precious ointment, viz. for usefulness, I would advise you, as a Christian brother, to write down the whole circumstances of the case, and send it, for insertion, to the Evangelical Magazine, or the Missionary Chronicle; and without delay, that *all* your friends may know wherefore you have cast anchor in our metropolis instead of the metropolis of India.

"As Solomon says—A word to a wise man is enough: I therefore send you the above few lines, with sincere prayers for your success in the great cause in which you have embarked.

"I am, yours truly,
(Signed) JOHN CAMPBELL."

I have certainly no objection whatsoever to the most public and unreserved avowal of the grounds upon which I am still a resident in this favoured land.

At my pastoral separation to the

Christian Church connected with White Row, I stated that the Directors had of their own accord rescinded their resolution regarding my return to India. The grounds of their so doing they themselves had represented to the public in the Evangelical Magazine for April, 1827, in which they say, "Since the intimation given in our Chronicle for February, of the intention of Mr. and Mrs. Townley to proceed to Calcutta in the course of the present year, the Directors have judged it proper to obtain further medical opinions as to the state of Mrs. T.'s health, in reference to her return to India, the tenour of which, we regret to say, was such as to induce them to request Mr. T. to abandon his intention."* At the Annual Meeting of the Society in May, 1827, the Report stated that "Medical opinions recently obtained as to the state of Mrs. T.'s health render Mr. Townley's return to India very doubtful."†

In consequence of these public notices, and from the numerous private channels by which all (in or near London especially) who took any interest in my movements, might become acquainted with them, I certainly did suppose that scarcely an individual would have been present at my settlement in White Row, who was not aware of the impediment in the way of my return to India.

If it be still thought that I should have distinctly specified the hindrance, I would answer, that my dear partner can never reflect upon herself being the cause of my not returning to my beloved work abroad, without feelings of considerable pain; and to spare those feelings I abstained from what I had (though it now appears erroneously) supposed an unnecessary allusion to the fact. But my brother Campbell recommends me, for the preservation of a good name, as connected with influence and usefulness, "to write down the *whole circumstances of the case.*" To this, also, I feel not the slightest reluctance, other than what arises from a dislike to say so much about one of so little consequence.

The facts are these:—After the five years of service in India, for which I pledged myself to the Missionary Society, were ended, rejoicing in my

delightful work, I in secret cast myself at the footstool of divine mercy, and solemnly gave myself up to God, to be his servant among the heathen until death, if it were his gracious will to continue me thus long in such honourable and blessed employ.

A sixth year had scarcely elapsed, when my own health, to a considerable degree, and Mrs. Townley's yet more so, rendered a visit to our native country necessary. In November, 1822, I accordingly took leave of my beloved brethren in India, with an assurance of my full intention to be with them again at the expiration of three years.

In February, 1824, I offered myself to the Missionary Society, for a second term of service, proposing to sail in the course of the following year, time enough to be back at Calcutta within the period I had assigned.

The Report of May, 1825, states that "Mr. T., in compliance with the request of the Directors, has consented to postpone, for a year, his return to India, in order to assist in forming arrangements for securing to missionaries instruction in the languages of the stations to which they may be respectively appointed prior to their embarkation," &c.* The importance of this object, coupled with considerations of health, made my further residence in England to be then, as I presumed, my duty.

The Report of May, 1826, says—"It being the opinion of the Directors, founded on medical certificates, that it will be desirable for Mrs. T. to continue another year in this country, they have invited Mr. T. to travel for the Society," &c.†

In December, 1826, the Directors, with my own concurrence, passed a resolution, that "Mr. T. be requested to proceed to India next spring, with full permission to return to this country whensoever such return shall be required, for the restoration of his own health, or that of Mrs. T."

In virtue of this, my partner and myself, fully expecting that our embarkation would take place, made actual arrangements for the guardianship of our five children, neither of whom we could conscientiously take with us; and made other needful preparations for our departure in June,

1827. The ship was fixed upon, the cabin selected, and our hearts had, in anticipation, as really endured the parental pain of separation from our beloved little ones, as Abraham had in intention undergone the pain of slaying his son Isaac, when he stood over him and lifted up his hand! An aged and beloved mother we had, in expectation, taken final leave of in this world, and nothing was wanting but the approbation of the Directors to the arrangements about the cabin and the voyage. Instead of such approbation being, as I had anticipated, forthwith expressed, some of the Directors spontaneously desired a reconsideration of the previous question—entertaining doubts as to the propriety of my departure, founded, as I have understood, upon considerations of my positive openings for usefulness in this country, and of my young dependent family, as well as upon doubts concerning Mrs. T.'s ability to endure a tropical climate.

After reconsidering the matter, the Directors resolved, that I be desired "to procure medical opinions, and that their resolution of December, 1826, be carried into effect, if such opinions be not unfavourable thereto."

Dr. Young, our family physician, who attended us in Calcutta, being in London, we were desired by the Directors to consult him, together with Dr. Darling. In their written communication to the Board, they say, "Mrs. T.'s health is still so infirm and liable to fluctuations, that we would advise, on her account, a prolonged residence of three or four years in this country; after which period she will, in all probability, be able to bear the Indian climate." They assigned to me, verbally, reasons which led them to entertain great apprehensions that her life would fall a sacrifice if she departed at an earlier period.

I intimated to the Treasurer, for the information of the Board, that these opinions would not, in the mind of Mrs. T. or of myself, be a bar in the way of our embarkation, if the Directors should think that, in going, we should be in the path of duty. The Directors, however, did not encourage us so to act; but, on the contrary, advised a prolonged and indefinite continuance in England.

Some may yet, perhaps, say, Why did I not wait till the three or four

years had rolled away, instead of now undertaking a charge at White Row?—Others, Why did I not precede Mrs. T., and let her follow as soon as her health would warrant?—And others, Why did I not go out alone, at least for a short period?—I would answer, that I left the entire question in the Directors' hands: they were well acquainted with the case in all its bearings; they were less liable to be misled by feeling than myself; I reposed more confidence in their united judgment than in my own individual opinion; I supposed that my friends would readily acquiesce in their decision, whichever alternative it might favour; and by their decision I have actually abided.

The Directors have since had increased opportunity of marking the indications of Providence concerning me; and they at present can more accurately, than at any former period, judge of the measure of service I am likely to render to the Missionary Society, and to the cause of Christ generally, whilst continuing in this country. Nor can I abstain from adding, that should they now be of opinion, upon a deliberate review of the whole subject, that I am not where Christ would have me to be, and that I ought to return again to India, I am still ready to obey the summons, and to act in any way that the great Head of the Church demands.

I am, dear Sir,
Yours very truly,
H. TOWNLEY.

Hackney,
April 2, 1828.

ON THE PROPHETIC NUMBER OF THE BEAST.

DEAR SIR;

THE investigation of prophecy is a serious employment, and requires in all who pursue such studies the greatest patience, tenderness of conscience, and supreme love of truth. It is, I think, one of the favourable signs of the times that so many have lately sought to discover the will of God in reference to his people, in the prophetic portions of the Holy Scriptures. I shall not here examine whether all who have been thus employed, and whose works are now before the religious public, have exercised all that prudence and humility

so necessary in such studies, but intend to notice more particularly a Letter in your December Number, from Mr. Gill, on the number 666 in Rev. xiii. 18, and as he invites the observations of your readers, I trust he will not be displeased with the following remarks. *Inquisitori* certainly contains, according to the usual mode of computation by the Roman alphabet the Apocalyptic number 666, but this is not enough; the text says expressly, the number of the beast is the number of a man; now it cannot be argued that *Inquisitori*, which designates the falsely called Holy Office, is the name of a man. I have no doubt the text was clearly understood by many in the days of John, and it is easy to account for their silence on the subject, for it would indeed have been rash to have taught publicly the application of these to Rome, and yet we have Ireneus, the disciple of Polycarp, who notices the subject, and he gives *λατεινος* as the name intended by the number 666, which it contains. Polycarp was the disciple of John, and it cannot be deemed an improbable conjecture, that he received this from John, and taught it, and from his instructions Ireneus might receive this interpretation. *Latēinos* signifies the Latin man, or the man of Latium, from which city the Romans derived their origin and language; the Church of Rome is properly the Latin Church, and they use the Latin language in every thing, and the Latin man enjoins the use of it on all who have received the mark of the beast, and thus their prayers are uttered in an unknown tongue to many thousands, and this ignorance they deem the mother of devotion.

I have somewhere met with *ρομανος*; but as the Apostle was a Jew by birth, and therefore conversant with Hebrew, it may be imagined that he might refer to some name in that language: now it is worthy of remark, that the word *Romiith* answers to *Lateinos* in the Greek, and contains exactly the number 666, this coincidence deserves notice; thus, the seat of the beast is distinctly pointed out, and the Pope declared to be Antichrist.

The learned Dr. Potter argues very differently: he says, the number 666 is to be interpreted by the opposite number 144, chapter twenty-one; the measure of the wall of the new

Jerusalem, which is to be understood of square measure, for the wall could not be 144 cubits high, nor 144 cubits broad, the square measure being intended, that is, twelve cubits high, and twelve cubits broad; for the length cannot be intended, it being impossible that a wall 144 cubits long, could encompass a city of the measure there stated, he conceived we ought to seek the square of 666, which is 25; he, therefore, concluded that 12, the square of 144, is God's number, which is often repeated in that chapter, and 25, the square of 666, is Antichrist's number, and he then shows the predilection of the Pope and his clergy for that number.

They first divided Rome into 25 parishes, over which were 25 cardinals; they made 25 gates to the city, and at last they brought the articles of their Creed to 25, and in many other things of less moment, the favourite 25 appears; thus, Dr. Potter arrives at a singular conclusion, but by a very different way; perhaps, these lines may provoke a better head to consider the passage, and some light be thereby cast upon that part of the word of God.

I am, dear Sir, yours,

S. A. D.

N. B. On this much disputed subject, we beg to refer our readers to a very able review of the opinions entertained respecting it in Mr. Faber's Dissertation on the Prophecies, Third Edition, Vol. II., page 332.—ED.

SCALE OF MISSIONARY CONTRIBUTIONS.

To the Editor of the Evangelical Magazine.

SIR;

FOR some time past, it has been with me a subject of regret, that so little is done in comparison with what might be done, in aid of the Missionary Society; and while lamenting that Subscribers were only giving their guinea each, when hundreds could afford their five guineas, their ten guineas, and their twenty guineas annually, I set about to put in practice the old adage, that in order to a general reformation, "every one should mend one." In considering my own case, I saw the probability of being able to give one

year more than I might be able to give the next, and, therefore, deemed it prudent to act systematically, that the amendment I purposed might be permanent. Accordingly, I consulted my Christian friends, respecting the proportion *every Christian* ought to lay by of his income for charitable purposes, and the cause of God; but I cannot say, that in the midst of counsellors, I found the wisdom profitable to direct in this case. I next applied myself to the Map of Roads, which gives ample directions to pilgrims travelling to the kingdom, respecting the ways; and in that I found written, "to do good, and to communicate forget not," but it did not say, to *what extent*: after a little research, I met with a vow which I considered a sufficient ground to work upon,—“And of all that thou shalt give me, I will surely give *the tenth* unto thee.”

Now, Sir, I must acknowledge, that while I was considering my own case, I could not help coupling with it the thought that it would be desirable to form some scale that might be applicable to other Subscribers, and, in fact, a scale that would apply to the circumstances of all Christians, by which they might regulate their charitable contributions.

In the scale which I am about to submit to the attention of your Christian readers, the proportion of every income proposed to be set apart for the cause of God and charitable purposes, is, in the case of all incomes below £800 per annum, considerably less than the proportion that the Patriarch vowed to set apart to God; therefore, I trust it will be generally approved of, and *by all conscientious Christians adopted*, and then charities will be multiplied, the finances of our Societies will be flourishing, there will be no further occasion to appeal to the liberality and to the feelings of the disciples of Jesus, in consequence of Societies overdrawing their accounts, because then the support they will receive will be established upon *principle* and *conscience*, and not left to *impulses* and *feelings*, and the giving a guinea a year, because others give a guinea a year.

At present, Sir, there is no kind of proportion in the Subscriptions to the Missionary Society, when compared with the various circumstances of the

Subscribers. In looking over the Report for the last year, I see two guineas subscribed by an individual whom I personally know to be possessed of an independent income of £3000 per annum. Again, I see ten shillings subscribed to an Auxiliary Society, by one whom I also know to be possessed of an income of between £700 and £800, per annum; again, I see two guineas subscribed by one whose income is considerably within £300 per annum; and, Sir, although this disproportion exists in innumerable instances, if we knew them, I believe it to arise chiefly from custom, because we are admitted members of the Societies by subscribing one guinea per annum, and because we have never been in the habit of giving more; indeed, Sir, I am persuaded, that it is only necessary to point out the incongruity of the case, and to admonish Subscribers to *give as unto God*, and not as unto men, and it will be remedied. But, to return to my own ease, after determining the rate per cent. on my income, that it was my duty to set apart for charitable purposes, and the cause of God, I appropriated of that amount, *one third* part for the Missionary cause.

The scale which I here present for your numerous readers proposes, for instance, that a Christian, with an income of £300 per annum, should set apart 5 per cent on that amount, which is £15 a year, an amount it will be judged, I trust, as little as he possibly can set apart (*to preserve an acquitting conscience*), for charitable purposes; and of that amount there will be one third (£5), per annum, for the Missionary Society.

THE SCALE.

Amount of Income from whatever source derived	Rate per Cent to be deducted for Charitable Purposes.	Produce per Annum.	One Third of the Produce for the Missionary Society.
£ per ann.	£ per Cent	£. s. d.	£. s. d.
50	1	0 10 0	0 3 4
100	2	2 0 0	0 13 4
150	3	4 10 0	1 10 0
200	4	8 0 0	2 13 4
300	5	15 0 0	5 0 0
400	6	24 0 0	8 0 0
500	7	35 0 0	11 13 4
600	8	48 0 0	16 0 0
700	9	63 0 0	21 0 0
800	10	80 0 0	26 13 4
900	10	90 0 0	30 0 0
1000	10	100 0 0	33 6 8
2000	10	200 0 0	66 13 4
3000	10	300 0 0	100 0 0
4000	10	400 0 0	133 6 8
5000	13	500 0 0	166 10 4

Presuming that this scale will be thought moderate, as setting apart but a small portion of a Christian's income, for beneficent purposes: and feeling assured that if acted upon by all the Subscribers, the Society's funds would be more than tripled! consequently, the means would be provided for hastening that glorious and triumphant day, the dawn of which we have already seen, when the heathen are casting their idols to the moles and to the bats, and which we expect will issue in whole nations being born to righteousness in a day. Thus I think it will be seen, that Christians have it in their power, with their purses, as well as with their prayers, *to hasten the "latter day glory."*

I remain, &c.

A SUBSCRIBER.

POETRY.

FRIENDS OF MY YOUTH.

STANZAS.

FRIENDS of my youth! Where are ye? On the stream
Of joyous life we gaily launch'd together;
Bloom'd, then, each bank as in a fairy dream,
Serene the sky, and placid was the weather!
But ye are gone, and have not told me whither!

Alone my bark is drifting down the tide;
Alone she floats, nor one companion with her,

To hail her progress, or her motions guide;
Alone I seem to live, where all is dead beside!

Friends of my youth! Where are ye? On the bank

Scarce here and there the willow branches wave,

To mark the spot where some fair vessel sunk

Beneath the billows to a watery grave!
Ah! was there none for you the storm to
brave?
None o'er the deep the friendly line to
throw?
None from oblivion dark your names to
save;
Or on the lost one simple stone bestow,
To tell what truth, what worth, what beauty,
rest below?

Friends of my youth! Where are ye? On
the gloom
Of midnight drear I often fix mine eye;
And seem to view, returning from the
tomb,
The joys of other moments gliding by!
'Tis then I wipe the tear, and check the
sigh,
And bid the hymn replace the plaintive
moan:
But morning dawns, the sainted visions
fly—
I stretch mine arms to grasp them—but
they're gone—
And I am left again—sad—comfortless—
alone!

Friends of my youth! Where are ye? Lost
awhile,
But not for ever! No! The hour shall
come,
When I shall meet you with a sweeter
smile,

And taste the raptures of your heav'nly
home!
Cheerless, indeed, and lonely, here I roam!
But there is ONE, who is my pilot still;
ONE who, amidst the tempest's thickest
foam,
Can grasp the rudder with a master's skill,
And steer my skiff to land, and safety, if he
will!
Edinburgh. H. E.

MORNING HYMN.

O BLESSED be my God, for the light of the
morning,
Which chases the darkness of nature away;
More bless'd for those beams which the
spirit transforming,
Shall guide to the dawn of a superior day.
And bless'd be the goodness that aided my
sleeping;
Nay more;—that bestowed his beloved re-
pose;
That shielded my heart from occasion of
weeping,
And waked recollection of him when I rose.
What though he delay his expected ap-
pearing;
Believing we joyfully enter his rest:
For morning by morning we're silently
nearing,
The object of hope, and the joy of the
bless'd.

JANE.

REVIEW OF RELIGIOUS PUBLICATIONS.

MEMOIRS OF THE REV. JOHN TOWNSEND,
*Founder of the Asylum for the Deaf and
Dumb, and of the Congregational School.*
8vo. pp. 294. 9s. With a portrait.

J. B. and John Courthope, Lombard-street.

THE name of John Townsend will be as-
sociated, to a very distant posterity, with
vangelical piety and active benevolence.
With an education originally defective, and
with powers of mind by no means profound
or brilliant, he raised himself, by diligence,
by unwearied exertion, by friendly habits,
by a devotional spirit, and by a spotless in-
tegrity, to a commanding sphere in the
Church of Christ; in which he was loved by
all, venerated by all, and trusted by all, who
knew his character, or could appre-
ciate his worth. His judgments of parti-
cular cases were eminently discreet, and
therefore, often appealed to. His sanc-
tity of manners was such as to throw around
him an air of patriarchal dignity; yet was
he never an individual more sensitively
under of the reputation of others, nor more

disposed to put a charitable construction on
their admitted short-comings. In his pri-
vate intercourses he was unassuming, affec-
tionate, condescending, facetious, interest-
ingly communicative, and habitually devout.
Amongst differing Christians, he was a kind
of holy link, binding them together, and
drawing them into closer and more spiritual
fellowship. Yet he was a firm Dissenter
to his dying day, and never compromised
principle at the shrine of affected candour,
or with a view to obtain credit for what he
never possessed. We have seen his manu-
scripts, and they all show that he loved his
religious connexion, and esteemed it to be
most strictly in accordance with the word of
God. Yet he was no bigot. He knew how
to differ from others without animosity, and
how to prosecute his own conscientious
plans without judging or condemning his
fellow-servants.

We are truly glad to see a competent
Memoir of this beloved and truly venerable
minister of Jesus Christ; and to see it, after
so many delays, executed with such a

creditable measure of taste and accuracy. We have reason to know, that Mr. Townsend furnished the materials of his own Memoir; and we rather regret, that he was not allowed to speak for himself. But it is no more than justice to state, that his biographer, who, we understand, is a near relative of his own, has made the best of the materials furnished, and has given to the world a very accurate portrait of one of the best of men. The volume is divided into twelve chapters:—I. Mr. T.'s Birth, Education, and Conversion; II. From his Conversion, in 1774, to his final Settlement at Bermondsey, in 1784; III. From the latter Period to the Formation of the Deaf and Dumb Asylum; IV. The Institution and Progress of the Deaf and Dumb Asylum; V. Formation of the London Missionary Society; VI. Formation of the Congregational School; VII. Publication of Claude's Defence of the Reformation; VIII. Establishment of a Fund for the Relief of Aged Ministers; IX. Severe Illness—Domestic Trials; X. Exertions in behalf of the Irish Evangelical Society; XI. Conduct in the prospect of speedy Dissolution—His Death; XII. Reflections on Mr. Townsend's most prominent Characteristics—Conclusion—Extracts from his Diary—Extracts from Letters—Original Essays, &c.

In the preface, the biographer thus writes:—"These pages are humble in their pretensions, like the honoured subject of them: his aim was to improve and benefit mankind—theirs is to excite young ministers to the same patient industry, indefatigable zeal, and honourable emulation, which marked his career. To the more private Christian, their perusal, it is hoped, will be soothing in the hour of affliction, and cheering in the prospect of death."

Our readers may fairly calculate on much pleasure and profit in the perusal of these Memoirs.

ON THE USE AND ABUSE OF LITERARY AND ECCLESIASTICAL ENDOWMENTS. By THOMAS CHALMERS, D.D., Professor of Moral Philosophy in the University of St. Andrew's. 8vo. 6s.

W. Collins, Glasgow; Whittaker, London.

THIS volume presents a fine specimen of Dr. Chalmers's peculiar modes of thought and expression, and is, upon the whole, one of his most lucid and energetic productions. The object of the learned author is, to advocate the importance of a competent endowment of literary and ecclesiastical establishments. The argument, which he amplifies in a very interesting manner, is as follows. He observes, that the plea for "endowments seems to stand on the same

footing with Christian as with common education. In the one case, it is founded on the languor of the intellectual appetite; so that ignorance, if left to itself, will not, by any spontaneous effort of its own, go in quest of instruction, or provide the effectual means by which it may be supplied to the extent that is desirable. In the other case, there may be alleged the languor of the moral or the spiritual appetite; so that irreligion, if left to itself, will not originate the movement by which it may be brought into contact with that ministration which is best suited to it. In both cases, the subject to be dealt with must be addressed by an application from without. It must be treated aggressively." In the two separate branches of this argument, the worthy Doctor, according to his usual habit, has displayed an eminently Christian temper; although we must confess that, here and there, his reasonings seem to us somewhat inconclusive. We think he has allowed himself to indulge a little too freely and unphilosophically in the spirit of prediction, as to the character and fate of the London University. Let it be fairly and generously put upon its trial. Oxford and Cambridge, indeed, were never put upon their trial, nor could they; but they have, notwithstanding, wrought well, and we rejoice in their success. But we cannot see anything, for our own part, in the popular character of the London University, that should stamp it with a *necessary* inferiority, or that should constitute it the mere *propellant* of endowed sluggishness. If its Council would but appoint a chair on the Evidences of Christianity, and place such a professor as Dr. Chalmers in it, we should anticipate greater things from it than from any university in Europe. And we venture boldly to tell the Council, that they are bound to recognize Christianity, in some way; and that, if they do not, they will inflict a deadly injury on one of the most auspicious undertakings ever commenced in this great metropolis. They ought not to listen to Mr. Brougham's sophisms upon this subject. It is not true, as he would have the world believe, that Christians of different persuasions are materially divided on the subject of the Evidences of Revelation. There is, in fact, a very general agreement, and a Professor might be selected from any Protestant Church in Europe or America. But whether our advice in this particular be refused or adopted, we beg to remind Dr. Chalmers, that *scholarship* must ultimately be the test of the value of any college; and, we believe, that this will be the test by which an enlightened age will try the London University, without any reference to chartered powers, inalienable endowments, or long-established antiquity. To this test we cordially agree that it should be brought.

We think the worthy Doctor, too, has dealt a little peculiarly with the question of Ecclesiastical Endowments. We much doubt whether religion has not made a more rapid progress in the United States of America, where no Establishment exists, than it ever did in any other country, since the days of the Apostles. And the contributions which are annually made in that country for the spread of the Gospel in heathen lands, demonstrate the healthy and vigorous character of the Christianity which there obtains. We wonder, too, that in estimating the powers of voluntary churches in maintaining and propagating Christianity, Dr. C. should have almost entirely overlooked the state of fact. He full well knows, that Christianity succeeded gloriously, as to *territory*, as well as everything else, when no civil incorporation of it existed. In referring, then, to Dissenters, of whom he speaks with a commendable kindness, it would have been but fair to institute the inquiry—What might they have effected, if all Christians had been of their own way of thinking, and there had been no privileged sect to menace or hinder their simple efforts? We think it the more incumbent that Dr. C. should have thus dealt with the subject, as we perceive no symptom whatever, in his book, of an attempt to maintain the *jus divinum* of Establishments. He seems to rest their claims simply upon what might be termed a Christian expediency; but does not venture one word on what Mr. Irving would call “the divine right, the divine endowment, and the divine end of ecclesiastical polity.” We do not give any decision upon this much disputed question; but we do venture to say, that, whether with or without an establishment, the voluntary power of Christianity among any people, must be the actual amount of that people’s religion, in the impartial estimate of Heaven.

We think the last Chapter of Dr. C.’s work the most unsatisfactory. He has thrown, comparatively, little light on the best methods of keeping endowed institutions in a state of *pure action*; and what he has said on this subject is chiefly restricted to literary or college endowments. One thing we distinctly perceive, that Dr. C. considers voluntary colleges and voluntary churches as very wholesome stimulants applied to the more venerable, more wealthy, and, perhaps, more indolent, incorporations both of literature and religion. If he could devise a method of making the stimulating process work well, without creating nervous excitement in the party stimulated, we should exceedingly rejoice. Perhaps the best way would be for all to imitate the Doctor’s amiable and conciliatory habits: for our own part, we shall try to do so; and shall ever bless God when we see religion

prospering, whether in a cathedral or a barn,—whether among Presbyterians or Independents,—whether within the pale of an Establishment, or in the humbler walks of Dissent.

HINTS; designed to promote a Profitable Attendance on an Evangelical Ministry.
By the REV. WILLIAM DAVIS. 2s. 6d.

London: Hatchard and Son, Piccadilly.

THIS unassuming little work is well calculated to promote its avowed object. An *unprofitable* attendance upon an evangelical ministry is but too common; and, as its consequences must be fatal, its correctives cannot be too numerous. It is overwhelming to reflect that, if the Gospel be not proving “a savour of life unto life” in our sanctuaries, it is proving “a savour of death unto death.” It is not, however, easy for a minister to enumerate, in his own pulpit, all the actual causes of unprofitable attendance, nor to claim all that attention which his message deserves. It looks so like self-importance, that a delicate mind shrinks from it. The distinction between the messenger and his message, is not made by all his hearers, nor generally remembered, even when he himself draws it as broadly as words can express it. He is identified with his appeals and remonstrances, and often suspected of personalities.

We mention these difficulties, not to excuse any shrinking because of them; but to suggest the propriety of meeting them by the help of such books as the present. Were Mr. Davis’s “Hints” diffused amongst the hearers of the Gospel, they would prepare their minds for the urgent appeals of the ministry of reconciliation, and make them aware of what is expected from all who attend the means of grace. They would establish, beforehand, a mutual understanding between the pews and the pulpit, and thus prevent suspicions on both sides. For why should not prayer, and candour, and responsibility, be as well known to be “the law of the house,” as decorum or punctuality? The latter are not, indeed, universal; but they are sufficiently common to prove that other general principles may be generally diffused. We do, therefore, commend this timely volume to the confidence of ministers and parents, as well calculated to aid their best efforts in the promotion of a right spirit of hearing.

Mr. Davis writes with much simplicity and evangelical pathos; and while he displays the utmost fidelity, he adopts a winning method of assailing the hearts of his readers.

1. DESCRIPTIVE LIST OF RELIGIOUS BOOKS IN THE ENGLISH LANGUAGE, SUITED FOR GENERAL USE. By JOHN BROWN, Minister of the Gospel, Whitburn. pp. 92. 8d.

Edinburgh, 1827.

2. LETTERS ON THE EXEMPLARY BEHAVIOUR OF MINISTERS. By the REV. JOHN BROWN, Haddington. 6d.

Edinburgh, 1827.

3. LETTER ON EVANGELICAL PREACHING. By the same. pp. 27.

Edinburgh, 1826.

We have great pleasure in recommending these three valuable tracts to the attention of our readers. The first may be regarded as a *desideratum*; a list of useful English books, which a person, consulting his own improvement in the highest of all departments of study, may purchase, and peruse with satisfaction and profit. Our readers do not need to be informed, that there are bibliographical works of a more extended character; but this one, by Mr. Brown, is chiefly intended for the private Christian, in selecting for himself a course of religious reading in his own language, or for those who are forming religious libraries for public use. How many books are often purchased, which are found to be nothing better than trash after they are perused, and which will never again be looked at after a first reading. And how many excellent books would be bought, and read, and read again, were they but known. Mr. B. has done a valuable service in this respect. He has selected, arranged, and described (for beside giving the names of books, he gives their characters also), a great many excellent religious productions. He has frequented the best company himself; he has experienced its pleasures and advantages; and he does what he can to introduce others into the same improving society of wise and holy men, many of whom are dead, but speak still to the an minds and hearts of the living, by their invaluable writings. It is no small commendation of this unpretending volume, that it is obviously designed to promote the revival of the knowledge of the truly "great men of England"—the Puritan divines;—men, whose writings are rapidly regaining that place in public estimation, from which immoral wits and flimsy theologians had, for a time, endeavoured, with too much success, to displace them.

The two other tracts are reprints, from the works of the justly-venerated, and well-known, Mr. Brown, of Haddington. They are both well worthy of universal perusal; although, were we to make a selection, we should, perhaps, fix upon the "Letters." The tract on Evangelical Preaching is deserving of much consideration, especially by ministers; but the letters to us still more

so. The responsibility of the ministers of the Gospel is so awfully great—the good which they may be the means of accomplishing is so varied, extensive, and unequalled in its order of importance;—the evils which may result even from their negligence, and still more from their positive errors and corruptions, are so tremendous;—their temptations to overlook themselves amidst their constant occupation with the interests of others are so great;—that whatever, of a scriptural nature, is addressed to ministers, with ability, faithfulness, and love, has very strong claims on their attention. There are many large works of this description, of great value, with which Christian ministers have been long familiar; but even they need *abstracts*, which they may peruse frequently, and without the sacrifice of much time. Such an abstract these letters furnish, and it is one of much excellence. We earnestly recommend it to our clerical readers; and, as showing the condensed form in which it presents the most valuable admonitions, we give the following specimens:—

"In regard to your own person, labour to have your heart habitually spiritual, lively, and burning with love and holy zeal; inflamed and constrained by the redeeming love of Christ shed abroad in it, and by the powerful influences of his spirit dwelling therein. Cherish the deepest humility, meekness, and lowliness of spirit. Study to possess a courageous disposition of mind, and as much hardiness of bodily constitution as possible. Study an habitual and orderly activity of disposition; in resisting Satan's temptations, in mortifying your sinful lusts, in regulating your affections as to the objects on which they should be placed, the bounds within which they should be kept, and the due subordination in which they should move," &c.—*Letters*, pp. 16, 17.

"In regard to persons of wounded spirits, they ought to be prudently induced to make a full declaration of the condition of their soul (or even their body, as sometimes that hath great influence on the spirits), by their certain persuasion of your sympathy with them, and faithful keeping of their secrets. The nature and circumstances of the sins which burden them, and the nature of their sense of and grief for them; and whether they have real appearances of saintship;—ought to be attentively considered; that you may not attempt to heal their body by addresses to their soul; may not encourage them in a false opinion of themselves; or profane the consolations of God by applying them to unworthy persons, and so bring disgrace on yourself, or your work, when their naughtiness is discovered. You must warn wounded souls not to expect comfort from you, but from God, and to wait patiently on him for it, though it should be

long delayed; not to reckon themselves miserable during his delay, as fear and care may be more useful to them than joy and comfort would be; to neglect no duty toward God or man during their trouble; to be as ready to hear answers to their doubts, as to multiply and pore upon them; to shun idleness, solitude, and silence, with the utmost care; to avoid all disputing with temptations, and, in place thereof, to overlook and immediately reject them; and never to indulge terrors or doubts of salvation, as if that were a part of religion, and would recommend them to God, or cure their soul."—*Letters*, pp. 39, 40, 41.

A COMMENTARY ON THE EPISTLE TO THE HEBREWS. In two volumes. By MOSES STUART. Vol. I. xviii. pp. 348.

London. Miller, 1828.

PROFESSOR STUART is already well known to many biblical scholars in this country, as the author of various publications, admirably calculated to facilitate the study of the Holy Scriptures. "In our last volume (p. 342), we introduced to the knowledge of our readers Dr. Henderson's edition, with some valuable additions, of Mr. S.'s "Elements of Biblical Criticism and Interpretation;" and Dr. H. has conferred a further favour upon Bible students, by the present reprint of his Commentary on the Epistle to the Hebrews, which we hesitate not to announce as the most valuable philological help ever published, in the English language, for the critical study of that important, and in many respects difficult, book of the New Testament. In the volume before us, every topic relative to that epistle is explored and discussed with singular minuteness and accuracy.

Professor Stuart commences his researches by an inquiry into the *form* of the epistle; which, in opposition to the opinion of Berger, a late critic of some eminence on the continent, he shows is not a homily, but an epistle. The *persons* to whom it was addressed, are next investigated. Having argued at considerable length that it was not addressed to the church in Galatia, or at Thessalonica, nor to the Hebrews who were sojourners in Asia Minor, nor to the churches at Corinth, in Spain, or at Rome; he comes to the conclusion (with which the universal opinion of the ancient Christian church coincides), that it was written to the Hebrew Christians in Palestine, and most probably to the church at Casarea. To these discussions succeeds a consideration of the antiquity and canonical authority of the epistle. The testimonies of the Alexandrian church (in Egypt), and of the eastern and western churches, are severally adduced and impartially weighed; and Professor S. concludes that the evidence

from tradition is altogether preponderant in favour of the opinion that Paul was the author of this epistle. The internal evidence is next investigated. First, the circumstances mentioned or adverted to in the epistle are severally examined: this sort of evidence is, from its nature, indirect, but it is not unfrequently as convincing as that which appears to be more direct; and the conclusion at which the author arrives is, that these various circumstances render it probable that Paul wrote the epistle in question. This probability is converted into certainty by a copious examination of the evidence, that the epistle is St. Paul's, from a similarity of sentiment, and also from the form, method, style, and diction, of the composition. This examination is arranged under the following heads, with various subdivisions, viz.:—Similarity of *Doctrines* between the Epistle to the Hebrews and the acknowledged Epistles of Paul; on its general Preference of Christianity above Judaism; and concerning the Person and Work of the Mediator, Jesus Christ; the *Form and Method* of the Epistle to the Hebrews, compared with those of the Apostle's acknowledged Epistles;—Comparison of the *Phraseology and Diction* of the Epistle to the Hebrews and of Paul's acknowledged Epistles. This comparison is arranged under three heads, and exhibits one of the most laborious and accurate collations which it has ever fallen to our lot to peruse. The labour which this part of Professor Stuart's volume must have cost him, can only be duly appreciated by those who have been engaged in similar researches. The objections of various continental critics are next examined in detail, and satisfactorily refuted; and, after a few observations on the Hebraisms, and (what Professor S. terms) 'the Alexandrian hue' of the epistle, he sums up the internal evidence, concluding that "it is not without reason the ancients have handed it down to us that it was Paul's." Here he might have terminated his inquiries; but as some writers, both ancient and modern, have variously attributed this epistle to Barnabas, Luke, Clement of Rome, and Apollos, he briefly shows that these several hypotheses are untenable; and proceeds to discuss the question,—In what language was the epistle originally written? This he concludes, from various circumstances, must have been *Greek*.

The volume concludes with a brief notice of "critical and exegetical helps to the study of the epistle:" this notice is, upon the whole, written with fidelity and candour; though we think that the exertions of Dr. Owen, in his great work on the epistle to the Hebrews, might have been specifically mentioned. Those, in particular, which treat on its canonical authority,

author, time when and the language in which it was written, are a noble memorial of Dr. O's learning and research; and exhibit a comprehensive digest of all that had been written on those topics, up to the time when his work was published.

The preceding necessarily brief analysis will convey to our readers—particularly to ministers and students for the ministry—some idea of the varied learning and research of Professor Stuart. From the ability and exegetical acumen which he has displayed in his letters to Dr. Channing, on the doctrine of the Trinity and the Supreme Deity of the Lord Jesus Christ, we anticipate a rich harvest of important information in the second and concluding volume of his Commentary on the Epistle to the Hebrews, which is on its way to this country, and which (we understand) will be reprinted with every dispatch consistent with accuracy. We have compared different portions of the first volume with the original American edition; and we should not be doing justice to Dr. Henderson, if we did not tender him our acknowledgments for the great care with which he has performed his editorial duties.

CONSIDERATIONS ON THE DANGER OF ANY LEGISLATIVE ALTERATION RESPECTING THE CORPORATION AND TEST ACTS; and of any Concession to Dissenters or Papists. To which are appended, some Remarks on the Reformation, and on the Restoration of the Church and Monarchy, after the Overthrow of both by Dissenters; Explanatory of the Constitution of the Church, and the Unjustifiableness of Separation from it. By STEPHEN HYDE CASSAN, M.A. 2s.

Rivington.

ALAS! that such a spirit as Mr. Cassan should be left to waste his energies in vain attempts to reform a degenerate age! Had he lived in the enlightened days of Bonner and Pool, what high honours must have awaited him in the Church! It is, indeed, greatly to be feared that the present Bench of Bishops are too far advanced in *ecclesiastical ophthalmia* to discern the extraordinary nature of his pretensions; and lay patrons, we apprehend, from the King downwards, are similarly affected. An individual so sadly out of sorts with the men of his own generation is greatly to be sympathized with, especially when he works himself into such a passion with every body and with every measure. Were it not, indeed, that the *safety-value* of the press must have had the effect of lessening his mental pressure, we should tremble for the consequences. How he must have been galled on reading the report of the debate in the House of Peers, on the evening of the

17th ult.! What! a majority of the bishops, too, in favour of the repeal of these acts, which Mr. Cassan terms "the foremost safeguards of the state!"—a majority of those very bishops who, to a man, maintained the original propriety of the enactments; and who, by consenting, therefore, to their formal withdrawal, have proclaimed in the face of Christendom, that neither the safety of the church, nor the character of Protestant dissenters, renders their existence any longer necessary! Well, it is surely very desirable that our good dissenting brethren should have the bishops on their side, even though Mr. Cassan should remain their sworn enemy. The question, however, is,—Is he not the determined enemy of the church? We think he is, in three ways: *first*, by his uncharitable and intemperate conduct to the sectaries; *secondly*, by his insolent treatment of the evangelical clergy; and, *thirdly*, by his too obvious sympathy with Papists and the Church of Rome. Of **DISSENTERS**, though they are known to be as much divided on political subjects as any other equally numerous class in the community, he says, "that their aim and object," in seeking the repeal of the Test and Corporation Acts, "is exclusively political aggrandizement;" that they have "liberty enough, and more than enough, for any good purpose;" "that they raise the cry for 'liberty of conscience' merely to give their imaginary cause of grievance a popular appearance, and to obtain for it commiseration and support; while the *real* grievance—the vulture that has never ceased, from the first lowering of their schism to the present hour, to prey upon their vitals,—is jealousy, and envy, and a republican impatience of control—a desire to possess the *revenues* of the church, and the power of the State;"—that they, on a former occasion, by the "enormities they committed, involved the altar and the throne in one promiscuous ruin;" that they "are deeply imbued with principles in their very nature and essence democratical;" that their "dissent is spiritual republicanism;" "that they have even proved themselves, while in subjection discontented, and in power intolerant;" that they "remain unchanged and unchangeable." In one word, and to account for all the rest, they are held in "absolute mental thralldom by the ministers of the conventicle—a thralldom fully as despotic, and which may eventually prove fully as dangerous, as that exercised by the popish priests."

Of the **EVANGELICAL CLERGY**, and all in the Church of England favourable to concession, Mr. C. thus expresses himself:—"Even very many of the **CLERGY** are infected with the principles of that spurious liberality,—that '*evangelical*' bias,—which is, in fact, but disguised schism." He speaks of the "liberal and sectarian spirit" of Bishop

Hoadley, "himself the greatest Dissenter that ever had preferment in the Church." He expressly ranks "the evangelical churchmen" with "liberals" and dissenters. He represents them as having "become the dupes of liberality" and latitudinarianism, and as content to glide peaceably, smoothly, and ingloriously down the stream of popular prejudice. "Thus," says Mr. C., "between 'old religion' and the 'new light,' the church is, as it were, crucified between two malefactors."

That Mr. C. is at heart a Papist, though a very inconsistent one, is obvious, from what he has said in various parts of his pamphlet. We say a very inconsistent one; for, while he advocates papistical sentiments, he abuses the venerable parent, to whom, at the same time, he traces all the apostolic order, grace, and loveliness, of the English Church. As to *infallibility*, the national Church, according to Mr. C., is not only the "ground and pillar of truth—the living model of Gospel faith, without admixture of error—the possessor of the words of eternal life;" but "the only safe 'guide to the paths of peace,' and to the fruition of the best and dearest hopes of man." To her and to the church of Rome (for he is charitable enough to share the matter with *her*), he represents the "covenanted hope of salvation" as restricted, and speaks of the communion of the episcopal church as "*sinless*." Mr. C. is greatly opposed to some who are "high in that church, (pray let him say who he means!) whose constitution they have yet to learn, who would represent the Church of England as totally, originally, and essentially, distinct from the Roman Catholic Church." "Beyond all controversy, indeed," says Mr. C. "the Church of Rome is the *principium et fons* of our own. She is our mother church." Those who do not hold this doctrine, he says, reduce churchmen to "the degraded and precarious condition of dissenters. For were it not for the derivation of our sacerdotal powers from the Church of Rome, what should we be?" (what, indeed, would you be, Mr. Cassan?) "The great target against which the clerical bowmen are ever ready to direct their arrows, is *Roman Catholicism*. This is, *quod ad hoc*, as it should be. But would that they could be induced *also* to direct the weapons of their spiritual warfare against the *schismatics*!" "Modern theology seems to consist in an abhorrence of popery, and a removal from, and abjuration, as far as possible, of all the tenets of the Church of Rome, while we forget that we ourselves are a branch of that church." But we have said enough to prove that such men as Mr. C. are the bitter enemies of the Church of England. One hundred such men, equally fond of intemperate scribbling, would annihilate the Church in ten years. But we

rejoice to believe, that he has few who think with him. Indeed he appears to be the only man in England who would have dared to pen the wretched stuff that disfigures every page of this notorious pamphlet, which would have disgraced England in 1556.

RESEARCHES IN SOUTH AFRICA; *Illustrating the Civil, Moral, and Religious Condition of the Native Tribes; including Journals of the Author's Travels in the Interior; together with Detailed Accounts of the Progress of the Christian Missions; exhibiting the Influence of Christianity in promoting Civilization.* By the Rev. JOHN PHILIP, D.D. Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. 2 vols. 8vo. 21s.

Duncan.

THE facts, and opinions, and reasonings, disclosed in these volumes, cannot fail to be of the greatest value to the Christian world, especially to the cordial friends of Missions, and the abolition of slavery in all its detestable forms. Dr. Philip has acted the part of a disinterested servant of the Redeemer in his African mission; and it is only for the public to become acquainted with the details of these volumes, in order to confer on him the character of a genuine philanthropist. His constant object, while superintending the South African mission belonging to the London Society, has been to establish the legal and natural rights of the poor Hottentots;—both of which, it would appear from the disclosures of these pages, have been sadly trampled upon, "to the violation of all the laws of humanity, and the sad injury of the cause of missions." Some of the statements which Dr. Philip has furnished of official injustice and oppression, could not be believed, were they not supported, in most instances, by documentary and incontrovertible evidence. We cannot doubt, for a moment, that the eye of government will be directed to these Researches; and that steps will be taken to secure a more equitable and wholesome administration of justice in the interior of the Cape colony, which seems to have benefited less from passing out of Dutch into English hands, than could have been expected either by the Christian or the politician. We commend Dr. Philip for his great firmness and prudence; and we earnestly hope, that he may live to see the native tribes of Africa as free as the peasantry of our own highly favoured land.

We very earnestly recommend the perusal of these elaborate and highly interesting volumes, especially to the friends of Christian missions. Dr. P. cannot fail to rise in reputation by this most useful effort of his pen.

JOURNAL OF A RESIDENCE IN THE SANDWICH ISLANDS, DURING THE YEARS 1823, 1824, 1825; including Remarks on the Manners and Customs of the Inhabitants, an Account of Lord Byron's Visit in H. M. S. Blonde, and a Description of the Ceremonies observed at the Interment of the late King and Queen in the Island of OAHU. By C. S. STEWART, late American Missionary at the Sandwich Islands. With an Introduction, and occasional Notes, by WILLIAM ELLIS. 12mo. pp. 407. 8s. with Maps and Plates.

H. Fisher and Son, and Jackson.

Mr. ELLIS's own *Tour* is still popular, and must continue to be so, as long as books of the particular description to which it belongs are read. The impression of Mr. Stewart's *Journal* is very much of the same mellow, and delightful, and instructive character. He is a man of genuine talent, acute observation, and heartfelt devotion; and he embodies his sentiments interestingly, in the true spirit of a Christian missionary, and with much taste and feeling. He and Mr. Ellis have furnished more work for the *Quarterly Review*, whose conductors cannot rejoice in the salvation of a poor savage, unless he has been rescued through a truly orthodox medium. Those who possess Mr. Ellis's *Journal*, must also furnish themselves with Mr. Stewart's.

NEW EDITIONS OF VALUABLE WORKS.

THE ACHIEVEMENTS OF PRAYER; selected exclusively from the Holy Scriptures. By JOSEPH FINCHER, Esq. 12mo. 6s. Second Edition.

Hatchard and Son.

When we introduced this work to our readers, it was with a religious conviction of its peculiar adaptation to the state of the church, and of its manifest tendency to enhance the value of prayer, and to heighten the confidence of true believers in its exercise. Our original impressions have only been strengthened by the success of the volume; which, together with its amiable author, we commend to the blessing of that God who only giveth the increase.

SERMONS ON VARIOUS SUBJECTS, by the late REV. JOHN HYATT, one of the stated Ministers of Tottenham-court Chapel and the Tabernacle, London. Edited by his Son, CHARLES HYATT. To which is prefixed, a Memoir of the Author, by the REV. JOHN MORISON, Minister of Trevor Chapel, Brompton. Second Edition, with a Portrait. 8vo. pp. 442. 10s. 6d.

E. Palmer.

The first edition of this excellent volume

realized a very friendly reception from the public; and we are most happy to see it in its present elegant and cheap form, with a very accurate and well-executed portrait of the deceased. In our review, of October, 1826, we fully expressed our sense of the merits, both of the Sermons and Memoir which compose this volume; and since that period a large edition has been disposed of, and the public demand is yet unsatisfied. A man who was the instrument of so much good to the souls of men as Mr. Hyatt was, ought to be well known and long remembered.

WORKS RECENTLY PUBLISHED.

1. *An Introduction to the Critical Study and Knowledge of the Holy Scriptures.* By THOMAS HARTWELL HORNE, M. A. Sixth Edition, illustrated with Maps, and other Engravings. 4 vols. 8vo. 3*l.* 3s.

By enlarging the page, abridging and rewriting some parts of the work, and by typographical management, we are happy to find Mr. Horne has made room for more than 180 pages of new matter of various kinds, without enlarging the apparent bulk of the volumes, or at all increasing the price.

2. *Sermons.* By TIMOTHY DWIGHT, D. D. LL. D., late President of Yale College. 2 vols. 8vo. 2*l.* 4s.

3. *Missionary Journal of the Rev. JOSEPH WOLFF, Missionary to the Jews.* Vol. II. Comprising his Second Visit to Palestine and Syria, in the years 1823 and 1824. 8vo. 8s.

4. *A Brief Inquiry into the Prospects of the Church of Christ, in connexion with the Second Advent of our Lord Jesus Christ.* By the Hon. GERARD T. NOEL, A. M., Curate of Richmond, Surrey. 8vo. 9s.

5. *Ada, and other Poems.* By MARY ANN BROWN, Authoress of "Mont Blanc," &c. &c. 8vo. 8s. 6d.

6. *Observations on Early Rising and on Early Prayers, as a Means of Happiness, and as an Incentive to Devotion.* By HENRY ERSKINE HEAD, A. M., Curate of Broomfield, Somerset. 12mo.

7. *Third Edition of the Rev. Mr. BROADFOOT's Funeral Sermon for the late Rev. Dr. WAUGH.* 1s. 6d.

8. *Just published, a New Edition of the Sermons of the late Ebenezer Erskine, of Stirling, in Nos., with an interesting Memoir of the Author.* By the Rev. Mr. FRASER, of Kennoway.

9. *Christian Experience; or, a Guide to the Perplexed.* By the Rev. ROBERT PHILIP. 18mo. 3s.

10. *The Fruits of the Spirit.* By the Rev. JOHN THORNTON. Fourth Edition, in 18mo. 4s. bds.

11. *Encouragement to Christian Mothers.* By a LADY. 32mo. 6d.

WORKS PREPARING FOR PUBLICATION.

1. The Editor of the "Cottage Bible," encouraged by the liberal patronage that work has received (which he desires gratefully to acknowledge), has issued proposals for Printing, by Subscription, the four following Volumes, in 8vo. at 1*l.* 6s. each, to be paid for separately as published.—1. The "Private Life of Christ," considered as a confirmation of his Mission, and a perfect Example to his followers. To which will be added, a Compendium of the Evidences of Revealed Religion, comprising the substance of the "Author's Age of Infidelity," &c.; with considerable additions.—2. The "Song of Songs, which is by Solomon." A New Translation, with a Commentary and Notes; also Essays on its Nature and Canonical Authority, &c.: a New Edition, carefully revised, with additional

illustrations from Oriental Writers. Likewise, Original Dissertations on the Theology of the Patriarchal and Mosaic Dispensations.—3. The "History of Sacred Music," from the earliest ages; its Use among the ancient Hebrews and primitive Christians; its Corruption by Popery; and Reformation by Luther and others; with its Progress in the Protestant Churches; and among Dissenters, to the present time.—4. "Lectures and Essays on various Subjects," Biblical, Theological, and Miscellaneous. To which will be subjoined, Memorials of remarkable Providences, and of the progress of Religion and useful Knowledge; also Recollections of departed Worth, with original Anecdotes, and Fragments in verse and prose. Likewise, Extracts from a Correspondence of half a Century. Subscribers, in transmitting their

names, may except any volume they may wish to decline.

Subscribers' Names will be received by the Author; and for him by the following Booksellers—Messrs. Sharplin and Marshall, Westley and Davis, Wightman and Co., Hatchard and Son, and Mr. Nisbet.

2. We have been much gratified to learn that the Rev. Dr. Cox, of Hackney, is engaged in translating the principal Works of Massillon, from the French. We understand they will be issued in successive Parts, of which two or three will form a volume.

3. Mr. Redford's Life and Remains of the late Rev. John Cooke, of Maidenhead, will be published in a few days.

RELIGIOUS INTELLIGENCE.

LONDON.

BISHOP OF CHESTER.

THE Bishop of Chester has delivered a weekly lecture at his church in Bishopsgate-street, during the season of Lent, on the Sacred Origin of the New Testament Dispensation, as displayed in the Acts of the Apostles. The Lectures have been constantly crowded.

AGED MINISTERS' SOCIETY.

THE Society for the Relief of aged and infirm Protestant Dissenting Ministers will hold their Annual Meeting on Tuesday, the 27th of May, at the King's Head, in the Poultry. The chair to be taken at one o'clock.

SERMONS TO THE YOUNG.

ON Whit-Monday, May 26, the Annual Sermon to young people at Stockwell, by the Rev. T. Jackson, at four o'clock.

ON Whit-Monday, May 26, the Annual Sermon to Young People will be preached at the chapel, Lower-street, Islington, by the Rev. J. Yockney; service to commence at half-past six o'clock.

WALWORTH SCHOOL.

ON Thursday, the 1st of May, a Sermon to Young People will be preached by the Rev. Mr. Price (of Devonshire-square), at the Rev. Mr. Chin's Meeting-house, Lion-street, Walworth (the Meeting-house in East-street being shut up for repairs); when a Collection will be made for the Walworth Female Charity School. The Service to begin, as usual, at four o'clock.

ANNIVERSARY SERMONS.

WE understand that two Anniversary Sermons will be preached at Buckingham Chapel, near the New Palace, Pimlico, on Thursday, the 29th of May. In the afternoon, by the Rev. Caleb Morris, of Fetter-lane; in the evening, by the Rev. B. Rayson, of Somers's-town,

VACCINATION.

Report of the National Vaccine Establishment to the Secretary of State for the Home Department. February 11, 1828.

SIR;

We have the honour to inform you, that the result of the last year's experience is highly favourable to vaccination, and that we hear most satisfactorily; not only of its protective influence, but of its wider diffusion.

It is true, that cases are reported to us very often of the occurrence of small-pox after vaccination; but we have reason to believe, that the number of those who fall into this safe, though sometimes severe disease, after vaccination, is not greater than of those who formerly died by inoculation, whilst that practice prevailed.

With regard to the diffusion of this protection, whether we judge by the extent of the demand which has been made upon the Board for authentic lymph in the course of the last year, or collect from accounts received of the practice of vaccination in new countries, we are satisfied that the prejudices against it are less pertinacious than they were: and where it is not resorted to with that alacrity and thankfulness which such a blessing might justly demand, the failure is rather to be attributed to a propensity in human nature to disregard danger at a distance, and to wait till the evil be at the door, before measures are taken to prevent it, than to a distrust of its saving influence.

In proof of its wider diffusion, we learn that it is now practised, not only throughout the Morea, and the countries inhabited by the Greeks, but that it has been admitted into Constantinople, and into the palace of the Sultan, in spite of the prejudices which the religion of the Mahomedans opposes to any measure intended to interfere with the destinies of life. So that the advantages which this country derived from the East in the last century, by the acquisition of inoculation from thence, it has now abundantly required; by imparting to the same

region the safer practice of vaccination; by which the small-pox, equal to their own plague in the severity of its visitations, has been already disarmed of its terrors, and in the course of years may, possibly, be extinguished altogether.

(Signed) HENRY HALFORD,
ASTLEY PASTON COOPER,
ANTHONY CARLISLE,

BOOK SOCIETY

FOR PROMOTING RELIGIOUS KNOWLEDGE
AMONG THE POOR.

Instituted 1750.

THIS venerable Society has now pursued with varied success, its benevolent career, for more than three quarters of a century. Its chief attention was first directed to the distribution of the Sacred Volume; and by its instrumentality very many cottages of the poor, in different parts of our land, were furnished with that "precious book" which is "able to make men wise unto salvation." In connexion with this, its primary object, it has also circulated books of practical and devotional piety. When, by the benevolence of the age, other institutions were founded, which aimed *exclusively* at the circulation of the Bible, the number of copies of the Holy Scriptures issued by this Society necessarily diminished. This, which under other circumstances would have occasioned considerable regret, was regarded rather as a cause of rejoicing, as it enabled the Committee to increase their list of other publications, which, by the blessing of God, were calculated to promote the same ends, whilst the Sacred Volume itself is more abundantly diffused, by those societies which have no other object. Of all the publications which are now on the Society's catalogue, we may venture to affirm that they contain the pure truth of God's word, though not expressed in the exact words of Scripture. To ensure this, the utmost care is taken in the selection of their publications; and the revered names of Scott, Cecil, Newton, added to those of Henry, Baxter, Doddridge, and Watts, cannot fail to be regarded as a sufficient recommendation of works, by which those holy men, "being dead, yet speak." We would venture further to suggest, that the extended efforts of the friends of education, by which unnumbered thousands of the rising generation are taught to read, render it a sacred and most important duty, binding on all the friends of morality and religion, to furnish the rising population with the most ample means of moral and spiritual instruction. Whilst the capacity to read may be rendered the greatest of blessings, it cannot be denied that it may become the worst of evils. Under this impression, we most urgently recommend the

religious public to co-operate with a Society, the very object of which is to furnish a reading population with the means whereby they may be conducted into the paths of *morality, religion, and of eternal life.*

There is one feature in this Society peculiar to itself; every subscriber of 1*l.* 1*s.* per annum is entitled to an annual presentation of books, to be selected, by himself, from the Society's catalogue, to the value of twenty shillings; with liberty to purchase, at any time, and to any amount, at very reduced prices; by which means every subscriber has an opportunity of becoming the dispenser of his own bounty, and, in his own person, the promoter of religious knowledge among the poor. The Society has for sale neat cases, containing a copy of each of its books, in whole or half binding, admirably adapted for parish, school, village, or congregational lending libraries; to which we most cordially recommend the attention of the pious and benevolent: and we feel assured, that as the operations of this institution become more fully known, its adaptation for extensive usefulness will be more justly appreciated, and its liberal support and encouragement will be proportionally augmented. The officers of this Society are—the Treasurer, Ebenezer Maitland, Esq. Clapham Common; the Secretaries, Rev. Thomas James, of Woolwich; and Rev. W. B. Williams, Homerton; James Paul, Depositary, 19 Paternoster Row, who will give every information respecting the affairs of the Society. [*See the Advertisement on the cover of last Magazine.*]

RECENT IMPOSTURE.

WITH undiminished affection and respect for Mr. Cooper and Mr. Redford, we must be allowed to decline inserting any more of their communications, on a topic already sufficiently agitated. Mr. Cooper, we think, provoked, though unintentionally, the animadversions of Mr. Redford, who was abundantly severe in return. Both meant well, and kindly. Let them shake hands, and forget all; but let them not wish to turn the pages of a religious magazine into a vehicle of personal controversy.

PROVINCIAL.

LANCASHIRE COUNTY UNION.

Liverpool, April 10, 1828.

Resolved unanimously,

That the Ministers and Delegates of the Congregational Churches in Lancashire, assembled at their Annual Meeting, in Great George Street Chapel, Liverpool, are desirous of tendering to Lord John Russell an expression of the admiration and gratitude

with which they contemplate his enlightened, eloquent, and successful advocacy of the great principles of religious liberty, in introducing to the House of Commons, and carrying through its several stages there, a Bill for the Repeal of the Acts, commonly called THE TEST AND CORPORATION ACTS.

That the Secretary be requested to convey such expression to his Lordship; and that a copy of this Resolution be inserted in the Evangelical and Congregational Magazines, and in the Test Act Reporter.

(Signed) NICHOLAS HURRY,
Chairman.

THOMAS RAFFLES, LL.D.,
Secretary.

ASSOCIATIONS, &c.

THE Thirty-second Anniversary of the Somerset Association is appointed to be held on Wednesday, the 28th of this month (May), at the Rev. J. Jukes's Chapel, at Yeovil. The Rev. J. C. Hine, of Ilminster, to preach in the morning; and the Rev. T. Luke, of Taunton, in the evening. It is expected that a Public Meeting will be held in the afternoon.

THE Anniversary of the Bedfordshire Union of Christians will be held at Bedford, on Wednesday, May 4. The Rev. George Clayton, of Walworth, is expected to preach in the morning, at eleven o'clock; and the Rev. Mr. Hemming, of Kimbolton, in the evening.

MISCELLANIES.

CURIOUS VIEW OF THE DEVIL'S IGNORANCE.

A MAN, in Ireland, pleading for the use of Latin prayers, employed this argument—"The Devil," said he, "does not understand Latin, though he knows every other language, except Irish, in which he is defective."

INTERESTING REMARKS ON LONGEVITY.

It was lately stated, in a Parliamentary discussion on Life Annuities, that within the last forty years there had been an extension of the average period of human life—the average number of deaths having decreased from one in forty to one in fifty-six; it was also stated, that the average length of life in females appeared to be one-tenth greater than in males.

May we not hope that, by the extension of religious knowledge, and the progress of evangelical religion, an increase of temperance, tending to longevity, has been happily produced? In America a paper has

* Yet our hopes are somewhat damped by the public accounts, which state the pro-

appeared, containing observations on the general longevity of ministers: it is copied from the *New York Observer*.

"In compliance with the request of a correspondent in New Jersey, we have prepared, from such information as was within our reach, a list of the clergymen in the United States who deceased in the year 1827. Though not complete, it may form the basis of a pretty accurate estimate, and suggest some profitable reflections. The whole number of names in the list is eighty-six. Of sixty, whose ages are known, the average is fifty-six years and a half. Eighteen (almost one-third) had completed their 'threescore years and ten;' seven lived to the age of eighty or upwards; three to the age of eighty-three or upwards; and one to the age of eighty-seven, having been pastor of a church sixty-two years. We doubt, if the same number of men, taken promiscuously from any other profession, would be found to include so many instances of longevity. Here, then, is a monument to the temperance and frugality of clergymen, as well as the influence of these habits in prolonging life."

We apprehend that the same observations are equally applicable to the clergy and other ministers of religion in the United Kingdom.

NAVAL AND MILITARY BIBLE SOCIETY.

ABSTRACT of the issue of Bibles and Testaments, by the Naval and Military Society, in the year ending May 8, 1827:—

To soldiers, including the troops of the Hon. East India Company, 8291 Bibles; to sailors in his Majesty's and the merchant service, 3337 Bibles and Testaments: total number issued during the year, 11,628.

THE SIN OF PUNNING ON SCRIPTURE.

WE were sorry to observe, in the newspaper report of a cause lately tried in the country, that in the examination of a witness, a barrister of great eminence, wishing to know how many persons, at a recent election, had or had not received money for their votes, referred to the language of Scripture, and asked, "Were there ten righteous men to save the city?" This profane application of sacred writ, which ought to have excited indignation in the audience, occasioned only a loud laugh.

At a time when the enemies of Revelation are labouring to invalidate the testimony of God in the Scriptures, it is extremely reprehensible for gentlemen of learning and

digious increase of distilled spirits; which, by their cheapness, are, we fear, more abundantly used than formerly by the lower classes; and by the greatly increased importation of rum.

education, engaged in the administration of our laws, to lend their aid, by the misapplication of wit, to bring the Holy Scriptures into contempt, and excite the laughter of a court of justice at their expense.

IRELAND.

BRITISH REFORMATION SOCIETY.

THE British Society for promoting the Religious Principles of the Reformation, have stated, in No. 2 of their Quarterly Extracts, that they have authorized the employment of thirteen Scripture readers, at a salary of 20*l.* each; and have distributed, in various ways, upwards of 100,000 tracts, besides, Bibles, Testaments, addresses to their Roman Catholic fellow-countrymen, and other smaller publications. A wide field is opening; and they earnestly hope that the liberality of British Christians will enable them to take advantage of the peculiar circumstances of their sister country, and answer the cry for help which daily reaches them from all quarters of the island. A great spirit of inquiry is excited: the enemy of souls is upon the alert, and evidently mustering his forces, knowing that his time is short; the Committee, therefore, call upon those who are on the Lord's side, and consider that this Society is calculated to promote God's glory and the salvation of sinners, to aid them by their patronage, their contributions, and their prayers.

The authenticated statement of the number of converts up to September 30, 1827; Total, 2357. This number consists solely of adults who have publicly abjured the errors of Popery. The children of conformists are not included.

ROMAN CATHOLIC BISHOPS.

THIS body, or at least a considerable number of them, have recently held a meeting in Dublin, for the purpose of establishing a periodical Magazine, to advocate the doctrines of the Church of Rome. How delightful it is to see such a system as Popery dragged to the light by its own short-sighted advocates. We shall keep our eye upon this promised Magazine.

FOREIGN.

INSTANCES OF DEPLORABLE BIGOTRY.

A ROYAL ordinance has lately been issued in Saxony, which forbids (under heavy penalty) any Saxon, under twenty-one years of age, from changing his religion; and any one secretly professing a new faith, is to pay a large fine, and to be deprived of all his civil rights.

O when will the rulers of this world cease to usurp the place of God, the sole Lord of conscience!

The Bishop of Basle, in a letter to his clergy, expressed his profound grief, that "*the versions of the New Testament*," which are forbidden by the Holy See, and "*the Heures Edifiantes*," are circulated; as they metamorphose the good Catholics into "*a jumble of biblical Christians, with nothing but their conscience, and the Holy Scriptures, so called, for their guide*." The clergy are exhorted to destroy these pernicious books, and to permit the faithful to read no work which is not allowed by the Pope.

PROTESTANTISM ADVANCING IN BOHEMIA.

By a letter from Bohemia, it appears that the circulation of the Scriptures in that country is prohibited, and that in consequence many families are leaving the Romish Church and embracing the Reformed doctrines, as they cannot reconcile it to their consciences to continue in a church that denies the fullest liberty of perusing the Divine Record.

FRENCH PROTESTANTS AND JESUITS.

THE Charter acknowledges no exclusive ecclesiastical establishment: it awards to the members of the Reformed Church not merely toleration, but the right to claim a public provision for the maintenance of their worship, upon the same footing as their Roman Catholic countrymen. In some few instances, however, the Prefect of departments, and, in various instances, the Mayors and other authorities of provincial towns, acting, it would seem, under the influence of the Jesuit Missionaries, have endeavoured to restrict those privileges;—either shutting up, or preventing the opening of, Protestant Chapels. A flagrant case of this sort, at Saint Consoce, near Lyons, called forth a letter addressed by the Protestant Consistory of that place to their brethren throughout France, warning them of the common danger, and showing them the importance of claiming as a right, and not as a boon, the privileges secured to them by the Charter. A termination has been put, we hope in perpetuity, to this miserable system of provincial bigotry and despotism, by the justice and sound policy of the Government in rescinding all such arbitrary local decisions, and directing that the provisions of the Charter should every where be carried into full effect. It is pleasing to add, that the influence of true piety is steadily, we would hope rapidly, upon the increase among the Protestants of France. Arianism, indeed, has still its strong holds; but the genuine doctrines of the Bible are hopefully thinning the ranks of its defenders.—*Christian Observer*.

NUMBER OF THE CATHOLIC CLERGY OF FRANCE.

In the list there are 5 Cardinals, and 20 Prelates, promoted to the Peerage, 4 who are members of the King's Privy Council; 14 Archbishops, 66 Bishops, 468 Vicars-General, 684 titular Canons, 1,788 honorary Canons, and 36,649 parish and other priests, in activity. The total number of priests of the Gallican Church amounts to 52,457, or (according to the population of France exclusive of Protestants) is in the proportion of one pastor to every 550 souls. The number of pupils attending the different episcopal seminaries, as candidates for Orders, amounts to 44,244. Of nuns we find an estimate of 19,340, distributed, under different denominations, over 3,024 establishments. The whole sum allotted for the support of the ecclesiastical establishment in the national accounts does not amount to 34,000,000 of francs, or about 1,300,000*l.*; and probably the additional allowance made them by the councils-general of departments would not raise the income of the church to 2,000,000*l.* sterling a year.

THIS infernal traffic still continues. A vessel, having seven hundred slaves on board, being closely pursued by an English sloop of war, to avoid being taken, ran on shore on the Florida reef. The Captain of the slave-ship procured another vessel, and sailed with four hundred of them for the Havannah, where he sold them in the market; the other three hundred are to be sent for. They were men, women, and children; some families consisting of father, mother, brothers, and sisters, entirely naked, with the exception of a small piece of blanket tied round their waist.—*From a Letter dated Matanzas, January 30, in the New York paper.*

NORTH AMERICA.

It appears, by the last Report of the American Sunday-school Union, that there has been a vast extension of the principle of Sunday-school instruction in the United States within the last two years. In 1825, the number comprehended by the "Union," was 1150 schools, 11,295 teachers, and 82,697 scholars. In 1827, the number had increased to 2600 schools, 24,307 teachers, and 174,191 scholars.

OBITUARY.

REV. JOHN GREIG, A. M.

Birmingham, April 3, 1828.

DEAR SIR,

You will oblige me by inserting in the Evangelical Magazine for May, if convenient, the following account of the death of the Rev. John Greig, A. M., which took place on the 13th March, at the early age of twenty-five years. It is, in substance, the same as that sent to the friend who preached his funeral sermon to his own congregation, on the Sabbath subsequent to his interment at West Bromwich, near this town. The event has been noticed in a similar manner by several other ministers in the town and neighbourhood. Having been privileged to be with our departed friend very much of late, especially during the last days and nights of his abode here below, it is felt as an incumbent duty to endeavour to make more generally known some particulars of his dying hours. It appeared to be his wish, that these particulars, at least in part, should be communicated to his own people; and they will, I doubt not, be read with interest by his numerous distant friends, and may be perused with advantage by all. He was, indeed, a rare example of concurring excellences; of very superior natural abilities, considerable literary attainments, most firm faith, most holy life, and most peaceful end.

Mr. Greig returned to Birmingham, from a month's journey into the north, on the last Monday in February; having preached three times, and administered the ordinance of the Lord's Supper, on the preceding Sunday, in a state of very great indisposition, at Macclesfield. I did not see him till the Wednesday following, when a friend, who was with me, recommended that a physician of eminence should be consulted; who, on attending, seemed at once impressed with a very unfavourable opinion of his case. The very distressing shortness of breathing, and other painful symptoms, seemed gradually, but almost imperceptibly, to increase during the succeeding ten days; the nights being passed, as the days, without rest. Another medical attendant, who first saw him about this time, communicated to him, on his first visit, in terms which could not be misunderstood, the extent of his danger. This important announcement he received apparently without any emotion, or the slightest degree of alarm; gently observing, that he really had not been aware that such was the serious nature of his complaint. Nothing, indeed, seemed more remarkable, during the whole course of his illness, than the unwearied tranquillity and composure which he possessed. This was never for a moment disturbed, or suffered the least alteration; except that, as he approached the verge of

his mortal existence, it brightened into greater cheerfulness of manner and enjoyment of spirit, arising most evidently from that peace of mind which passeth all understanding. Even before danger was generally apprehended by his friends, when I called upon him on Tuesday in the second week, I was most forcibly struck with the inexpressible sweetness of his smile and manner, in the little conversation he was able to maintain; and could not but mention to my family, on reaching home, my strong conviction that he was rapidly advancing to a brighter world. On the succeeding Friday he became much worse; and when I called in the evening of that day, was very desirous to see his medical attendants. He now lay down upon his dying bed. To a friend who was often with him, when conversing on the subject of his illness, he said, "I do not fear to make my escape," alluding, probably, to the verse—"Oh! had I the wings of a dove," &c. At another time, he lamented his inability to converse, from his shortness of breath;—"But," added he, "I trust I know in whom I have believed, and that he is able to keep that which I have committed to him against that day." Frequently, when a short portion of Scripture, or a verse or two of a hymn, was read, he would add a remark which most sweetly indicated the entire peace and serenity he enjoyed within. On the last Sabbath of his sojourning amongst us, on the twenty-third Psalm being read, he observed, "It is, indeed, a sweet psalm, when we can adopt its sentiments under circumstances like the present." Even the reveries of his unquiet dosings, when utterance was given to them, evidenced the general current of his thoughts; as, for instance, once he said, "The importance of a good foundation—there is such an one—Christ." And again, "There we shall see him as he is; then we shall ever be with the Lord." Having occasion to mention some worldly matters, which, I feared, rested upon his mind, and having expressed that apprehension, he replied, with a smile, "I hope I am not now thinking of these things." On the third Tuesday, his venerated father arrived from London; and, on the Wednesday, a brother, for whom he had much regard. The constant desire he had manifested to alleviate the painful feelings of his friends, by cheerfulness of manner, and even occasional pleasantry, was still more affectingly evinced in regard to his father, whom he would scarcely permit to remain in the room more than a few minutes at a time, lest the sight of his sufferings should too much grieve him. Soon after his father saw him, he said, "Well, my dear son, what are now your views of those doctrines which you have advocated from the pulpit?" Most emphatically he replied, "They are now more precious than

ever." On another occasion, his father observing, "It is a happiness at such a time not to have a God to seek;" he said, "Yes, now is the time to enjoy a God already found." On his brother's first coming, after he had sat by his bed-side without conversing for about ten minutes, at length, shaking his hand, he said, "I have been wishing to see you—all is well." Afterwards, hearing him speak, and asking him whether he wanted any thing, his reply was, "No;"—then, after a short pause, he added, in a verse he had of late frequently repeated, "In the multitude of my thoughts within me, thy comforts delight my soul;" and proceeded,

"He doth my rising fears control,
And strength diffuse through all my soul."

Soon after seeing his younger brother, and looking most affectionately towards him, taking his hand, he said, "You see, Henry, how little we know what a day may bring forth; how uncertain are all things here below! Little did I expect, a short time ago, that I should so soon be in this state; what a lesson does this teach us of the importance of preparation!"—Another remarking, that it was a happiness that he was prepared; with distinctness he said, "It is—it is!"

On the night before his death, he sat up during several hours in his chair; thankful, as he always was, most minutely for every thing that was done for him, and conversing, as he was able, most pleasantly and profitably. As the morning approached, he got worse, and went into his bed. Day-light revealed a new set of features; they were those of death. His voice, which had become increasingly inarticulate during many preceding hours, was this day almost wholly gone. About one o'clock in the afternoon he took a little food; and in about five minutes sunk away, apparently in a dying state, in which he continued for about two hours, occasionally opening his eyes, and throwing a glance around, as if to see who were in the room, whilst we—his brother and myself—the only persons present, each moment expected his release. While thus intently observing, we thought we made out the word "Henry," inarticulately uttered. He was absent from the house at the time, but in about an hour was brought into the room, and, when his eyes were open, placed immediately before him. When he perceived him, he gently gave his hand; and soon, rising as it were by inspiration, sat upright in the bed: the features of death departed; the hue of the grave was gone; his leaden eye recovered its wonted lustre; and, with a countenance unaltered but in paleness, with collectedness of manner, and clearness of voice, touching now the shores of the heavenly Canaan, to us on the other side of Jordan's stream, thus he spake, re-

taining his brother's hand:—"I know upon whom I can cast all my care." On light being admitted into the room—"I enjoy that light which shall never be eclipsed—that shines upon the believing soul. I have an anchor of the soul, sure and steadfast, cast within the veil. Should tempestuous billows rise, I know that my anchor holds firm." Having asked for a little cold water, which he said was very refreshing, one of those beside him, whilst he was drinking it, repeated the text—"There is a river, the streams whereof make glad the city of our God,"—"Yes," added he,

'Then we shall see his face,
And never, never sin;
Then from the rivers of his grace,
Drink endless pleasures in.'

"There's the *jet* of the thing—that we shall never, never sin. Nor is that all; we shall be free even from the desire of sin. Nor is that all; we shall never cease to love and adore Him who has saved us from our sins." After a short pause—"I know that my Redeemer liveth;" a friend, continuing the quotation, "And that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God." Then he again emphatically said, "Whom have I in heaven but Thee? and there is none upon earth I desire in comparison of Thee. My flesh and heart fail, but God is the strength of my heart, and my portion for ever. These are the last words," said he, turning to his friends, "from which I addressed you. I am desirous, for the sake of those who survive, to bear this testimony, that I have not preached alone these doctrines, but that they are those which are my firm support in this trying hour." Thus he was proceeding in an heavenly strain, when it was thought desirable to call his father, that he might participate in the enjoyment of so

delightful a scene, gilded, as it seemed to be, by a ray from the celestial city. But nature was now exhausted. On his father coming into the room, taking him by the hand, and asking him how he felt, he looked at him, and said, impressively, "Happy!" and when he had taken a little more cold water, laid his head quietly down on that pillow, on which, in about three hours after, he gently breathed his last; and, having passed through much tribulation, entered that better world, "where the wicked cease from troubling, where the weary are at rest."

"Farewell! but O think not thy memory shall perish!
It shall shine through our hearts, as thy virtues have done;
And affection and friendship its lustre shall cherish,
As bright and as clear as the calm setting sun.

"We mourn not for thee; though too early thou'st left us,
Thou had'st nothing to do, but to die and be blest;
For Death, which has thus of thy presence bereft us,
Was to thee but the herald of quiet and rest."

May we, who were witnesses of his holy life, be enabled to go and do likewise; and may all who shall read this short account of the peace and joy which was diffused through his soul in nature's most distressing hours, be led to look in faith to that Saviour who will safely guide all his followers through the dark valley of the shadow of death, and bring them to that blest abode, where his presence will constitute supreme felicity, and where sin and sorrow shall be no more!

Your obedient Servant,
CHARLES BEILBY.

PUBLIC MEETINGS IN MAY AND JUNE.

THURSDAY, 1.—Evening, at half-past 6.—Sermon for "The Wesleyan Missionary Society," at City Road Chapel, by the Rev. James Dixon.

FRIDAY, 2.—Morning, at 11.—Sermon for the same Society, at Great Queen-street Chapel, by the Rev. Richard Watson.

Afternoon, at 1.—Meeting of "The Irish Society of London," at Free Masons' Hall. Bishop of Lichfield and Coventry in the Chair.

Evening, at half-past 6.—Sermon for "The Wesleyan Missionary Society," Southwark Chapel, Long-lane, Borough, by the Rev. James Bromley.

MONDAY, 5.—Morning, at 11.—Meeting of the same Society, at City Road Chapel. Lancelot Haslope, Esq. in the Chair.

Evening, at half-past 6.—Sermon for "The Church Missionary Society," at St. Bride's, Fleet-street, by the Bishop of Winchester.

TUESDAY, 6.—Morning, at 11.—Meeting of the same Society, at Free Masons' Hall. Admiral Lord Gambier in the Chair.

Evening, at 6.—Meeting of "The Christian Instruction Society," at Albion Chapel, Moorfields.

WEDNESDAY, 7.—Morning, at 11.—Meeting of "The British and Foreign Bible Society," at Free Masons' Hall. Lord Teignmouth in the Chair.

Morning, at half-past 11.—Sermon for "The Irish Society of London," at St. Paul's, Covent Garden.

Evening, at half-past six.—Sermon for "The Prayer Book and Homily Society," at Christ Church, Newgate-street, by the Rev. R. W. Sibthorp, B.D.

- THURSDAY, 8.—Morning, at 11.**—Sermon for "The Naval and Military Bible Society," at St. John's Chapel, Bedford Row, by the Rev. Richard Marks.
- Morning, at half-past 10.**—Sermon for "The London Association in Aid of the Moravian Missions," at St. Clement Danes, by the Hon. and Rev. Baptist W. Noel, M.A.
- Noon.**—Meeting of "The Prayer Book, and Homily Society," at London Coffee House, Ludgate-hill. Right Hon. Lord Bexley in the Chair.
- Evening, at half-past 6.**—Sermon for "The London Society for Promoting Christianity among the Jews," at St. Paul's, Covent Garden, by the Rev. Thomas Thomason.
- FRIDAY, 9.—Noon.**—Meeting of the same Society, at Free Masons' Hall. Sir Thomas Baring, Bart. M.P. in the Chair.
- SATURDAY, 10.—Noon.**—Meeting of "The London Hibernian Society," at Free Masons' Hall.
- SUNDAY, 11.—Morning, at half-past 10.**—Sermon for "The British and Foreign Seamen and Soldiers' Friend Society," at Mariners' Church, Wellclose Square.
- Evening, at half-past 6.**—Sermon for the same Society, at Mariners' Church, Wellclose Square.
- MONDAY, 12.—Noon.**—Meeting of "The British and Foreign School Society," at Free Masons' Hall. H. R. H. the Duke of Sussex in the Chair.
- Noon.**—Meeting of "The Port of London and Bethel Union Society," at City of London Tavern. Admiral Lord Gambier, G.C.B. in the Chair.
- Evening, at 6.**—Meeting of "The London Itinerant Society," at City of London Tavern.
- Evening, at 6.**—Sermon to Juvenile Auxiliaries to "The London Missionary Society," at Poultry Chapel, by the Rev. J. A. James, of Birmingham.
- TUESDAY, 13.—Morning, at 6.**—Breakfast for "The Sunday School Union," at City of London Tavern.
- Morning, at half-past 10.**—Sermon for "The Port of London and Bethel Union Society," on board the Floating Chapel, by the Rev. Edward Parsons.
- Noon.**—Meeting of "The Naval and Military Bible Society," at Free Masons' Hall.
- Noon.**—Meeting of "The Philo-Judean Society," at Crown and Anchor, Strand. Hon. George Vernon in the Chair.
- Afternoon, at 3.**—Sermon for "The Port of London and Bethel Union Society," on board the Floating Chapel, by the Rev. John Blackburn.
- Evening, at half-past 6.**—Sermon for "The Newfoundland School Society," at St. Paul's, Covent Garden, by the Rev. R. W. Sibthorp, B.D.
- Evening, at 6.**—Meeting of "The Irish Evangelical Society," at Finsbury Chapel, Moorfields. Thomas Walker, Esq. in the Chair.
- WEDNESDAY, 14.—Morning, at half-past 10.**—Sermon for "The London Missionary Society," at Surrey Chapel, by the Rev. Richard Allott.
- Noon.**—Meeting of "The Newfoundland School Society," at London Coffee House, Ludgate Hill. Right Hon. Lord Bexley in the Chair.
- Evening, at 6.**—Sermon for "The London Missionary Society," at the Tabernacle, by the Rev. Dr. Stewart.
- THURSDAY, 15.—Morning, at half-past 10.**—Meeting of the same Society, at City Road Chapel. William Alers Hankey, Esq. in the Chair.
- Evening, at 6.**—Sermon for the same Society, at Tottenham Court Chapel, by the Rev. William Clayton.
- Evening, at 6.**—Meeting of "The British and Foreign Seamen and Soldiers' Friend Society," at the City of London Tavern.
- FRIDAY, 16.—Morning, at 6.**—Breakfast of "The Religious Tract Society," at the City of London Tavern.
- Morning, at half past 10.**—Sermon for "The London Missionary Society," at St. Clement Danes, by the Hon. and Rev. Baptist W. Noel, M.A.
- Evening, at 6.**—Communion of the same Society, at Zion Chapel, Orange-street, &c. &c.
- SATURDAY, 17.—Morning, at 11.**—Meeting of "The Protestant Society for the Protection of Religious Liberty," at the City of London Tavern. Right Hon. Lord Holland in the Chair.
- MONDAY, 19.—Evening, at half-past Six.**—Sermon for "The Home Missionary Society," at Poultry Chapel, by the Rev. W. Roby, of Manchester.
- TUESDAY, 20.—Noon.**—Meeting of "The Aged Pilgrims' Friend Society," at the Mechanics' Institution, Southampton Buildings, Holborn. Alderman Key in the Chair.
- Evening, at 6.**—Meeting of "The Home Missionary Society," at Spa Fields Chapel.
- WEDNESDAY, 21.—Noon.**—Sale of Ladies' Useful Work, for "The Home Missionary Society," at the Crown and Anchor Tavern, Strand.
- Evening, at half past 6.**—Sermon for "The Continental Society," at National Scotch Church, Regent-square, by the Rev. Andrew Thomson, D.D.
- THURSDAY, 22.—Noon.**—Meeting of "The Continental Society," at Free Masons' Hall. Hon. John James in the Chair.
- Evening, at half past 6.**—Sermon for "The British Reformation Society," at St. Bride's, Fleet-street, by the Rev. Mortimer O. Sullivan.
- FRIDAY, 23.—Noon.**—Meeting of "The British Reformation Society," at Free Masons' Hall.
- WEDNESDAY, 28.—Meeting of "The Aged Ministers' Society," at the King's Head, Poultry.**
- SABBATH, June 8.—Morning, at 11.**—Sermon for "The London Hibernian Society," at St. Dunstan's, Fleet-street, by the Hon. and Rev. Gerard Noel.
- THURSDAY, 12.—Noon.**—Meeting of "The London Female Penitentiary," at the House.
- WEDNESDAY, 18.—Morning, at 11.**—Sermon of "The Baptist Missionary Society," by the Rev. W. Yates.
- Evening, at 6.**—Sermon for the same Society, at Surrey Chapel, by the Rev. Isaiah Birt.
- THURSDAY, 19.—Morning, at 11.**—Meeting of the same Society, at City of London Tavern.
- FRIDAY, 20.—Morning, at 6.**—Breakfast of "Baptist Irish Society," at City of London Tavern. J. E. Gordon, Esq. in the Chair.
- WEDNESDAY, 28.—Evening, at 6.**—Sermon for "The Sunday School Society for Ireland," at Long Acre Chapel, by Rev. Hugh McNEILE.

MISSIONARY CHRONICLE

FOR MAY, 1828.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London; in Edinburgh, by Mr. George Yule; and in Glasgow, by Mr. William McGavin.

ANNIVERSARY

OF

The London Missionary Society.

THE ARRANGEMENT OF THE SERVICES AT THE NEXT ANNIVERSARY IS AS FOLLOWS:—

MONDAY, MAY 12.

Evening, Poultry Chapel.—Rev. John Angell James, of Birmingham, to preach to the Members of Juvenile Auxiliary Missionary Societies.

WEDNESDAY, MAY 14.

Morning, Surrey Chapel.—Rev. Richard Alliot, of Nottingham, to preach.

Evening, Tabernacle.—Rev. John Stewart, D.D. of Liverpool, to preach.

THURSDAY, MAY 15.

Morning.—The Members of the Society will hold their PUBLIC MEETING, when the Report of the Directors will be read, and the General Business of the Institution transacted, at the WESTLEYAN CHAPEL, CITY-ROAD, William Alers Hankey, Esq. Treasurer, to take the Chair precisely at Ten o'clock.

N.B. The Front Seats round the Gallery of City-Road Chapel will be reserved for Ministers who are Members of the Society:—admission to them by Tickets, which may be had on application at the Mission-House, Austin Friars, on the preceding Tuesday and Wednesday, between the hours of Nine and Six o'clock each day.

The Platform will be appropriated to the Directors of the Society, both of Town and Country, and other Gentlemen who take part in the proceedings of the Meeting, under the direction of the Committee of Management. Tickets of admission to the Platform may be had, by Directors, on application at the Mission-House, Austin Friars, on the same days as above.

Evening, Tottenham-court Road Chapel.—Rev. William Clayton, of Suffron Walden, to preach.

FRIDAY, MAY 16.

Morning, Parish Church of St. Clement Danes, in the Strand.—The Hon. and Rev. Baptist W. Noel, A. M. to preach.

Evening.—The Sacrament of the Lord's Supper will be administered to those Members and Friends of the Society who are Stated Communicants, and who produce Tickets, which may be obtained by application to their respective Ministers, at

SION CHAPEL.—Rev. Matthew Wilks (if able) to preside.

ORANGE-STREET CHAPEL.—Rev. William Orme _____

SILVER-STREET CHAPEL.—Rev. William Roby _____

KENNINGTON CHAPEL.—Rev. Rowland Hill, A.M. _____

TONBRIDGE CHAPEL.—Rev. Robert Winter, D.D. _____

The Morning Services to begin at Half-past Ten, and the Evening Services at Six o'clock.

The Directors of the Society, both of Town and Country, will meet at the Mission-House, Austin Friars, on Tuesday, the 13th of May, at Three o'clock in the Afternoon.

A Collection of Missionary Hymns, New Edition Enlarged, price Sixpence, may be had of the Publishers of this Magazine, and at the Doors of the Chapels.

RETROSPECTIVE VIEW

OF

MISSIONARY INTELLIGENCE FOR 1827.

[Extracted from the American "Missionary Herald" for February.]

ASIA AND EUROPE.

THE moral fires which have been kindled by Christian Missionaries amidst the darkness of INDIA, have been seen, the past year, to flame, in many places, with increasing lustre. From *Culna*,—a populous city, a day's journey northward of Calcutta, and in the midst of a populous country where a thousand children have been taught in Christian schools,—we have heard of a written petition from the principal inhabitants for a Christian missionary to reside among them. Ten miles farther north is the town of *Burdwan*, where the Church Missionary Society has established a seminary for native boys, around which, in contiguous villages, are fifteen Mission-schools, containing eleven hundred youths. We have heard, that a village in this vicinity has also requested Christian instruction. At *Dinapore*, *Monghyr*, and *Benares*,—the last of these the ancient seat of Brahminical learning, and the "holy city" of their religion, and all of them in the interior of India,—we have seen animating evidence of a progressive Christian influence: and we have learned, that the late Bishop Heber, in a single tour through the upper provinces, had personal intercourse with more than two hundred native converts, the result of Missionary exertion, and yet saw less than half of such as are connected with only the Episcopal Missions in those provinces.

Travelling south from Calcutta, we pass through a village, a few miles distant from that city, of which interesting accounts were received a year ago. These have been confirmed the past year. It is now rendered certain, that the inhabitants of *Rammakalchoke* have destroyed the image of their idol god, demolished his temple; and of the materials of that temple erected a substantial Christian church. Proceeding down the eastern side of peninsula India, we enter the country where the apostolic Swartz laboured fifty years as a missionary. Here, under his ministrations, more than six thousand natives were induced to forsake idolatry; and the past year we have seen it stated, in the correspondence of Bishop Heber, who visited *Tanjore*, and is an unexceptionable witness, that this number has since been increased, and that the Brahmins find difficulty in procuring votaries enough to speed

the ponderous wheels of their idolatrous cars through the deep lanes of that fertile country.

Advancing still farther south, a more interesting scene opens. More than one thousand families, in the district of southern India, called *Palamcottah*, have lately renounced idolatry, and assemble, every Sabbath day, in more than a hundred villages, to learn the way of salvation through the Gospel. At one village, the Missionary was conducted to a former temple of idolatry converted into a Christian sanctuary, and saw the idol of stone, which several generations had worshipped, lying outside, rejected, despised, and to be no more revered. Nor was this by any means a solitary instance. Numerous idols had been destroyed, and several idol temples either demolished, or consecrated to the worship of the true God. And this was in INDIA, where some affirm that Missions have failed!

After remarking, that a fatal blow has probably been given, the past year, to the horrid practice of burning widows on the funeral piles of their husbands, we cross the Straits of Manaar to the island of CEYLON.

On this island, containing a million and a half of souls, about thirty Missionaries are employed; and so great an impression is making on idolatry, by their joint labours, that, as the Wesleyan Missionaries believe, the time cannot be remote when the entire population shall be rescued from the superstitions of Buddhism, and its dark and polluting system of demon worship.

We next direct our attention far to the north, to a line of GERMAN COLONIES skirting the northern shores of the Black Sea, and the northern frontier of Turkey, even to the borders of Persia.* These colonies

* It is with much concern we state, that that portion of the German Colonists, which had settled between the Black and Caspian Seas, have suffered severely during the late war between Russia and Persia. Several Missionaries, from the Basle Missionary Institution, had been sent to them, by means of whose labours religion was considerably revived among them, and their external condition greatly improved. In this state, and while enjoying peace, they were suddenly disturbed by the passage of the Persian troops through the country. The

have been brought out to our view the past year. They have been planted during the last twenty-five years, and have carried with them the seeds of Christianity. We have heard, that a Missionary Society in Germany has sent Evangelical ministers among them, to fan the flames of piety, and prepare a Christian influence to be exerted on the neighbouring millions of Russia, and Persia, and Turkey. These colonies have been compared to covered ways, or trenches, conducting to fortresses not yet subdued to the kingdom of God. We may regard them, also, as an invasion of the enemy's territory: and it is delightful to see the Gospel thus silently extending its line of march into the heart of Asia.

From these interesting colonies, we pass into PRUSSIA. We have heard with surprise, the past year, that this kingdom, containing twelve millions of souls, is likely to become a great depository of Bibles; for the Prussian King had decreed, that collections should be made, annually, in all the Protestant churches of his dominions, for the circulation of the Scriptures; that the Bible should be introduced into all the schools; and that all the children in the kingdom should be sent to school. As the Russian empire, with forty millions of the Greek church, spreads out from the eastern borders of Prussia, and the Austrian empire, with its numerous Roman Catholic population, extends along its southern limits, it would seem as if God were accumulating vast stores of light in this quarter, to pour over the immense regions of darkness in the neighbourhood.

From CONSTANTINOPLE we heard, by the indefatigable Wolff, a year ago—we have heard, the past year, by two English Missionaries—and the intelligence has been confirmed by our own Missionary on the spot,—that several hundreds of Jews, in that city, are secretly persuaded of the truth of Christianity. We have heard, also, that a considerable sensation was occasioned among the affluent Armenians of Constantinople, by a letter from one of our Missionaries; and, though the intelligence has not yet been confirmed by direct communications from that city, it is rendered not improbable by

painful result of this event was, that their settlements were destroyed, their cattle driven away, and many hundred persons (particularly the aged, the young, and females, who could not escape) carried away as slaves. Many died from the effects of the barbarous treatment they received. Many of the survivors were redeemed by subscriptions, raised among the poor Germans belonging to the settlement. When the Russians had driven back the Persians, the fugitives returned to their settlements.—
ENG. ED.

similar effects, which were produced the last year upon a company of Armenian pilgrims in Palestine.

Turning our eyes now to that interesting region, which was anciently the dwelling-place of the Church of God, what do we behold? The inhabitants of Mount LEBANON—comparatively a hardy, courageous, and intelligent people—become so sensitive to the approaches of truth, that the Missionaries at Beyroot are obliged to restrain themselves from travelling, lest the country be thrown into uproar—as Ephesus was, by the Apostle Paul; and yet, in their houses, they find full occupation in conversing with such, as brave the terrors of spiritual excommunication to fall upon them. We almost tremble to hear again from that land, lest some of the messengers of our churches may have fallen beneath the scimitar of the Turk, or the dagger of the vengeful Papist of the mountain.

We have heard, also, that GREECE, through the merciful providence of the Lord of armies, is virtually free; and we shall watch with solicitude, during the present year, to see if the gifted minds of her population can be rendered accessible to the influence of the Gospel. The same great event which broke the chains of Greece, shook, also, the power of the Moslem in Europe; and we shall probably know this year, whether the baleful flood, which has so long spread desolation over the fairest portion of Asia, is to be speedily rolled back, and lay open the *Seven Churches* to the reanimating influence of the Sun of Righteousness.

AFRICA.

And now, leaving Asia and Europe, let us look for a moment to AFRICA, and observe the indications of favour to that abused continent.

In the north-eastern part of it, and south of Egypt, lies ABYSSINIA, where the Gospel was planted by Missionaries from Egypt, before the age of Mohammed. God, in his providence, preserved this people from the conquering sword of that impostor. During twelve centuries, though scarcely known to the rest of the Christian world, they have preserved a nominal Christianity, and have received their patriarchs from the Coptic, or ancient Christian church of Egypt. But, lately, on account of the intemperance and other vices of their patriarch, he was expelled from the country, the alliance of forty generations with the Coptic church was broken off, and a messenger was sent to Egypt to request a spiritual head from the Armenians. Saying nothing of this movement in Abyssinia in favour of sound morals, behold the good providence of God in regard to their messenger. He comes to Egypt just as Missionaries had arrived there

from England, destined for Abyssinia—meets with them—forms an acquaintance with them over the New Testament—becomes attached to them—accompanies them and one of our Missionaries to Syria—resides in the Mission families at Beyroot, and observes their manner of life, faith, long-suffering, charity—becomes acquainted with pious Armenians in those families—gives evidence himself of possessing humble, devoted piety—invites the Missionaries, destined for his country, to accompany him on his return, and offers them all the protection he can afford them by the way, and an introduction to his countrymen. Now, behold the favour of God towards Africa:—*first*, in preserving even a nominal Christian church in such a central position as Abyssinia; and, *secondly*, in sending such a man into Egypt, and on such a message, and at such a time; and in sending Missionaries to meet him, though they knew it not; and in leading him to such a full acquaintance with the nature, design, purity, and excellence of Protestant Missions.

Let us turn our eyes to the other side of Africa,—to its WESTERN SHORES. The intelligence of the last year seems to place, beyond reasonable controversy, the practicability and usefulness of colonizing Western Africa with a Christian population of free coloured people. This is not all. The researches of the colony in Liberia have made us acquainted with a most interesting field of Missionary labour in that country, and a society in Germany, and three societies in the United States, have already resolved to take possession of it. And how blessed will be the day, when Missionaries from Liberia, and Missionaries from Abyssinia, shall meet each other, for the first time, on the healthful table-lands of Central Africa!

From SOUTHERN AFRICA, we have heard, the past year, that about thirty Missionary stations are there occupied; and if they flourish the present year as they have hitherto, some thousands of Hottentots and Caffers, who have been raised from the lowest depths of degradation, and collected into orderly and respectable villages, will, under the fostering influence of schools and a Christian ministry, make further advances in the career of civilization and social enjoyment.

We now take our departure from the eastern continents, and direct our attention, for a moment, to the ISLANDS OF THE PACIFIC, on the other side of the globe.

PACIFIC OCEAN.

And *first* to the ISLANDS IN THE SOUTH PACIFIC.—The intelligence of the past year enables us to say, definitely and positively, that the influence of Christian Missions has driven idolatry entirely from *twenty-one* islands. Their inhabitants are no more

alarmed by the noise of war, nor by the shriek of victims immolated on the altars of demons; and they have been taught to read, and write, and to make provision for the necessities, the decencies, and the comforts of life. Some thousands have been introduced into the Christian Church upon a credible profession of piety. When one island had received the Gospel, its inhabitants exerted themselves to send it to another. The intelligence of the past year states, that a Missionary Society of one group, and that not the largest, contributed in a single year, of the productions of the country, to the value of more than a thousand dollars; that thirty pious natives had gone as Missionary teachers to islands and a people, which to them were strange and foreign; and that thirteen Missionary stations are occupied by native Missionaries alone.

From our own Mission at the SANDWICH ISLANDS, we have heard of animating success among the natives, and of bitter opposition from foreign residents and visitants;—which opposition, however, has been the means of making the existence and prosperity of the Mission known to thousands in this country and in England, who otherwise might have remained in ignorance respecting it; and so the wrath of man has been overruled for good. To dwell on this Mission, so signally blessed of heaven, will not comport with the space allotted to this article. We shall, therefore, only advert to one scene, which, in a view of the Mission, strikes us with singular loveliness; and that is *the last hours of Karaimoku*, the pious regent of the Sandwich Islands.

He had been the friend of the Mission from the first—had forsaken his vices, embraced the Gospel, joined the Church of Christ, and maintained a consistent life. And when he found he must die, he resolved to retire to the island, and to the spot in that island, which had been familiar to his early days. As he stood upon the shore of the Oahu, ready to depart, and the Missionaries near him, and multitudes of natives about him weeping because they should see his face no more, he declared, in the presence of all, his confidence in the Missionaries, and his joy in the religion they had brought to the islands—and to *him*; and then desired that all might be quiet, while, on that beach and under the open heavens, one of the Missionaries commended him and them to the protection and guardianship of Almighty God. Having retired to the home of his fathers, he, a few days after, died; and, as he died, this venerable warrior and chieftain said, “I am happy—I am happy!”—a speech, which, we venture to say, no dying islander ever uttered before the Missionaries arrived and preached the Gospel.

We are now about to end our long, but

delightful pilgrimage through the world, in survey of the Divine goodness, and of the progress of the Reign of Righteousness.

NORTH AMERICA.

It is but little distance from the Sandwich Island to the WESTERN SHORES OF THE AMERICAN CONTINENT, on which we hope to see a Missionary Station within two years. From thence, crossing the Rocky Mountains, and coming four hundred miles this side—but at a distance from us of more than half the space to the Pacific Ocean—we may be surprised at hearing the songs of Zion, where, perhaps, we were trembling lest we should hear the war-cry of the savage of the wilderness. At that remote distance,* the American Board of Missions has Missionary Stations. After we had travelled still farther toward the abodes of civilized life, we should find other Missionaries,† and might cheer our minds by intercourse with pious natives of the forest. There we should hear, if we had not heard before, that the venerable Indian, the father of Catharine Brown, and of four or five others who are believed to be members of the household of faith, died in peace, the past year, rejoicing in hope of the glory of God.

In our progress eastward, we should cross the Mississippi, and then should find the benevolent Missionaries, with their schools and preaching-houses, occupying numerous spots in the wide forest. In less than a month, we might visit, perhaps, twenty of these interesting stations.

Among the CHOCTAWS, we should find, in many of their families, books in their own language. And if we inquired *how* and *when* they were obtained, and *who* gave *their language a written form*; we should be informed, that these books were prepared by Missionaries, that their language was reduced to writing by Missionaries, that the books were printed for them by a Missionary Society, and that most of them were prepared during the past year.

Among the CHEROKEES, if we arrived early in the present year, we might find a printing-press erecting in the midst of the wilderness, but at the seat of their now regularly-organized government—a printing-press, purchased by the Cherokees themselves, and to be conducted by one of their own people;—who had been, however, taught by the Missionaries, and became, hopefully, a child of God in consequence of their labours.

We have now returned, from our wide survey, into the bosom of our own country. In respect to that, the past year has been more remarkable than any one that has preceded. Never a year commenced with so many revivals of religion. They were not

confined to one district or state, but were in almost all the states and districts of the land. How many were added to the churches of our Lord Jesus Christ, in consequence of them, we have not the means of knowing;—probably more than fifty thousand—perhaps one hundred thousand.

The year has also been remarkable for great designs in Christian benevolence; and as remarkable for their prompt and rapid execution. The standard of devotedness, of self-denial, of Christian activity, has risen greatly. Many men have subscribed a thousand dollars a-year, who, before, were content with subscribing an hundred. The Bible cause has received a mighty impulse. It has already been resolved in six States, that those States shall shortly be supplied with the Bible, and the example is exerting a strong influence. It has been resolved, in one State, to raise forty thousand dollars, in two years, to furnish schools, teachers, and Missionaries for its destitute places; and this example will doubtless be followed. What are to be the events of the coming year, we know not; but our expectations are raised. The demand upon our prayers, our liberality, and our exertions, will, doubtless, be great; and so, also, will be the reward.

CHINA.

EXTRACTS OF LETTERS LATELY RECEIVED FROM THE REV. DR. MORRISON.

From a Letter, dated Macao, Sept. 18, 1827; addressed to the Directors.

DURING the past summer, in Macao, as at Canton last winter, I have performed public worship, in English, once every Sabbath, being very desirous to promote religion among the professedly Christian population, which resides or visits here. A spiritual church in China would have a most salutary effect on the heathen around us. May God, in his providence, soon bring about so desirable an event!

Leang-a-fā has been with me all the summer. He read great part of the Scriptures, and came to me daily to have explained those parts which he found difficult. When he retired, he wrote notes of what he heard. He has completed a paraphrastic version of the Epistle of St. Paul to the Romans, which is useful to us, as foreign Missionaries, by suggesting words and phrases, and enabling us to judge of the correctness of the writer's views, to the end, that we may confirm them when right, and alter them when wrong.

My Pagan teacher of language went through the Book of Psalms last winter, and through Proverbs, Ecclesiastes, and St. Luke, this summer, making such alterations

* Among the Osages. † At Dwight.

in style, and enlargement of phrase, as would, to his apprehension, make the whole more easily understood; but his mind was not prepared for it by a belief of the truth, and he sometimes, instead of illustrating, distorts the sense.

I have written two octavo volumes in Chinese since I came down to Macao. They contain an introduction to the reading of Holy Scripture; supplying such notices, chronological, historical, and literary, as general learning affords: also a system of easy reference to book, chapter, and verse, whereby the great advantages of comparing Scripture with Scripture become accessible to the Chinese student. The work contains references to Holy Scripture, on all the great doctrines and duties of Christianity.

Last Lord's day, Leang-a-lā, and a young person from America, joined us in communicating the death of Jesus, and showing it forth as the only foundation of our hope. In a church of five persons, were individuals from three of the most distant nations of the eastern and western hemispheres. Oh! that the work of grace may daily progress here and elsewhere, till all nations shall, without exception, call Him blessed!

Extract from a Letter, dated Sept. 27.

Leang-a-lā left me with tears, on the 24th instant, to return to his native village, lamenting the want of success in converting souls to Christ; and resolving to write short tracts, and put them into people's hands, as the most practicable method here of disseminating divine truth. But, unless the churches will help to print tracts, they cannot be extensively circulated.

Extract from another, dated Nov. 6, 1827.

Last evening, in my rooms, a small party of disciples of our Lord Jesus held a meeting for prayer, on account of the heathen around us, and the kingdom of our Lord Jesus Christ throughout the world.

In this land of the rising-sun, we may, probably, be considered as beginning that series of prayer-meetings which are kept all round the world on the first Monday of the month;—a chain of prayer, beginning at the farthest east, and carried round successively, as the sun progresses, to the farthest west, in the islands of the Pacific Ocean, continued for twenty-four hours, monthly.

My mind is convinced, that the more a spirit of religion goes forth among the mass of Christians (so called), who visit Pagan lands, the more likelihood is there that the heaven of the Gospel will spread and extend its unobserved influence to the Heathen and Mohammedan natives. Thus, preaching the Gospel to Christians here, is operating for the benefit of the heathen indirectly.

EAST INDIES.

CHITTOOR.

Letter of Rev. Robert Jennings, Missionary at Chittoor, dated October 11, 1827; addressed to the Home-Secretary.

MY DEAR SIR;

You have already heard, from several of our brethren, of our safe arrival at Madras, and of the uniform kindness and polite attention we received, throughout the voyage, from Captain Denny and the officers of the *Roxburgh Castle*. By the kind providence of God, I and my dear wife reached Chittoor, the interesting scene of our future labours, on the 4th of August. Here we found ourselves immediately in the arms of friends, ready to do any thing and every thing to forward the great object of our mission. "Blessed be the God and Father of our Lord Jesus Christ," we have not come to a spot altogether barren and unfruitful; but to one that has been cultivated with assiduous care, and which has already brought forth fruit into eternal life. May it hereafter yield a still richer and more plentiful harvest of immortal souls.

Native Christian Church, &c.

You already know the generous exertions of J— D—, Esq., to bring the benighted inhabitants of this place to the knowledge of the true God, and our Saviour Jesus Christ. His labours, which have embraced every means calculated to recommend the Gospel, and to place Christianity in its true light, have certainly been attended with signal success. Besides numerous families professing the Christian religion, who have left Chittoor, there are now, in communion with the Church, between sixty and seventy persons. In addition to these, many other natives, not yet emancipated from the chains of idolatry, attend, and listen to the words of eternal life. Not a few, likewise, express their conviction of the truth of Christianity, who have not yet sufficient resolution to make the sacrifices required by a profession of it in this country. Every morning and evening, Mr. D. conducts family worship, at his own house, in the native tongue, when he expounds the Scriptures to an interesting assembly, and the native brethren frequently assist him by engaging in prayer. The public worship on the Sabbath, is held twice a day, and is attended by upwards of a hundred adults, besides many young persons and children. Here Mr. D. again unfolds to them the meaning of the sacred volume, assisted, occasionally, by the native catechists. These interesting services I have sometimes attended. I have heard them sing; I have seen them pray; I have witnessed their attention to the word of God;—and the whole has produced such an

effect on my mind, that I have been ready to burst into a flood of tears, not of grief, but of the purest joy. Until I can preach to them in their own language, I purpose addressing them, occasionally, through the medium of an interpreter. Mr. D., I rejoice to say, does not stand alone at Chittoor in his efforts to evangelize the heathen. He is warmly aided by his friend, G. J. W., Esq., in all that is good. Both these gentlemen have schools on their own premises, where native children, male and female, are daily instructed in reading, writing, and in the principles of the Gospel. Thus, whilst young, and before their minds are occupied by prejudice and error, their memories are stored with divine truth, and they are necessarily kept in contact with that religion which is destined to overturn every other, and to renovate a world now sleeping the sleep of death. May we not hope that some, at least, of these, will rise up, and call the Redeemer blessed? Such is our daily prayer, and such our trembling expectation.

I should not omit to mention, that Mr. W. has daily family worship at his house, conducted in the Tamil language by a native Christian; besides which, Mr. W. frequently addresses the people, on the Sabbath, in Telooگو, a dialect which most of them understand.

The common gaol for the centre district of this presidency, where there are usually confined from six hundred to one thousand prisoners, is situated at Chittoor. On the Sabbath morning, the whole of them are assembled in a large area of the gaol, when, from an elevated station, the catechists preach to them redemption through the blood of the Lamb. Even here good has been done. Several have returned into society, whose subsequent conduct has gained them the respect of their countrymen, and who are now hopeful characters in the Christian congregation. Others, brought, we hope, to a state of deep penitency, and of genuine faith, have died there, expressing their anticipation of a glorious immortality.

Population of Chittoor and neighbouring Towns—Proposed Labours thereat.

Chittoor contains a population of about ten thousand persons. There are three other towns in the neighbourhood teeming with inhabitants, but fearfully destitute of religious instruction—Vellore, Arcot, and Wallajapettah. Vellore is distant between twenty and thirty miles from Chittoor; and though it contains a population estimated at nearly thirty thousand souls, yet very little has been attempted for their salvation. At present, a native catechist is, I understand, employed there by the *Society for Propagating the Gospel in Foreign Parts*.

Arcot* and Wallajapettah lie within thirty miles of Chittoor. They are so adjacent to one another, as to be separated only by an intervening river. These two towns, containing, probably, not less than sixty thousand souls, are quite destitute of religious instruction. They are as sheep without a shepherd. As soon as I know the language sufficiently, I purpose, if spared by a wise and good Providence, to pay particular attention to each of these places, as well by preaching the Gospel as establishing schools amongst them. In this I must be assisted, of course, by the native catechists, who may be expected to prove invaluable coadjutors in propagating divine truth amongst their countrymen. I am happy to say that we have already two of these important labourers at Chittoor, and that the *District Committee* holds out to us the prospect of a third. May God condescend to acknowledge us as workers together with him, and enable us rightly to divide the word of truth! I look forward with eagerness, and with much anxious feeling, to the interesting period when I shall be permitted to open my lips in the native language, and to preach unto the Gentiles the unsearchable riches of Christ. I may, indeed, be allowed only to *sow the seed*; it may be the lot of others to watch the springing of the blade, and the unfolding of the ear, and the ripening of the full corn in the ear;—but I shall ever be supported with the assurance, that the time will come when a rich harvest must be gathered in, and when “they that sow, and they that reap, shall rejoice together.”

To give myself, as much as possible, to the work of the ministry amongst the heathen, I have now, by the advice of the District Committee, restricted English preaching to once a week. Every Sabbath morning a congregation of Europeans assemble at the Provincial Court House for divine worship, consisting of nearly all the English society resident here, and a few other individuals. Whilst it gives me high pleasure to break to these the bread of life, it constantly occurs to me that these are not the persons to whom I have been sent; and I desire, therefore, to be extremely cautious not to spend that mental energy, and that precious time, on them, which, undoubtedly, belong to the heathen.

I ought to mention, with gratitude, the extreme kindness we have received from Mr. D., who discovers the utmost concern to promote our comfort and usefulness. On our arrival at Chittoor, we had the most friendly entertainment in his own family for several weeks; and now we reside in a

* This is not the cantonment of Arcot, but the native town, a few miles from it, the former residence of the nabobs of the Carnatic.

house of his, particularly adapted for mission-premises. It is situated in the immediate vicinity of the native population, and within a short distance of the Provincial Court, where the English service is conducted. The house itself is very commodious, and stands in the centre of a large compound, on which are numerous buildings that may be used immediately for schools, or any other purpose connected with the Mission. For these premises, Mr. D. receives the usual rent allowed by the Society, though their estimated value is much greater.

It forms the ground of peculiar thankfulness to God, that both Mrs. Jennings and myself enjoy the best health at Chittoor. We are both quite as well as when in England—perhaps, on the whole, much better. She joins me in affectionate esteem to yourself and the Directors. Begging an interest in the prayers of all,

I am, my dear Sir,

Very truly yours,

(Signed) ROBERT JENNINGS.

P.S. Mrs. J. received from the ladies of Union Chapel, Islington, a box of fancy articles for sale in India; and another small box was also presented to her by the ladies of Gosport. She has disposed of as many of the articles as are saleable here; the rest she will make use of as presents to the school children. The articles from Islington produced 144 rupees; those from Gosport 66; making, in the whole, 210 Madras rupees. I shall draw on the agents, the next half-year, for this sum less than the salary allowed by the Society. I beg that the produce of the above articles may be distinctly and separately mentioned in the Monthly Chronicle, for the information of my friends at Islington and Gosport, and for the satisfaction of those at Chittoor. I do not recommend sending any more of these articles here. Some of them get injured in the voyage, and many others are unsaleable. They would sell, likewise, to greater advantage in England.

Extract from a Journal of a Missionary Tour, by the Rev. Micajah Hill, Missionary at Berhampore.

AT TITALYA.

Tuesday, December 5, 1826.

AFTER breakfast I took under my arms a number of Tracts, and sat down under a large tree, where the people had collected to receive (according to my promise) the tracts. I preached, or rather argued for a considerable time, when several cried out, "Send for such an one; from the knowledge

of the Shasters, he can answer the Sahib;" the man came, but he could not succeed to their wishes, and they sent for another, and another. Still, by fair argument, they were left, according to their Shasters, without a Saviour. At length, with one consent, they exclaimed, "Sir, if we are wrong, and have no Saviour, tell us where one is to be found." They listened with a degree of interest to the design and efficacy of Christ's death. When I had done, as the sun was become hot, to save time I gave my tracts to be distributed by one of the most respectable men, who was immediately surrounded by applicants. I had reserved a Gospel of Luke, but a man followed me and constrained me to give it to him, by pleading my promise on the past night. When he had received it, he took hold of my horse's reins, and said, "Sir, I will not let you depart, until I have some clue to the meaning of the book, otherwise it will be useless to me when you are gone. Here, Sir, what is this, *Mungal Somacha*?" Good news. "What is this Luke?" Luke is the man's name who wrote this book. "*Kostrick*, what is that?" Written, and the whole sentence means, the Gospel written by Luke. "Who was Luke?" He was a man acquainted with all the Lord Jesus Christ did and said on earth; with the reason of Christ's coming into the world, and with the manner of his death; and these are the things contained in this book. "That will do, Sir; now I shall understand what I read." I left him, and prayed that the Lord might give him understanding in all he read. At 3 o'clock I arrived at Cutra, dined, and went into the bazaar, where I was surrounded by an audience of Mussulmans, but the abusive language I received here cannot be committed to paper; at length a venerable old Mussulman came up and stilled the people, and then observed, "Sir, your message is not to Mussulmans, but to Hindoos, who worship idols." I replied, yes, to Mussulmans, for they, as well as Hindoos, have souls to be saved. "True, but Mussulmans cannot fail to obtain heaven, for there is one God, and Mohammed is his prophet; besides, Sir, your books are all for Hindoos." No, I have Persian Gospels for Mussulmans. "Will you give me one?" Certainly: he stayed and accompanied me to my tent, and requested a copy of every book which I had in the Persian character. I complied with his request, from the consideration that he could read fluently, and appeared like one desirous of reading. Influenced by his example, many Mussulmans now begged a book, and I distributed the remainder of my gospels and tracts in the Persian language.

AFRICA.

CAPE-TOWN.

Extract of a Letter from the Rev. Richard Miles, dated Cape-Town, January 15, 1828; addressed to the Treasurer.

MY DEAR SIR;

THROUGH the Divine goodness, I have been preserved to return home again in safety, after visiting the Society's stations beyond the northern frontier of the colony.

From the excessive heat and drought, and the despatch with which I travelled, the journey proved very fatiguing; but, during the whole of it, I was mercifully favoured with good health. I was absent from Cape-Town only three months and a week, and, during that time, I visited Philippolis, Campbell, Griqua-Town, and Lattakoo; and, on my return, I crossed the country from Graaf Reinet, and visited "Caledon Institution," to make some further arrangements respecting that place, which, I am happy to say, presents very pleasing intimations of growing prosperity.

I took with me considerable supplies, raised by the bounty of our Cape friends, to relieve the necessities of the distressed Griquas, who received these proofs of Christian sympathy and benevolence with the most lively gratitude and joy.

ARRIVAL OF MISSIONARIES, &c.

WE have the pleasure to state, that Mrs. Trawin, widow of the late Rev. Samuel Trawin, Missionary at Calcutta, arrived safe in this country on the 18th instant (after a voyage of four months and thirteen days in the *Cesar*, Captain —), in an improved state of health, having under her care, beside her own two children, two children of the Rev. Dr. Marshman.

DEPARTURE OF MISSIONARIES.

ON Wednesday, April 16, the Rev. John Adam, appointed to Calcutta, and the Rev. John Smith and Mrs. Smith, appointed to Madras, sailed from Gravesend in the ship *Boyne*, Captain Pope, for India.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
NEW SOUTH WALES ..	Rev. L. E. Threlkeld.....	Sydney	19 Oct., 2 and 15 Nov. 1827.
	— Robert Bourne	—	20 October, 1827.
	— Samuel Marsden	Parramatta	19 November, 1827.
ULTRA GANGES	— Messrs. Beighton & Dyer	Pinaug	21 November, 1827.
EAST INDIES	— M. T. Adam	Benares	11 December, 1827.
	— A. Fyvie	Surat	10 November, 1827.
	District Com.	Madras	27 October, 1827.
	Rev. Joseph Taylor.....	Belgaum	20 November, 1827.
	— Charles Mead.....	South Travancore	5 December, 1827.
	— W. Miller	—	5 December, 1827.
SIBERIA	— W. Swan	Selenginsk. . .	8 January, 1828.
AFRICA	— C. T. T. Vanderkemp ..	Eethelsdorp ..	28 December, 1827.
AFRICAN ISLANDS. .	{ — Messrs. Tyerman and } Bennet.....}	{ Mauritius..... }	{ 4 December, 1827. }
MEDITERRANEAN	— Isaac Lowndes	Corfu	26 Feb. 1828.
WEST INDIES	— S. Davies	Demerara	15 January, 1828.
	— John Wray	Berbice	13 February, 1828.

DOMESTIC MISS. INTELLIGENCE.

UXBRIDGE.

ANNIVERSARIES, &c.

HULL.

THE Fifteenth Annual Meeting of the Hull Juvenile Auxiliary Missionary Society was held in Fish-street Chapel, on Monday evening, the 25th of February; the Rev. J. Fox in the Chair: on which occasion, addresses were delivered by the Rev. Jos. Gilbert, the Rev. W. Wilde, the Rev. J. A. Coombs, the Rev. J. Hayden, the Rev. J. E. Beaumont, the Rev. T. Hicks, and Mr. J. Lumsden. On the Sunday preceding, and the following Tuesday evening, appropriate sermons were preached by the Rev. J. Gilbert, of Nottingham. The collections after the sermons amounted to 42*l.* 9*s.* 6*d.*

THE Anniversary of the Uxbridge Auxiliary Missionary Society took place on Wednesday, the 2d of April. In the morning, the Rev. E. Andrews, LL.D., of Walworth, preached at the Independent Chapel; immediately after which the public Meeting was held, in the room over the market-place; when the Right Hon. Lord Gambier* kindly consented to take the Chair. The Meeting was addressed by the Rev. J. Arundel, one of the Secretaries of the Parent Institution; the Rev. John Styles, D.D., Rev. Messrs. Hunt, Fryer, Stamper, Statham (Baptist Missionary from India), and Thomas Styles.

* Rev. J. Hunt, of Chelmsford, had been previously invited to take the Chair; but instantly declined, when it was ascertained that his Lordship would preside.

In the evening, Dr. Styles preached a very impressive sermon. The services were highly interesting, and will be long remembered with feelings of grateful delight. All present seemed to manifest a deep interest in the objects of the Society.

KEIGHLEY.

MONDAY, April 14. The Anniversary of the Keighley Missionary Society was held in the Rev. W. Tiler's Chapel: Mr. C. Anderson, of Wilsden, in the Chair. Mr. Sayer, the Secretary, read the Report; and Resolutions were moved and seconded by the Rev. Messrs. Moorhouse, Cooke, Dr. Cope, White, Clarkson, Spencer, Tiler, Messrs. Dewhirst, Smith, and Sayer. The Meeting was well attended, and a deep impression seemed to be produced in favour of the Missionary cause.

Dr. Cope, of Wakefield, advocated the claims of the heathen on the preceding Lord's day.

FORMATION OF A NEW SOCIETY.

A PUBLIC Meeting was held at Stone, Staffordshire, on the 26th of December, in the school-room belonging to the Independent Chapel, for the formation of a Juvenile Society in aid of the London Missionary Society. The Chair was taken at six o'clock in the evening. The Rev. James Hargreaves having been invited to preside, gave a brief statement of the business of the evening, and expressed his pleasure at seeing present nearly 100 children belonging to the school, many of whom brought their pence to contribute towards sending the Gospel of Jesus Christ to heathen lands. The object of the Meeting was advocated by the Rev. R. W. Newland, of Hanley; the Rev. T. Sleigh, of Newcastle; the Rev. J. Ball, of Ecclestone; and the Rev. John Edmonds, of Shelton. The interesting and affecting statements of Mr. Edmonds, respecting India, made a powerful impression upon all present. Resolutions were seconded by Messrs. Barlow, Dixon, Jun., W. S. Matthews, and John Matthews. The Rev. J. Hargreaves was appointed Secretary, and Mr. W. S. Matthews, Treasurer, of the Society.

ORDINATION OF MISSIONARIES.

On Wednesday evening, March 26, 1828, Mr. John Adam, who had studied at the Universities of Glasgow and St. Andrews, and also under the Rev. Dr. Wardlaw, and the Rev. Dr. Pye Smith, was ordained as a Missionary to the heathen, at the Gravel Pit Meeting-House, Hackney. The Rev. J. Arundel, Home-Secretary, introduced the services by reading appropriate portions of Scripture and prayer; the Rev. Henry Townley described, in a short ad-

dress, the moral state of Calcutta, as the field of labour to which Mr. Adam had been appointed; the Rev. William Orme asked the usual questions; the Rev. George Collison offered the ordination-prayer, with laying on of hands; the Rev. Dr. Pye Smith, Mr. Adam's pastor, delivered the charge, which was founded on Acts xxii. 21; and the Rev. H. F. Burder, A. M., concluded.

On Thursday evening, April 3, 1828, the Rev. John Smith, late Pastor of the church at Hulme, near Manchester, was publicly designated as a Missionary to the heathen, at Stepney. The service was commenced by the Rev. E. Miller, who read suitable portions of Scripture, and supplicated the divine presence and blessing; the Rev. Dr. Collyer delivered the introductory address; the Rev. J. Arundel, Home-Secretary, received from Mr. Smith the Missionary profession, in which the grounds of decision, in reference to missionary labours, were satisfactorily stated; the special prayer was offered by the Rev. Dr. Henderson; the Rev. Joseph Fletcher, A. M., Mr. Smith's former tutor at Blackburn, addressed to him appropriate counsel and encouragement, founded upon 1 Cor. ix. 22; and the Rev. Charles Hyatt closed the services by prayer.

NOTICES.

CAMBRIDGESHIRE.

THE Sixteenth Anniversary of the Cambridgeshire Auxiliary Missionary Society will be held on Thursday, the 29th day of May, at the Rev. John Medway's Meeting-house, Melbourne, when two sermons will be preached: that in the morning, by the Rev. Wm. Orme, of Camberwell; and that in the evening, by the Rev. Wm. Chaplin, of Bishop's Stortford.

The Meeting for Business will be held immediately after the morning service.

TO AUXILIARY SOCIETIES, &c.

THE officers of Auxiliary Societies and Associations are respectfully informed, that, in compliance with the suggestions of some friends in the country, the Directors have ordered an extra number of the *Abstract of the Society's Annual Report* to be printed, for the use of such Auxiliary Institutions as are desirous of circulating the same prefixed to their Annual printed Lists of Contributions, instead of incurring the additional trouble and expense of preparing and printing a separate local Report. The *Abstracts* may be had by application to the Rev. John Arundel, the Home Secretary, at 7s. per hundred. The amount to be carried, by each Society, to the account of its *Incidental Expenses*,

MISSIONARY CONTRIBUTIONS.

The Officers of Auxiliary Societies are respectfully and earnestly requested to accompany their Remittances with *correct* Lists, having the Names of Places and Persons *alphabetically* arranged, as they appear in the Society's Annual Report.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st March to 14th April, 1828, inclusive.]

IN LONDON AND ITS VICINITY.

Expression of Gratitude, 3d Subscription, ..	105	0	0
A. A.	50	0	0
N. M.	50	0	0
L.	20	0	0
eph Woutner, Esq.	10	10	0
Y. Z.	5	0	0
T.	1	10	0
uk Note, No. 9902	10	0	0
Thank Offering	1	1	0
Poor Family	1	0	0
acy by the late Daniel Lister, Esq.—			
Daniel Lister, Esq., Executor ..	100	0	0
elphi Auxiliary Society.—Male Branch—			
Ir. Kennerley, Treas.			
Subscriptions ..	13	3	0
Less Expenses ..	0	7	6
	12	15	6
emale Branch—Miss Porter,			
Treas.			
Subscriptions ..	20	14	0
Collection after Sermon by			
Rev. W. Orme ..	6	18	0
	40	7	6
xton, North, Auxiliary Society.—			
Rev. Dr. Styles.			
Subscriptions, &c.	55	0	0
Collection ..	14	5	0
	69	5	0
Less Expenses ..	6	5	0
	63	0	0
ad-street Auxiliary Society.—			
Rev. Mr. Dobson.			
Subscriptions ..	28	19	6
Collected by			
Miss Martin ..	2	18	0
Drury ..	2	6	0
Misses Wilkinson ..	12	2	2
Mrs. Simmons ..	2	0	0
Mr. Unwin ..	3	2	0
Sunday School ..	0	10	8
	51	18	4
Less Expenses ..	1	10	6
	50	7	10
berwell and Peckham Auxiliary Society.—			
Mrs. Pirie, Treas.			
Subscriptions, &c.	83	7	8
Branch Society, in connexion			
with the Rev. W. Orme's			
Chapel, Camberwell ..	60	10	8
	143	18	4
Less Expenses ..	0	10	0
	143	8	4

Chapel-street, Soho.—Rev. T. Stollery.

Collected by			
Mrs. Attfield ..	1	18	0
Miss Barn ..	3	9	1
Mrs. Cayzer ..	8	5	4
Miss Duffield ..	3	2	6
Mrs. J. Smith ..	2	12	0
Mr. T. Glover ..	1	4	6
G. Thompson ..	3	17	0
Subscriptions, &c.	5	11	7
	30	0	0
Clapton Ladies' Auxiliary Society—			
Rev. H. Evison ..	43	2	2
Clerkenwell Auxiliary Society.—			
Mr. S. Fuller, Treas.			
Subscriptions, &c.	42	4	6
Male Branch ..	7	11	2
Female ditto ..	23	11	10
Coll. at Annual Meeting ..	10	0	6
Missionary Box ..	0	3	6
	83	11	6
Less Expenses ..	6	17	0
	76	14	6

Crown Court Auxiliary Society.—

Rev. G. Greig.			
Male Branch.			
Subscriptions ..	23	7	6
Coll. after Sermon			
by Rev. W. Orme ..	3	4	3
	26	11	9
Less Expenses ..	1	7	0
	25	4	9
Female Branch.			
Subscriptions ..	26	0	6
Friendly Society			
School Girls ..	1	10	6
	27	11	6
Juvenile Branch ..	22	0	0
	74	15	9

Fetter-lane Auxiliary Society.—

Rev. G. Burder and Rev. C. Morris.			
Male Branch.			
Subscriptions ..	19	11	1
Sunday school Boys ..	2	1	10
Collected by a Youth formerly			
in the School ..	1	4	7
Collection after Sermon, by			
Rev. C. Morris ..	15	2	5
	38	0	0
Female Branch.			
Subscriptions ..	36	19	6
Sunday-school Girls ..	2	13	0

For the Education of the Native
Girl, *Sarah Burder*, 4th pay-
ment

3 0 0

42 12 6

Less Expenses .. 2 10 0

40 2 6

78 2 6

Finsbury Chapel—Rev. A. Fletcher, A.M.
(Moity)

30 0 0

Hackney Auxillary Society.

Gravel Pit Meeting—Rev. Dr. Smith ... 47 3 8

Homerton—Ram's Chapel.

Rev. Mr. Williams, A.M.

Subscriptions 5 18 4

St. Thomas's Square.—

Rev. H. F. Burder, A.M.

Subscriptions .. 124 17 0

Collected by

Miss E. S. 5 5 9

Madras House—Young Gentle-

men; by Mr. Allen 3 12 0

Master J. A. Hardcastle 2 0 0

Mr. Austin 1 0 0

Mrs. Ball 10 3 1

Miss Child 1 4 2

— Dennis 1 13 0

— Evans 1 19 2

— Ferguson 1 1 0

Mr. Field 1 8 6

Miss L. S. Gray 3 1 7

— Green 4 13 0

— Lee 1 15 6

Master W. P. Ord 1 15 9

Mrs. Pretlove 4 3 10

— Polley 4 4 3

Miss Smart 3 0 0

Mrs. Speller 7 7 10

184 3 0

Well-street Chapel.—Rev. T. Hughes.

Subscriptions 59 3 1

Collected by

Sunday School Boys 0 17 5

Ditto, Girls 0 16 6

Bohemia Girls' School 2 12 3

Young Persons who have left

the School 3 16 6

Missionary Boxes of

Mr. J. Banes 1 0 2

— Bryan 0 10 0

Miss D. and H. C. 1 0 0

E. C. 2 19 7

M. A. Field 0 11 7

Miss Frogget 1 0 1

Mr. Mayhew 0 15 10

J. M. 2 4 0

M. A. R. 4 8 6

Mrs. Norton 4 15 6

Miss Starkey 0 17 4

Mrs. Brown 0 6 1

Mr. Jackson 1 2 8

Miss Gilmore 0 12 6

Mr. Wright 0 11 0

Misses Muscutt 1 19 0

91 19 7

329 4 7

Holywell Mount Auxillary Society.

Rev. W. F. Platt.

Male Branch 21 18 5

Female ditto 12 0 11

Sunday-school 4 13 10

Poor Children 2 6 0

Missionary Boxes of

Mr. Mullett 0 12 6

Mrs. Mariner 0 15 0

Mrs. Collins 1 10 6

Miss A. Wilkinson 0 14 6

Mr. P. 0 4 0

44 15 8

Less Expenses .. 2 8 8

43 7 0

Horselydown Meeting.—Rev. J. Bodington.

Subscriptions 21 14 9

Female Juvenile Association .. 1 5 3

Collections 14 0 0

Mrs. Pritchett's Miss. Box.... 0 5 0

37 5 0

Less Expenses .. 2 5 0

35 0 0

Parish-street—Rev. W. Deering.

Collections and Subscriptions .. 24 16 0

Collected by

Miss Cole 1 1 11

— Harris 4 8 1

Mrs. Hansford 3 10 0

Miss Hodgson 2 7 10

— Keen 4 17 2

— Knight 1 1 2

— Peacock 3 1 0

Mr. Amos 1 8 6

— Hansford 2 5 5

Master Piggott 1 1 2

Mr. Tucker 1 2 3

— Wainwright 2 6 6

— West 1 5 4

54 12 4

Less Expenses .. 4 12 4

50 0 0

Hoxton Female Society—Mrs. Stratten, Treas.

Subscriptions 89 10 2

Collection after Sermon by

Rev. W. Ellis 23 16 7

Sunday-school Girls 5 13 3

Ditto, Boys 0 10 0

110 10 0

Jamaica-row.—Rev. G. Rose.

Male Branch.

Subscriptions 8 3 7

Sunday school Boys 2 14 2

Collected by

Mr. Summers 3 11 4

— J. W. Maddox 0 18 0

— Maddox, jun. 3 4 2

18 11 3

Less Expenses .. 0 18 0

17 13 3

Female Branch.

Subscriptions 40 6 0

Charity and Sunday-school Girls 1 10 0

41 16 0

Collection 11 13 0

71 2 3

Jewin-street—Welsh Chapel—Mr. E. Cleaton,

Treas. 44 0 0

Kingsland Auxillary Society.—

Rev. J. Campbell.

Male Branch 43 5 6

Female Branch.

Collected by

Miss Aiken 0 13 8

— Bower 13 5 5

— Casterton 6 9 0

— Dudley 2 16 8

— Giles 2 0 0

— Prior 13 11 10

— Renwick 0 15 7

— Scrutton 1 7 6

Miss Smith.....	4	0	8
— Springbet	0	8	4
A Friend, per Secretary, don. .	25	0	0
Collection at Annual Meeting..	2	19	0
Ditto, after Sermon by Rev.			
R. Hill, A.M.	9	0	0
	82	7	8
Less Expenses ..	0	13	3
	81	14	5
	124	19	11

London-road Chapel.—Rev. T. Harper.

Subscription	1	0	0
Collected by Miss Patley, &c. .	5	0	9
	6	0	9

Mile End Road Chapel Auxiliary Society.

Rev. R. Saunders.

Subscriptions, &c.	12	18	11
Sunday-school	0	17	2
Collected by Miss Baker	5	14	0
Miss Baker, for Widows' Fund ..	1	0	0
	20	10	0

Maberley Chapel.—Rev. R. Philip.

Male Branch	17	0	0
Female ditto	32	0	0
	49	0	0

Mulberry Gardens Chapel.—

Rev. Mr. Stodhart.

Subscriptions	17	5	4
For Widows' Fund	0	10	2
	17	15	6

New-court, Carey-street.—

Rev. R. Winter, D.D.

Male Branch—Subscriptions	47	13	2
Female ditto—Subscriptions ..	27	9	11
Collected by			
Mrs. Butterfield	0	10	7
Miss Cocks	0	14	1
— Coates	0	19	9
Mrs. Caldecot	0	9	11
— Harris	0	3	9
Miss H. Leonard	0	6	6
Mrs. Leonard	0	16	0
— Stuchbury	0	16	8
Miss Thorne	1	14	0
— Taylor	0	14	6
Mrs. Wilson	0	13	5
Miss White	9	4	3
— White, for Widows' Fund ..	0	15	2
Mrs. Yonge	0	8	2
Miss Yonge	3	14	2
Small Sums	0	5	9
	49	16	7
Collection at Anniversary	11	11	7
	109	1	4
Less Expenses	4	0	4
	105	1	0

New Road, East, Auxiliary Society.

Rev. A. Reed..... 45 0 0

North London and Islington.—

Camden Town—Rev. J. Richards 6 2 0

Kentish Town—Rev. J. Haslock.

Collected by Ladies	22	17	0
Sunday-school Children	3	7	6
	26	4	6

Holloway Chapel—Rev. R. Bowden.

Collected by

Mr. Biggs	2	12	1
— Francis	2	17	9

Miss Francis	1	2	0
Mr. Hawkes	2	8	0
Miss Hawkes	1	19	0
Mrs. Newson	17	6	1
Mr. Saddington	4	2	6
Sunday-school, by Mr. Ling ..	9	0	9
	41	8	2

Lower-street Meeting—Rev. J. Yockney.

Subscriptions	26	12	6
Collected by			
Mr. W. Bickham	1	12	10
Mrs. H. Cunliffe	3	0	0
— Hislop	2	3	2
— Lynch	2	18	4
Master Drury	0	13	6
Miss Pattison	4	5	1
— Walford	3	5	4
E. Marks	1	12	0
Master Vines	1	11	0
Miss Ryland	0	10	0
Small Sums	3	8	5
	51	11	6

Tonbridge Chapel—Rev. B. Rayson..... 81 12 6

Union Chapel—Rev. T. Lewis.

Subscriptions	61	1	6
Collected by			
Mr. Baker's Academy	2	10	0
Miss Brunton's Missionary Box	2	0	0
Catechumens in the Vestry ..	6	0	0
Mrs. Collingridge	1	2	6
Miss Eddis	2	10	0
— Ebrington	2	15	1
— Herbert	3	0	0
— Langham	6	16	11
— Lewis	8	10	6
Chapel Missionary Boxes ..	1	4	6
Miss Steel	2	0	0
Misses Street	1	9	5
Miss Tarn's Missionary Box ..	1	0	0
— Williams	4	1	0
Mrs. Gregory, (deceased) in aid			
of the distressed Griquas ..	1	0	0
	107	1	5

Less Expenses ..	1	1	0
	106	0	5
	312	19	1

Orange-street Chapel Auxiliary Society.—

Mr. W. Simson, Treas.

Male Branch	27	17	0
Female ditto	28	16	10
Juvenile ditto	35	0	0
Collections after Sermons, by			
Rev. Dr. Philip and Rev. W.			
Ellis	38	1	0
Missionary Boxes	1	5	0
Donations towards the Defi-			
ciency	26	2	6
	157	2	4
Less Expenses ..	2	7	6
	154	14	10

Paddington Auxiliary Society.—

Rev. J. Stratten.

Male Branch—Subscriptions ..	16	6	6
Collected by			
Miss Gibson	3	12	2
Mr. H. G. Gibson	2	18	4
— E. Gibson	1	15	9
Master J. Gibson	2	5	3
— W. Gibson	1	14	5
— R. Gibson	2	4	6
Miss Pratten	2	17	6
Sunday-school Boys,			
by Mr. Lillie	4	19	3
	38	12	8

Female Branch—Subscriptions	7 5 0	
Collected by		
Mrs. Cockman	0 13 6	
Miss Dyer	0 14 2	
— Grewar	0 15 4	
— Lillie	2 10 8	
— Newell	2 4 10	
Mrs. Simpson	0 13 2	
Miss Tudor	1 14 6	
Mrs. Williams	1 12 10	
Sunday-school Girls, by Miss Dyer	6 14 1	
	24 18 1	
Collection	40 17 0	
	104 7 9	

Fell-street Meeting—Rev. Mr. Russell ... 8 9 6

Poultry Chapel—Rev. J. Clayton, jun. A. M.	
Subscriptions	72 12 0
Collections	44 6 4
Sunday-school Children	6 9 1
Missionary Boxes	4 2 9
	127 10 2
Less Expenses ..	3 2 0
	124 8 2

Ranelagh Auxiliary Society.—
Rev. R. H. Shepherd .. 30 0 0

Robert-street, Grosvenor-square.— Rev. W. B. Leach.	
Ladies' Association ..	10 0 0
Sunday-school Children	4 4 6
	14 4 6

Rose-lane Chapel—Rev. T. Williams.
Subscriptions, &c. 28 0 0

Shepherd's Market.—Mrs. Wilkins, Treas. 16 6 0

Silver-street Chapel Auxiliary Society.— Mr. T. Bonser, Treas.	
Collection	7 12 7
Subscriptions	5 3 0
Children of Instructive Insti- tution	1 12 0
Collected by Master H. Davies	3 1 2
	17 8 9
Less Expenses ..	2 0 6
	15 8 3

Female Branch—Mrs. Matterson, Treas.
Subscriptions, &c. 2 0 8

Collected by	
Mrs. Bass ..	1 2 0
Belson ..	0 15 3
Brett ..	0 12 6
Brook ..	1 19 6
Miss Carryl ..	1 2 4
Mrs. Colwell ..	2 2 8
— Fisher ..	2 18 3
— Gaze ..	1 0 0
— Gowing ..	1 14 2
— Heather ..	2 11 2
— Hinde ..	1 10 6
Miss Inskip ..	2 18 1
Mrs. Rooke ..	2 5 0
— Ashmore—Miss. Box	0 12 7
	25 4 3
	40 12 11

Spa Fields Auxiliary Society.—
H. J. e Pine, Esq., Treas.
Subscriptions, &c. 66 12 10
Ladies' Branch .. 37 11 6
Collec. at the Annual Meeting, 10 16 10

Ditto, after Sermon by Rev. J. Rees	20 4 0
Donations towards the Defi- ciency	27 13 0
Missionary Boxes	0 10 0
	153 8 2
Less Expenses ..	10 10 0
	142 18 2

Stepney Aux. Society—Rev. J. Fletcher, A.M.
Male Branch .. 70 9 9
Female ditto .. 133 15 2
In aid of the Deficiency .. 100 0 0
304 4 11

Stockwell Aux. Society—Rev. T. Jackson.	
Subscriptions	83 4 4
Collections	33 17 2
Sunday-school Boxes	0 19 6
Collected by	
Miss Appleton's Seminary	2 3 6
— Little's ditto	2 2 0
Pupils at Bedford House, Brixton	0 11 0
Mr. Stapleton, towards the De- ficiency	5 5 0
	133 2 6
Less Expenses ..	3 2 6
	130 0 0

Stoke Newington Assoc.—Rev. Dr. Harris.
Collected by Misses M. F. and S. Harris.. 17 4 0

Surrey Chapel Female Auxiliary Society— Rev. R. Hill, (A.M.)	
Collected by	
Mrs. Allman	3 15 10
Miss Burford	3 10 0
— Carter	28 8 1
Mrs. Davies	11 4 6
Miss Diment	3 6 0
Mrs. Green	6 5 11
Miss Hadland ..	11 5 6
— Heath ..	3 15 11
— Killick ..	2 18 8
— M. Killick ..	2 10 2
— Matthew ..	3 8 6
Mrs. Robinson	6 11 11
	87 1 0

Swallow-street Auxiliary Society —Rev. W. Wodrow.	
Male Branch ..	57 10 8
Female ditto ..	43 12 0
	101 3 2

Weigh-house Society in aid of Missions—
Rev. E. Parsons .. 50 0 0

Tabernacle Aux. Society—Rev. M. Wilks 313 13 1

Tottenham-court Chapel.	
Male Branch—Mr. J. Smith, Treas.	69 16 9
Female Branch—Mrs. Abraham, Treas.	
Subscriptions, &c.	207 1 0
Less Expenses ..	11 3 0
	195 18 0
	265 14 9

Trevor Chapel, Brompton—Rev. J. Morison.
Subscriptions .. 33 15 0
Collected by
Master Blatch .. 0 5 0
Mr. Cope .. 1 19 0
Mrs. Kendall .. 4 3 0
— Long .. 3 16 6

Miss T. Nixon	3	13	7
— and Master Pike	1	5	0
Sunday-school Children	4	7	7
Mrs. Webster	2	13	6
Collection at Annual Meeting .	18	10	0
	74	8	2
<hr/>			
Union-street Meeting—Rev. J. Arundel.			
Male Branch	34	9	6
Female ditto	100	7	2
Collection	17	5	0
Missionary Boxes	9	3	2
	161	4	10
Less Expenses ..	3	6	10
	157	18	0
<hr/>			
Walthamstow Auxiliary Society.— Rev. G. Collison.			
Subscriptions, &c.	82	15	0
Sale of Ladies' Work, &c. at Assembly Row ..	70	0	0
Green School of Industry ...	2	18	6
	155	13	6
<hr/>			
Wells-street Chapel, late Rev. Dr. Waugh.			
Subscriptions, &c.	24	14	0
A few young Friends	1	6	0
	20	0	0
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Pimlico—Buckingham Chapel.— Rev. E. A. Dunn.			
Moiety of Collections	9	3	3
Less Expenses ..	0	12	0
	8	11	3
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Heathen's Friend Association — Mr. Fox, Treas.	13	6	1
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Tower-hill Juvenile Association— by Mr. Mallinson	1	4	0
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Shoreditch—Providence Sunday-school— by Mr. Forrester	3	12	0
— Workmen employed at Mr. Evans' Paper Manufactory	5	0	0
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Stationers'-court—Work-people employed at Messrs. Suttaby, Fox, and Co.'s	1	7	6
Missionary Boxes of The Missionary Museum, Austin Friars ..	5	14	1
Mr. Caviler	1	0	0
Mrs. T. Kennerley, jun.	1	2	6
Mr. G. Edwards	3	14	4
<hr/>			
CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.			
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Bedfordshire.—Woburn Ladies' Association— Rev. M. Castleden.			
Miss Hall, Treas.	5	0	0
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Berkshire Auxiliary Society— D. Fenton, Esq., Treas.			
Reading—Broad-street Meeting— Collection after Sermon by Rev. Mr. Copley.....	12	11	0
Town Hall — Collection after Public Meeting.....	29	6	0
Castle-street Chapel — Collec. after Sermon by Rev. J. Blackburn	28	9	0
Subscriptions.....	53	2	6
Ladies' Association, Mrs. Sher- man, Treas., Miss H. Tanner, Secretary.	50	11	1
Missionary Boxes	1	2	10
Miss Covington, for the Native Female School at Calcutta, ..	5	7	0
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A Friend, for the Education of Native Females in India....	0	10	0
Interest	1	6	9
	192	6	9
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Abingdon—Rev. W. Wilkins and Friends	16	0	0
Rev. M. Knight, (L.S.)	10	10	0
	26	10	0
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Aston—Rev. G. Morris & Friends Mrs. Lawson's Seminary.....	6	18	2
	5	1	19
	12	0	0
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Farringdon — Rev. W. Holmes and Friends (1826)	2	15	0
Ditto(1827)	3	0	0
	5	15	0
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Goring — Rev. Mr. Howes and Friends (1826)	2	16	6
Ditto(1827)	4	0	0
	6	16	6
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Hungerford—Rev. R. Frost.			
Subscriptions.....	8	5	0
A Friend, for Widows' Fund..	0	19	0
	8	15	0
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Maidenhead Meeting—Rev. J. B. Pearce.			
Juvenile Society	19	1	6
Sunday-school ..	2	13	3
Collection by Rev. H. Townley	38	1	5
	59	16	2
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Mortimer—Rev. A. Pinnell and Friends....	12	0	0
Newbury Branch—Rev. W. Dryland.			
Collection after Sermon by the Rev. Dr. Winter	8	17	11
Quarterly and Weekly Subs. ..	13	2	1
Annual Subscriptions	17	2	7
	39	2	7
Less Expenses ..	0	19	8
	38	2	11
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Twyford—Rev. T. Elsdell.			
Collection after Sermon	6	0	0
Collected by Miss Elsdell	2	4	6
Produce of Fancy Work by do.	5	13	1
Ditto by Miss Gearing	2	0	0
	15	17	7
<hr/>			
Windsor—Rev. A. Redford.			
Subscriptions, &c.	17	13	3
Missionary Boxes	2	6	9
	19	19	11
Less Expenses.....	15	18	0
	38?	1	11
<hr/>			
Buckinghamshire, South Auxiliary Society—			
J. Burrough, Esq. Treas.			
Woodburn—Rev. M. Harrison.			
Collection after Sermon by Rev. W. Ellis	32	1	9
Sunday-school Children	0	18	6
Subscription	1	1	0
Collected by Miss Coats	1	10	1
— Grove	1	3	10
Mr. Kidgell	1	0	0
	37	15	2
Less Expenses ..	0	9	2
	37	6	0
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Beaconsfield—Bethesda Chapel — Rev. J. Harsant.			
Collected by Mr. J. Clifford	1	14	0
Rev. J. Harsant.	3	4	0

Missionary Box	2	2	6	
Small Sums	0	9	0	
Collection after Sermon by Rev. W. Ellis	6	3	1	
				13 12 7
				50 18 7

Cambridgeshire Auxiliary Society—

Mr. R. Haylock, Treas.				
Bassingbourn—Rev. Mr. Moase..	16	17	8	
Cambridge—Rev. Mr. Thodey ..	37	11	8	
Chishill—Rev. Mr. Dolson.....	24	0	0	
Duxford—Rev. Mr. Pyne.....	14	3	9	
Foulmire—Rev. Mr. Miles.....	10	0	0	
Linton—Rev. Mr. Hopkins	28	10	3	
Milbourn—Rev. Mr. Medway	16	7	5	
Royston—Rev. Mr. Greenwood..	21	6	9	
	168	17	6	
Less Expenses ..	2	15	2	
				166 2 4

Royston Asso.—Rev. T. Towne.

<i>In aid of the Deficiency</i>	26	17	2	
Subscriptions	12	1	6	
Collection	36	16	7	
Barkway, South Branch— Rev. T. Low	4	9	10	
Eversden, North Branch— Rev. M. Gilston	2	5	0	
	82	10	1	
Less Expenses ..	16	1	1	
				66 9 0

Isle of Ely

4 15 0

Cheshire.—Chester Auxiliary Society—
by Mr. Williamson, Treas.

Subscriptions	51	12	6	
Missionary Box at Saughton ..	2	13	6	
Ladies' Branch	22	6	6	
	76	12	6	
Less Expenses ..	3	13	6	
				72 19 0

Congleton—Zion Chapel—Rev. J. Sheppard

5 18 6

Macclesfield.—per Mr. J. Rathbone.

Ebenezer Chapel—Collections at Miss. Prayer Meetings ...	3	2	3	
Subscriptions	1	10	0	
J. R.	0	6	11	
Collected by				
Miss Whitmore and Mrs. Mart	0	10	0	
— Evans and Mrs. Chetham ..	2	15	10	
Mrs. Wright and Miss Rathbone	5	15	0	
A Friend, for the support of the Native Teacher, <i>James Rath-</i> <i>bone</i> , 7th payment ..	10	0	0	
				24 0 0

Stockport—Hanover Chapel—A few Friends

of Rev. N. K. Fugsley

10 0 0

Cumberland.—Whitehaven—Rev. A. Jack.

Auxiliary Society	19	17	2	
Juvenile ditto	11	12	4	
	31	9	6	
Less Expenses ..	1	9	6	
				30 0 0

Collected by.

Mrs. Bristow and Miss C.				
Tucker	1	11	2	
Miss Gattey	4	1	0	
Misses Glyde and Evans	1	17	0	
— E. and A. Glyde	1	4	7	
Miss M. Glyde	3	7	1	
Mrs. Linford	0	16	8	
Mrs. J. Rawling	2	3	9	
Mr. Sharland	1	7	10	

Missionary Boxes of

Mr. Evans	1	1	0	
Castle-street Meeting	7	1	2	
Sunday-school Children	2	12	0	

51 9 3

Less Expenses ..

1 15 11

49 13 4

Axminster—Rev. J. Small.

Subscriptions	14	11	0	
Collection	2	4	0	

16 15 0

Less Expenses ..

0 1 0

16 14 0

Exmouth—Glenorchy Chapel—

Rev. R. Clapson.

Subscriptions	7	13	0	
Collected at Monthly Prayer Meetings	4	4	10	
Sunday-school Children	3	10	4	
Small Sums	10	0	1	

25 8 3

Less Expenses ..

0 7 0

25 1 3

Ebenezer Chapel—Rev. Messrs. Baker
and Moseley

21 0 0

East Budleigh—Rev. J. Horsey.

Subscriptions	4	3	0	
Collected by the Misses Leatt, Wheaton, Teed, and Parsons	6	9	6	
Salem Chapel—United Miss. Prayer Meeting	2	7	0	
The Singers of Salem Chapel ..	0	15	0	

13 14 6

Sidmouth—Rev. W. Crow.

Subscriptions	8	3	0	
Ladies' Association and Monthly Subscriptions	34	17	0	

43 0 0

Tiverton—Rev. W. Bailey.

Collected by

Mrs. Sharland	4	14	1	
Miss Frost	4	2	3	
Mrs. Fisher	2	5	10	
— Trent	1	12	5	
Miss Turner	1	8	0	
— Canning	0	10	2	
— Fisher	0	7	4	
Mr. Sharland	0	16	8	
Sabbath-school Teachers	1	18	0	

17 14 9

Ottery St. Mary—Rev. J. Bounsaill.

Missionary Association	11	16	0	
Sunday-school	2	1	0	

13 17 0

Honiton—Penny-a-Week Society

7 0 0

Crediton—Subscription

1 0 0

Sidbury—Subscriptions

3 0 0

The Misses S.

2 0 0

211 14 10
Less Expenses ..

0 10 3

211 4 7

Devonshire, East Auxiliary Society—

J. Terrell, Esq. Treas.

Exeter—Rev. J. Bristow— Subscriptions	24	6	0	
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Devonshire.—North Auxiliary Society—

Bideford—Rev. S. Rooker.

Subscriptions	12	14	0
Juvenile Society	2	17	6
Sunday-school Boys	0	8	6

	16	0	0
Less Expenses ..	0	11	6

15 8 6

Moorwinstow—Subscription 1 1 0

16 0 6

South Auxiliary Society—Beer Alston—

Rev. W. Willan and Congregation ..

Paignton—Rev. R. Gill.

Collection by Deputation ..	5	0	0
Subscriptions, &c.	4	10	0

9 10 0

24 0 0

Newton Abbots.—Rev. R. Crook.

Subscriptions	9	15	0
Collection at Annual Meeting..	3	5	0

Collected by

Miss Henley	0	8	8
M. A. Watkins	0	12	6

	14	1	2
Less Expenses ..	0	8	2

13 13 0

Dorsetshire.—Beaminster—

Penny Subscriptions, by Mrs. Gale 2 3 6

Cerne Abbas—Subscriptions by the

Rev. J. Trowbridge..... 2 2 0

Sherborne—Rev. M. Caston.

Subscriptions 14 | 1 | 6 |Auxiliary Society 20 | 18 | 9 |Collection 8 | 0 | 0 |

Missionary Boxes..... 1 16 4

44 16 7

Poole—Rev. T. Durant.

Subscriptions 57 | 3 | 2 |

Weymouth—Independent Chapel—

Rev. H. J. Crump.

Subscriptions 14 | 13 | 0 |

Collected by

Miss Richards 4 | 11 | 6 |

J. Neat..... 3 13 0

Braine 0 | 16 | 8 |

	23	14	2
Less Expenses ..	0	3	8

23 10 6

Essex Auxiliary Society.

Plaistow Missionary Association.—

Miss Marten, Treas.

Contributions 30 | 6 | 7 |From Members of the Society of Friends,
for the Female Schools in India.Jemima Priestman 1 | 0 | 0 |Elizabeth Heyrick 1 | 0 | 0 |Ann Heaford 1 | 0 | 0 |Hannah Hawley 1 | 0 | 0 |Wilson Burgess 0 | 5 | 0 |John De Horn 1 | 0 | 0 |Hath. Catchpole 1 | 0 | 0 |Elizabeth Catchpole 1 | 0 | 0 |Mary Catchpole 1 | 0 | 0 |Isaac Stickney 1 | 0 | 0 |John Prowntree 1 | 0 | 0 |Isabella Tindall 2 | 0 | 0 |Ann Tindall 1 | 0 | 0 |Robert Tindall 2 | 0 | 0 |

15 5 0

45 11 7

Hornchurch—Friends, by Mr. J. Britt..... 4 0 0

Barking—Rev. J. West—Collection after

Sermon by Rev. W. Ellis, towards the

Deficiency 16 | 0 | 6 |

Uppminster Association—Rev. J. Woodwark. 6 10 0

Gloucestershire Auxiliary Society—

O. P. Wathen, Esq. Treas.

Chalford—Rev. T. Whitta.

Subscriptions 2 | 5 | 6 |

Collections..... 10 16 0

Produce of a Cherry Tree 0 12 0

13 13 6

Cheltenham—Cheltenham Chapel

—Rev. J. Brown.

Subscriptions 16 | 16 | 6 |Collected by Mr. Potter 2 | 2 | 3 |

Missionary Box..... 0 3 6

19 2 3

Highbury Chapel—Subscriptions. 10 13 0

Collection 14 | 0 | 0 |

24 13 0

Ebley—Rev. B. Parsons.

Subscriptions 3 | 13 | 0 |Collection 5 | 10 | 6 |

Collected by

Misses Holmes and Lewis 6 2 6

Miss Bamfield 1 | 13 | 0 |

16 19 0

Frampton—Rev. W. Richardson.

Subscriptions..... 15 19 2

Gloucester—Rev. W. Bishop.

Subscriptions 18 | 3 | 10 |

Collected by

Mrs. Grimes 4 | 6 | 3 |Stratford 3 | 13 | 6 |

Miss Clark..... 1 10 0

Mrs. Hopton 1 | 9 | 3 |Jacobs 1 | 2 | 3 |Master W. Garlick 0 | 10 | 0 |

Mr. Grimes' Missionary Box .. 0 6 3

31 1 4

Kingswood—Subscription 1 1 0

Mitchell-Dean—Rev. J. Horlick.

Collection 1 | 0 | 0 |

Nailsorth—Rev. T. Edkins.

Collections at the Anniversary 61 | 0 | 9 |Oaklands—Subscriptions 3 | 0 | 0 |Painswick—Subscriptions 2 | 1 | 0 |Collection 4 | 7 | 0 |

Collected by

Miss Wiffin 5 | 8 | 6 |Preston 1 | 19 | 8 |Grimes 1 | 10 | 0 |

Mr. Preston's Missionary Box . 0 10 0

15 16 2

Pitchcomb—Collection 3 5 0

Rothborough—Rev. J. Davies.

Subscriptions 24 | 5 | 6 |

Collections..... 23 14 7

Collected by

Miss Butler 10 | 17 | 6 |Wathen 6 | 0 | 0 |Mrs. Wood 11 | 1 | 0 |Two Children 0 | 6 | 5 |

Miss E. Hill's Missionary Box . 0 5 0

Sunday-school 6 | 0 | 0 |

82 10 0

Stonehouse—Rev. W. Richards.

Subscriptions 2 | 0 | 0 |

Stroud—Rev. J. Burder.

Subscriptions 27 | 15 | 0 |Collection 22 | 0 | 0 |Sunday-school 7 | 14 | 9 |

Collected by

Miss Atkinson..... 5 13 0

Mrs. Hobbs 3 | 5 | 1 |

66 8 7

MISSIONARY CONTRIBUTIONS.

Tetbury.—Rev. Mr. Gough—Subscriptions ..	3	14	2
Tewksbury.—Rev. H. Welsford.			
Subscriptions	17	17	0
Collection	11	2	0
	28	19	0
Wotton-under-Edge—Tabernacle—			
Rev. R. Hill and Rev. T. Jones.			
Subscriptions	5	13	0
Collection	8	3	10
Collected at Messrs. Long's Ma-			
nufactory	12	10	4
	26	7	2
Old Town.—Rev. D. Thomas.			
Subscriptions	4	15	10
	421	5	11
Less Expenses ..	18	14	7
	*402	11	4
* £128 8 9 of the above acknowledged in January Chronicle.			
Hampshire.—Christchurch Auxiliary Society—			
Rev. D. Gann.			
Subscriptions, &c.	19	8	0
Fordingbridge—Rev. A. Good.			
Subscriptions	4	0	6
Collection	5	10	0
Miss Read's Seminary	2	15	1
	12	5	7
Lymington.—Rev. D. E. Ford.			
Subscriptions, &c.	10	16	9
Produce of Ladies' Work	11	5	0
	23	1	9
Odiham.—Mr. Seymour.			
Subscriptions	6	5	0
Collected by			
Miss A. Hewitt	2	10	11
Monk	3	1	4
Missionary Boxes of			
Mr. A. Bachelor	0	6	9
Seymour	0	13	9
	12	17	9
Rowland's Castle.—Rev. T. Baker.			
Collection and Subscriptions	3	15	0
Stockbridge—Rev. R. Ayliffe and Friends ..	5	0	0
Herefordshire.—Bromyard—			
Rev. J. Chapman.			
Auxiliary Society	6	14	7
Miss Chapman's Miss. Box	0	10	0
	7	4	7
Less Expenses ..	1	13	0
	5	11	7
Hereford Association.—Rev. S. B. Moens.			
Subscriptions	3	15	9
Kenchester Chapel	1	7	0
	5	2	9
Whitchurch—per Mr. J. Paternoster	5	0	0
Hertfordshire Auxiliary Society.—			
Rev. J. Anthony, Sec.			
Bishops Stortford—Rev. W. Chaplin.			
Collections after Sermons by			
the Rev. Messrs. J. Fletcher			
and W. Orme	46	13	7
Collected by			
Miss Beldam	8	15	8
Chaplin	6	14	8
Jolly	6	3	6
Mr. J. B. Bird	6	16	0
Thomas Slater	7	10	0
Thomas Waterman	9	0	0

Missionary Boxes of			
Mrs. Beaumont	1	0	1
Mr. Clarke	1	8	3
Master J. Mumford	0	18	9
	95	0	6
Braughing—Rev. J. Driver.			
Collection	1	14	7
Buntingford—Rev. Mr. Stow	10	3	6
Cheshunt-street—Rev. J. Higgs.			
Collected by			
Mrs. Logsdon	1	18	0
Miss Higgs	3	2	0
	5	0	0
Hadham—Rev. J. Linsell.			
Collection	3	3	2
Harpenden—Subscriptions	2	11	0
Hertford—Rev. J. Anthony.			
Subscriptions	7	7	0
Collected by			
Miss Carter	1	5	8
Mrs. Wand	10	8	2
	19	0	10
Sawbridgeworth—Rev. H. Tyler.			
Subscriptions	8	4	6
Collected by			
Miss M. Billings	5	17	8
M. Black	1	13	2
Dodd	0	13	0
Mr. W. Death, Jun.	1	1	9
Miss Ekins	1	16	4
Mr. J. Hanchet	3	3	4
Mrs. Latham	2	11	3
Miss R. Lord (deceased)	2	13	2
S. Rivers	0	16	5
Master A. Tyler	0	18	7
Miss Unwin	3	9	8
Small Sums	0	11	10
Collection after Sermon by			
Rev. H. Tyler	2	16	8
Interest	0	7	2
	36	14	6
Ware—Rev. E. Edwards.			
Collected by			
Mr. Culver	2	3	19
Heard	2	5	4
Miss Reason	2	3	0
Mrs. Webb	1	18	6
	8	10	8
Less Expenses	181	18	9
	174	9	5
Bushey—per Mr. Hawkins	7	10	0
Harpenden—Young Gentlemen,			
by Mr. Leonard	3	15	6
Hoddesdon—Missionary Box of			
Miss Clements	2	0	9
St. Albans—Rev. J. Harris and Friends	11	3	6
Ware—Rev. J. Lockyer.			
Contributions	4	0	0
Subscription	1	0	0
	5	0	0
Kent Auxiliary Society.—			
H. Shepherd, Esq. Treas.			
Ashford—Subscription	1	1	0
Collection by Rev. Mr. Hadlow ..	4	3	0
	5	4	0
Canterbury—Rev. S. Gurteen.			
Subscription	1	1	0
Guildhall-street Auxiliary	10	0	6
Female Branch	7	7	9
Juvenile Society	21	0	0
Collection	10	3	6
Friends at Littlebourne	5	17	0
	55	9	9

MISSIONARY CONTRIBUTIONS.

223

Countess of Huntingdon's Chapel—

Rev. J. Bloomfield.			
Contribution	10	0	0
Chatham—Rev. J. Slatterie.			
Collection at Anniversary	10	14	0
Subscriptions	11	17	6
Quarterly and Monthly Sub-			
scriptions	10	11	9
Female Association	25	7	2
Juvenile Association— Collec-			
tion at Anniversary	20	6	4
Quarterly and Monthly Sub-			
scriptions	29	9	0
Missionary Boxes of			
Mr. Hughes	0	8	6
— Hamden	0	10	0
— Cogill	0	7	11
E. Cogill	0	7	7
Sunday-schools connected with			
Ebenezer Chapel—			
Rev. J. Slatterie.			
Brompton	2	18	4
Best-street	1	8	9
Brook	2	17	0
Ebenezer	0	17	0
High-street	2	4	6
Stickard's-hill	0	5	7
Troy Town	0	12	11
Rochester School	2	1	0
	123	4	10
Less Expenses ..	1	12	3
	121	12	7

Cranbrook—Rev. J. Adey and

Congregation	6	0	0
Collection	2	1	6
	8	1	6
Dartford—Rev. Mr. Harris.			
Subscriptions	9	9	6
Sunday-school Children	0	16	2
	10	5	8

Deal—Rev. J. Vincent.

Collection at the Anniversary ..	6	19	4
Subscriptions	5	19	6
Collected by			
Miss Dane	1	8	2
Mrs. Dunn	1	15	3
Master Fells	3	5	2
Mrs. Jull	2	6	11
Mrs. Lucas	1	15	8
— Mummery	2	10	1
Miss Sole	2	16	2
Mrs. Sutton	2	7	9
Mr. Steed	2	9	10
Mrs. Tucker	1	2	6
Miss Vincent	1	15	7
Missionary Boxes	1	16	5
Donations	0	19	0
	39	7	4
Less Expenses ..	1	18	0
	37	9	4

Deptford—Butt-lane Meeting—

Rev. Mr. Barker ..	17	15	0
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Dover—Lady Huntingdon's Chapel

Rev. Mr. Anderson.			
Subscriptions, &c.	6	15	0
Monthly Prayer Meeting	1	16	11
Juvenile Society—			
Collected by the Misses Browne,			
Gould, Elgar, Fox, Maxsted;			
Messrs. J. Walker, and J.			
Mummery, Jun.	18	8	10
Subscriptions	1	2	0
Missionary Boxes of Messrs.			
Browne, Wickes, and Gould.	1	9	11
	29	12	8

Faversham—(Late Mr. Simmond's Chapel),

by Rev. T. Keyworth—Subscriptions ..	4	6	6
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Folkestone—Rev. J. Coanes.

Penny Subscriptions	2	18	6
Collection by Rev. J. Arundel.	4	1	6
Sunday-school Children	0	9	0
Produce of Gold Ends	0	15	0
	8	4	0
Gravesend—Late Rev. W. Kent ...	44	0	0
Greenwich Maize Hill Chapel—			
Rev. H. B. Jeula	17	10	0
Herne Bay—Rev. W. C. Loveless	8	3	3
Maidstone—Rev. E. Jinkings.			
Subscriptions	16	7	0
Missionary Boxes of			
Miss Allnutt ..	1	3	0
Master Edmett	0	9	0
Miss Jinkings	0	7	0
Mr. Jackson	1	2	6
Misses Ridout	0	6	6
Sunday-school ..	0	11	6
Collection at Anniversary	10	16	0
Quarterly Subscriptions	13	1	6
	44	4	0

Marden—Rev. J. Phillips.

Weekly Subscriptions	11	0	8
Missionary Box	0	13	6
Collection	1	16	6
	13	10	8

Ramsgate Branch Society.

T. Templeman, Esq. Treas.			
Rev. G. Townsend.			
Collected by			
Mrs. Wraight	6	8	8
Mr. Greaves, for Native Schools			
in India	1	1	0
Ebenezer Chapel Sunday-school			
Girls	3	15	8
Mrs. Hart	2	10	11
— Graham	1	13	0
Miss Hart	7	14	0
Misses Sayer and Renshaw ...	13	8	11
Mr. Hurst ..	1	15	6
Ebenezer Chapel Sunday-school			
Boys, for Native Schools in			
India	4	5	6

Missionary Boxes of

Mr. Dawson	0	5	7
Miss Hillier	0	9	3
— Pettit	0	6	1
Ramsgate Pier-men	0	15	0
Mrs. Templeman	1	11	0
Miss C. Townley	1	6	3
Mrs. Ward	0	10	2
— Wells	0	6	8

Ebenezer Chapel—Collection

after Sermons by Rev.			
Dr. Philip	20	0	5
Anniversary Meeting	8	13	9

Broadstairs Branch.

Collected by Mrs. J. Goodwin.	5	0	0
	81	17	4
Less Expenses	2	9	4
	79	8	0

Sandwich—per Mrs. Tapley.

	20	0	0
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Sheerness—Rev. J. Prankard ..

	20	0	0
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Staplehurst—Collection by Rev. H. B. Jeula.

	2	6	6
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Sutton Valence—Rev. J. F. West.

Collection towards the			
Deficiency	5	0	0
Quarterly Subscriptions	16	2	10
Collection ..	2	12	1
	23	14	11

MISSIONARY CONTRIBUTIONS.

Tonbridge—Rev. J. B. Kemp.		
Collection	5 7 0	
Missionary Boxes	1 0 1	
By Mr. H. Milnes and Mrs. Gorham	0 15 7	
Mrs. Luckhurst	1 10 6	
Additional — by Rev. J. B. Kemp	6 17 10	
	<hr/>	15 11 2 0

Tonbridge Wells Female Association.		
Mrs. Beeching, President.		
Collected by		
Mrs. Beeching	2 1 0	
Miss Baker	1 0 0	
— Missionary Box	1 2 0	
Misses Dickenson and Baker ..	6 14 10	
— Missionary Box	0 8 2	
Mrs. Finley	2 11 6	
Missionary Box	4 5 7	
Mrs. Saxby	2 4 0	
	<hr/>	20 7 1

For the Native Schools in India.

Mrs. Saxby, Treas.		
Mrs. Golding	0 12 0	
— J. Richardson	1 1 0	
— H. Richardson	0 10 6	
Miss S. Richardson	0 10 6	
Mrs. Seamer	1 1 0	
Mr. Peerless	0 10 0	
Small Subscriptions	2 4 2	
	<hr/>	6 9 2

Upstreet and Wingham—		
Rev. S. E. Toomer.		
Collection after Sermon by		
Rev. J. Arundel	2 9 6	
Collected by Mrs. Saunders ...	4 7 1	

Wingham.		
Collected by		
Mr. Baker	6 2 5	
Mrs. Toomer	7 6 7	
Mr. Southon's Missionary Box ...	0 10 0	
Collection after Sermon	6 0 6	
	<hr/>	26 16 1

Woolwich Salem Chapel—Rev. T. James.		
Collection after Sermon by		
Rev. J. Clayton, Jun. A. M. ...	11 13 8	
Less Expenses ..	2 10 0	
	<hr/>	9 3 8
	659 3 5	
Less Expenses	3 19 2	
	<hr/>	655 4 3

Blackheath—Collected by Mrs. Holmes	10 0 0
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Greenwich-road Chapel—		
Rev. W. Chapman.		
Male Branch	22 2 2	
Female ditto	53 4 4	
	<hr/>	75 6 6

Woolwich Auxiliary Society—		
J. Read, Esq. Treas.		
Scots' Church—Rev. Dr. Blythe		
—Collection at the Anniver-		
sary, after Sermon by Rev. J.		
Fletcher, A. M.		
Providence Chapel—late Rev.		
J. Bickerdike.		
Collection towards the Defi-		
ciency		
Congregational Association ..	5 0 0	
Sunday-school ditto	8 17 0	
	<hr/>	3 9 6
	<hr/>	17 6 6

Union Chapel—Rev. T. Sharp.		
Subscriptions ..		
Young Gentlemen at Rev. T.	10 16 6	
Sharp's Academy	2 0 6	

Missionary Boxes	9 17 0
Collections after Sermons by	
Rev. Dr. Henderson	10 4 8
	<hr/>
	23 18 8

Salem Chapel—Rev. T. James.		
Subscriptions ..		
Sunday-school	14 9 6	
Missionary Boxes	4 6 8	
Missionary Association	0 11 6	
	<hr/>	17 13 0
	<hr/>	37 0 8
	88 17 5	
Less Expenses ..	1 10 0	
	<hr/>	*87 7 5

* £53 13 of the above acknowledged in former
Chronicles.

Lancashire.—East Auxiliary Society—		
J. H. Heron, Esq. Treas.		
Ashton-under-Line—Collec. after		
Sermon by Rev. J. Sutcliffe ...		
Walmesley—Friends, by		
Rev. J. Gill		
	3 0 0	
	<hr/>	26 0 4
Less Expenses ..	1 8 6	
	<hr/>	24 11 10

Salford—Chapel-street—Rev. J. A. Coombs.		
Collections		
Juvenile Association	69 1 7	
	<hr/>	20 0 0
	89 1 7	
Less Expenses ..	4 6 7	
	<hr/>	84 15 0

Rochdale Branch—John Roby, Esq. Treas.		
Providence Chapel—Rev. J. Ely.		
Subscriptions		
Female Association.		
Collected by		

Collected by		
Miss Brierley	1	18 11
Mrs. Hamilton	1	19 10
— Holt	1	7 1
Miss Kershaw	3	16 5
Mrs. M'Kenzie	5	5 1
— Newland	0	15 1
— Sleath	2	5 8
— Taylor	1	2 4
Juvenile Association	5	8 6
Sunday-school Children	0	16 10
Missionary Boxes of		
Miss M. A. Cheetham	0	17 3
Mrs. Schofield and Miss Beeley	0	10 8
Master R. Williamson	0	8 3
Miss B. Williamson	0	9 11
Monthly Prayer Meeting	1	15 8
Small Sums	0	8 3
		<hr/>

48 6 9

The late Countess of Munting-		
don's Chapel—per Miss Holt.		
Subscriptions		
In aid of the Deficiency.		
Collected by		
Miss Hole	1 0 0	
Mrs. Riley	2 0 0	
	<hr/>	13 1 0

Bamford Chapel—Rev. T. Jackson.		
Collection		
Juvenile Association	10 14 2	
Missionary Box	4 17 8	
Rev. T. Jackson, in aid of the	3 10 8	
Deficiency	1 0 0	
	<hr/>	20 2 6
	81 10 3	
Less Expenses	1 8 9	
	<hr/>	80 1 6

West Lancashire Auxiliary Society, Warrington—St. John's Chapel—		
Rev. S. Hawthorn—Subscriptions	14	3 10

Mid Lancashire Auxiliary Society. Rev. W. Hacking.		
Burnley—Rev. Tho. Greenail	18	0 0
Haslingden—Rev. P. Ramsey	5	0 0
Blackburn—J. Cunliffe, Esq. Treas. Collected by		
Misses J. Trance and M. Eccles	3	13 9
— Hilton, Shaw, & Briggs	1	7 1
— B. Eccles and Dickson	1	4 0
— Butler and Thompson	0	14 6
Miss Craig	0	14 5
— Riley	0	14 0
Mr. J. Hacking	0	7 4
— Hopwood	0	11 6
	9	6 7
Less Expenses ..	2	8 0
	6	18 7
	29	18 7

Chorley Missionary Society. Rev. J. Deakin.		
Collection	15	18 6
Weekly Contributions	11	8 0
Subscriptions	10	17 0
	38	3 6
Less Expenses ..	1	17 1
	36	6 5

Lancaster Auxiliary Society— E. Dawson, Esq. Treas.		
Subscriptions, &c.	18	18 6
Collection at Public Meeting ..	10	3 6
Ditto, by Rev. Dr. Henderson ..	5	16 1
Legacy by the late Mrs. Dawson ..	20	0 0
Ladies' Association	24	7 2
Juvenile ditto	1	7 0
Interest	0	8 2
	81	0 5
Less Expenses, &c. ..	6	18 10
	74	1 7

Wigan—Mr. H. Bullock, towards the Deficiency		
	5	0 0

Lincolnshire.—Boston—Rev. T. Haynes.		
Grove-street Chapel Missionary Meeting	19	6 6
Sundries, by Rev. T. Haynes ..	22	11 10
Subscription	5	0 0
	46	18 4

Gainsborough Aux.—J. Tidd, Esq. Treas.		
Subscriptions	11	10 6
Collected by		
Mrs. Boswell and Miss Tee	4	1 9
— Crabtree and Mrs. Hough ..	3	8 0
— Rogers and Miss Ashley ..	5	15 7
— Stephenson and Miss Else ..	0	17 9
— Mott	1	13 4
— Wild and Miss Collingham ..	3	3 11
Independent Sand.-school Boys ..	0	15 2
— Girls	0	15 4
Charity-school Boys	0	7 6
Missionary Boxes of		
Mrs. Rogers	0	14 11
Mr. W. Cook's Servants	0	9 10
Collection after Sermons by Rev. T. Hunt	8	15 4
Ditto, by Rev. S. Thodey	7	16 9
Public Meeting	13	8 10
Donations	0	4 3
	63	18 9
Less Expenses ..	4	0 9
	59	19 0

Lincoln Auxiliary Society.— Mr. R. Coupland, Treas.		
Zion Chapel—Rev. G. Gladstone. Collection after Sermon by Rev. S. Thodey	11	8 0
Subscriptions	6	6 0

Missionary Boxes of		
Miss Lowrie	14	11 8
Sabbath-school Children	0	13 2
Chapel Box	0	5 0
Mrs. Hayward	10	5 8
— Gladstone	1	2 6
Miss Gladstone	2	12 6
Mrs. Pyle	2	12 6
Miss Clark	1	2 1
— Grub	0	17 6

Independent Chapel— Rev. B. Byron.		
Subscriptions	11	2 2
Collection after Sermon by Rev. J. Hunt	10	8 3
Public Meeting	10	0 3
Missionary Boxes of		
Sabbath-school Children ..	0	7 0
Mrs. Capp's Seminary ..	1	0 0
— Byron	2	4 6
Miss Wilson	4	6 10
— Singleton	1	4 6
A Village Missionary Box ..	0	8 6
	92	18 7
Less Expenses ..	10	10 7
	82	8 0

* £25 8. of this Amount acknowledged in
January Chronicle.

Louth Auxiliary Society—Rev. R. Soper.		
Subscriptions	4	4 0
Collections	16	10 0
Missionary Boxes of		
Mrs. H. Bourne	2	14 8
— Soper	1	5 0
Miss Sandford	0	10 0
Mrs. Tolson	0	14 6
Miss Bourne	0	14 0
Mrs. Archer	0	4 3
Miss Trolove	0	6 6
	29	3 0
Less Expenses ..	3	1 0
	26	2 0

Wisbeach Missionary Association— Rev. W. Holmes		
	26	0 0

Middlesex.—North Middlesex and South Herts Aux. Society—Mr. W. Leitch, Treas.		
Enfield (Chase side), late Rev. W. Thomas. Subscriptions	12	17 0

Baker-street—Rev. W. Brown.		
Collection after Sermon by Rev. Dr. Winter	11	0 0
Ditto, after Annual Meeting ..	6	13 0
Missionary Association	7	12 0
Subscriptions	2	1 0
	27	6 9

Lady Huntingdon's Chapel—Rev. J. James. Moiety		
	4	1 9

Edmonton—Rev. W. Williams.— Subscriptions, &c.		
Rev. S. Brooksbank. Collected by		
Miss Hague	8	15 8
— Coventry	6	10 0
Rev. S. Mummery's School ..	2	0 0
Mrs. Mummery's Establishment ..	0	16 0
E. Ellis's Missionary Box	1	1 6
	17	3 4

Oswestry.—Mr. J. Lacon, Treas.

Subscriptions.....	5	2	0	
Collected by				
Miss J. Whitridge	2	11	1	
— C. Whitridge	0	10	8	
— Minshall	0	10	0	
W. Hughes, Jun.	0	10	0	
D. Jameson	0	8	4	
Small Sums	0	7	11	
				10 0 0

Whitechurch.—Rev. T. Potter.

Collection after Public Meeting	9	11	4	
Subscriptions	15	18	11	
Missionary Boxes.....	2	4	5	
	27	14	8	
Less Expenses ..	4	13	6	
				23 1 2

Somersetshire Auxiliary Society.—

Chard.—Rev. J. Gunn.				
Subscriptions	15	6	11	
Collected by				
Mr. W. Cuff	2	0	0	
Miss R. Deane ..	1	17	4	
H. M. Gunn ..	2	11	4	
Mrs. Glyde ..	0	10	0	
Miss Gillard ..	0	11	0	
Mr. Hill ..	0	10	0	
— Leech ..	2	3	5	
Miss Rice ..	0	10	0	
— Weston ..	2	0	0	
				28 0 0

Bristol Tabernacle Branch, Adult and Juvenile Missionary Society.—

Mr. R. Ferris, Treas.—Balance..... 32 0 0

Bath—A Thank Offering for Mercies Received.—by Rev. S. King..... 5 0 0

Bristol—Framlingham Independent Meeting—Collection after Sermon by Rev. J. G. Mialls 8 0 0

Bury Aux. Society.—Mr. G. Foster, Treas.

Dorking.—Rev. A. Dawson.				
Subscriptions	16	14	0	
Collection ..	27	2	6	
				43 16 6

Farnham.—Rev. J. Johnson.

Subscriptions.....	11	4	6	
The Misses Wilmer's Seminary	2	0	0	
				13 4 6

Guildford.—Rev. S. Percy.

Collected by				
Miss Hawes ..	20	0	6	
Mrs. Carpenter ..	3	8	6	
Miss Cooke, towards the Deficiency	1	1	0	
				24 10 0

Kingston.—Rev. J. Knight

Shire.—Rev. J. V. Wiggery and Friends.....	3	16	2	
S. Simmonds' Missionary Box.	1	4	4	
				5 0 6

Wandsworth Auxiliary Society.—

Rev. J. E. Richards.				
Subscriptions	8	16	6	
A Friend, for the Education of the Native Girl, <i>Eliza Jane</i> , third payment ..	3	0	0	
Sale of Fancy Articles	3	13	3	
Collected by				
A Friend ..	4	15	1	
Mrs. Cook ..	2	9	6	
Miss M. Hayman ..	0	10	1	
Mrs. Lack ..	1	4	10	
— Richards ..	1	8	0	
Mr. Smith ..	3	15	2	
Miss Tofield ..	1	12	6	

Miss Walker	3	17	5	
Mr. G. Wood	0	7	7	
A Friend, for the distressed <i>Criguas</i>	0	10	0	
				47 19 11
Less Expenses ..	1	15	1	
				46 4 10
				159 7 10

Clapham—Acre-lane Chapel.—Rev. Mr. Jack.

Missionary Box	5	0	0	
Subscriptions	3	3	0	
				8 3 0

Croydon Aux. Society.—Rev. E. H. May.

Subscriptions, &c.	19	8	6	
George-street Chapel Sunday-school Boys	1	9	6	
Association—by Mrs. Aris ...	2	12	11	
Sale of Ladies' Work—				
by Mrs. May	17	13	0	
Collection at the Anniversary ..	8	8	0	
				49 11 11
Less Expenses ..	5	15	9	
				43 16 2

Mitcham.—Rev. Mr. Varty..... 28 12 2

Mortlake Chapel Missionary Box

Sussex.—Lewes—Cliff Aux. Society.—

Rev. R. Harris	7	0	0	
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Wiltshire.—North Wilts and East Somersct Aux. Society.

Marlborough.—Rev. R. Tozer.				
Collection at Public Meeting ..	10	5	10	
Weekly Subscriptions.....	25	2	0	
Missionary Boxes	1	7	3	
Workmen employed in a Cable-net Manufactory	0	6	0	
				37 1 1
Less Expenses ..	1	18	0	
				35 3 1

Trowbridge Tabernacle Miss. Association.—Rev. J. Doney.

Collection ..	8	6	10	
Subscriptions, &c.	12	1	0	
Collected by				
Miss Heale ..	1	16	1	
— Dyer ..	3	4	9	
— Newth ..	1	6	2	
— Vine ..	2	10	4	
— Stevens ..	1	18	8	
— Styles ..	0	14	6	
— Wolfe ..	0	6	0	
— Jukes ..	1	18	10	
— Tompkins ..	0	5	0	
Henry Stevens ..	1	1	0	
Small Sums ..	0	11	5	

Missionary Boxes of

Mr. Tye ..	0	17	0	
— Stevens ..	0	1	8	
Mrs. Hellicker ..	0	11	0	
— Lucie ..	0	9	0	
Miss Heale ..	0	7	7	
Mr. J. Tucker ..	0	6	7	
— W. Cooke ..	0	5	9	
Miss Woodfen ..	0	6	6	
Small Sums ..	1	5	9	
				41 1 6
Less Expenses ..	0	5	0	
				40 16 6

Devizes.—Rev. R. Elliott..... 31 0 0

Avebury Penny Subscriptions		2 17 0			
		33 17 0			
Less Expenses ..		1 16 0			
		32 1 0			
Auxiliary Society—Rev. A. Tidman, on ac. .		122 16 9			
		230 17 4			
Codford—Rev. J. Waters and					
Congregation		10 0 0			
Sunday-school		1 0 0			
		11 0 0			
Wilton—Rev. J. C. Hyatt		8 0 0			
Worcestershire.—Worcester—Countess of					
Huntingdon's Chapel—Rev. E. Lake.					
Subscriptions		10 0 0			
Yorkshire.—Hull Juvenile Miss. Society—					
Mr. S. Westerdale, Treas.					
Subscriptions and Collection..		100 3 6			
Friends—by Mrs. Westerdale,					
towards the Deficiency		2 10 6			
Collected by Miss Morley		6 12 6			
Ditto, towards the Deficiency ..		1 2 0			
		110 8 6			
North Riding Auxiliary Society—					
Mr. J. Dunlop, Treas.					
Malton—Mr. J. Sotheran, Treas.					
Subscriptions		6 3 6			
Collected by Misses Nichol-					
son and Beal		0 18 5			
		7 1 11			
Pickering—Rev. G. Croft, Treas.					
Subscriptions		4 4 6			
Miss Harrison's Young Ladies		2 16 0			
Ladies' Association		4 10 4			
Ditto Repository		1 6 4			
Juvenile Association		2 0 1			
Sunday-school Children		0 19 6			
		15 16 9			
Scarborough—Mr. W. Bottom-					
ley, Treas.					
Subscriptions		10 3 0			
Collected by					
Miss S. Temple		1 2 0			
— R. Woodall		4 19 0			
		16 4 0			
Whitby—Mr. T. Marwood, Treas.					
Subscriptions		18 11 0			
A Friend, for the <i>Anglo-Chi-</i>					
<i>nese College</i> , by Rev. W.					
Blackburn		5 0 0			
Missionary Boxes of					
Mr. J. Alexander		0 7 6			
Mrs. Wilson		0 7 3			
— Young		0 12 6			
Small Sums		0 16 4			
		25 14 7			
Collected by Miss Clark		1 10 0			
Silver-street Ladies' Association—					
Collected by					
Miss Chilton		1 10 7			
— Clark		2 3 5			
— Gibson		2 1 1			
— E. Holt		1 10 2			
— Nelson		1 18 7			
— Pennock		1 1 8			
Mrs. Watson		2 0 11			
Miss Copley		0 6 6			
— S. M. Holt		0 17 10			
— Lockwood		1 10 0			
Miss Nettleship		2 9 4			
— Waller		2 18 7			
Mrs. Young		3 1 3			
		23 9 11			
Less Expenses ..		1 4 5			
		22 5 6			
Juvenile Association.					
Collected by					
Mr. M. Clark		0 17 4			
— J. Clarkson		0 13 0			
— J. Nettleship		2 14 6			
— R. S. Watson		0 14 8			
— T. Dickinson		1 8 0			
— G. Ouston		0 8 8			
		6 16 2			
Less Expenses ..		0 13 0			
		6 3 2			
Cliff-lane Ladies' Association.					
Collected by					
Miss Anderson		2 0 1			
Mrs. Alexander		0 8 8			
Miss Cuthbert		1 2 4			
— G. Holt		1 8 2			
Mrs. Reid		1 19 0			
— Young		2 3 4			
		9 1 7			
Less Expenses ..		0 9 6			
		8 12 1			
Juvenile Association.					
Coll. by Master R. Hunter ..		1 10 3			
Produce of an Apples Tree ..		0 3 0			
		1 13 3			
Less Expenses ..		0 13 1			
		1 0 2			
		65 5 5			
North Riding, Total		104 8 2			
West Riding Aux. Society.					
G. Rawson, Esq. Treas. on ac.		209 0 0			
Huddersfield Ladies' Association—					
Rev. Dr. Boothroyd.					
Quarterly Contributions		26 8 2			
Profits of the Miss. Basket,					
for the Education of <i>Native</i>					
<i>Females in India</i>		40 0 0			
For the Native Teacher,					
<i>Boothroyd Moorhouse</i> , 8th					
payment		10 0 0			
Missionary Box		1 4 10			
Donations		2 7 0			
		80 0 0			
Sheffield, Attercliffe, and Win-					
cobank Auxiliary Society.					
Mr. W. F. Rawson, Treas.					
Queen-street Chapel—					
Rev. James Boden.					
Collection		20 2 4			
Ditto, towards the Deficiency		10 18 0			
Male Branch		19 12 10			
Female ditto		41 13 9			
		92 6 11			
Garden-street Chapel—					
Rev. M. Docker.					
Collection		8 0 0			
Male Branch and Sund.-school					
Boys		9 7 0			
Female Ditto, and Sunday-					
school Girls		24 13 0			
		42 0 0			

Howard-street Chapel—

Collection	13	4	9	
Subscriptions	31	13	6	
	44	18	3	

Lee Croft Chapel—

Rev. F. Dixon.				
Collection	6	0	6	
Subscriptions	31	5	1	
	37	5	7	

Nether Chapel—Rev. T. Smith.

Collection	0	13	0	
Subscriptions	27	16	11	
	37	9	11	

Attercliffe—Rev. J.W. H. Pritchard.

Collection	6	4	0	
Ditto, after Public Meeting ..	8	16	0	
Subscriptions	16	2	8	
	31	2	8	

Wincobank—by Misses Read	8	0	0	
Collection at the Annual Meeting	23	9	2	
Balance of the Public Breakfast	5	11	5	
Subscriptions	2	1	0	

Collected at				
Aighton	1	2	6	
Ausworth	1	1	0	
Brightside	1	0	0	
Darnall	0	11	0	
Ecclesfield	0	7	9	
Fullwood	0	13	1	
Grenoside	0	17	9	
Greenhill	1	5	0	
Gleadless	1	1	8	
Loxley	2	7	9	
Park	1	3	2	

	335	15	8	
Less Expenses ...	28	2	6	
	307	13	2	

£110 10 6. of the above, acknowledged in the December Chronicle.

Cleckheaton—Rev. J. Scott.

Ladies' Missionary Basket	20	0	0	
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Howden Auxiliary Society.—

Rev. J. Wilkinson.				
Subscriptions	3	12	0	
Collected by				
Miss Ostler	2	0	0	
Rev. J. Wilkinson	0	19	4	
	6	11	4	

York City Missionary Society.

Mr. W. Watkinson, Treas.

Female Juvenile Society.

Collected by				
Miss Crawshaw	8	1	3	
— Catton	3	8	4	
— Champley	1	10	3	
— Deighton	1	11	1	
— Fothergill	4	3	6	
— Hands	0	13	0	
— Hurst	2	1	8	
— Mrs. Jackson	3	1	2	
— Miss Peckett	1	3	7	
— Smith	1	18	10	
— Watson	8	4	0	
— A. Watson	3	5	10	
— Whitthouse	1	4	8	
— Cawthorpe	0	15	2	
Interest	0	8	0	
	41	10	4	
Less Expenses ..	0	5	6	
	41	4	10	

Female Working Society, for the Education of Native Females in India

Lendal Chapel—Collections after Sermons

and at Public Meeting

Market Weighton.—

Collection after Sermon by

Rev. J. Parsons

Cliff—Young Friends

10 12 5

2 9 5

8 3 0

Shipton Branch.—

Collection after Sermon by

Rev. J. Parsons

Subscriptions

Collected by Miss J. Wood

6 5 0

Clifton.—Legacy by the late Rev. G. Briggs 10 0 0

Male Juvenile Society.

Collected by

Mr. Noble

Braysbaw

Dempsie

Gell

J. Moxon

Ingram

Hollis

Topham

Marsh

H.

Bellingham

Fowler

Williamson

26 11 9

0 18 0

25 13 9

Subscriptions

337 16 4

7 18 10

329 17 6

* £169 17 6 of the above, acknowledged in October Chronicle.

Kettering—Legacy by the late M. Wilson;

Esq., Messrs. S. S. Gotch and G. Isitt,

Exors.

500 0 0

Wales.—North Wales Associated Calvinistic

Methodists—J. Davies, Esq., Treas.

Anglesea

Carnarvonshire

Denbighshire

Flintshire

Merionethshire

Montgomeryshire

Shrewsbury, Welsh Calvinistic

Methodists' Chapel

12 17 0

871 5 7

North Wales Auxiliary Society.—

W. Williamson, Esq. Treas. on ac.

Denbighshire—Wrexham—Penybryn Branch

Subscriptions

Ladies' Association

Missionary Boxes of

Mrs. Hobson

Miss Livingston

16 17 0

13 0 0

29 17 0

Caernarvonshire.—Pwllheli—

Rev. T. Lewis.

Subscriptions

Collection

1 1 0

3 0 0

Abererch	0 15 9	
New Chapel	0 15 10	
Nebo—Rev. W. Morris	0 12 6	
Hebron	0 7 4	
Llanengan—Rev. R. Owens ..	0 11 6	
Llanestyn—Subscription	1 0 0	
Ceidio—Rev. W. Davies	1 4 0	
Llanaballiam—H. Jones	0 13 6	
Capelhelig—Rev. E. Rowlands	0 16 2	
Tabor	0 7 4	
Rhoslan	0 11 1	
		11 16 0
Montgomeryshire.—Subscriptions		10 9 0
Merionethshire.—Dolgelley	1 16 0	
Brithdir	0 13 6	
Rhodymaen	2 0 6	
		4 10 0
		235 0 3

Wales.—South Auxiliary Society.—

Rev. D. Peter, Treas.		
Collections by Rev. Mr. Ellis.		
Talybont Sunday-school and		
Branches	13 4 9	
Collection	0 7 2	
Salem Sunday-school	1 8 1	
Produce of a Beehive	0 3 0	
		15 3 0
Peniel—Collection by Rev. D.		
Davies	7 10 8	
Panteg	3 1 1	
Sunday-school	1 8 2	
		11 19 11

Penrhiwgaed—Collections by

Rev. D. Thomas	7 3 10	
Capel Wig	4 15 9	
Pisgah	3 15 1	
Subscription	1 0 0	
		16 14 8

Trewen Church	3 9 4	
Sunday-school	3 9 9	
Fermwr Sunday-school	1 6 1	
		8 5 2

Neuaddlwyd—Rev. T. Phillips.	7 15 4	
Seminary	2 0 0	
Nebo Sunday-school	1 3 1	
Cilcennin	1 7 1	
		12 5 6

Hawen and Glyn—		
Rev. T. Griffiths	14 17 3	
Sunday-schools	14 0 0	
		28 17 3

Brecon—Rev. T. Evans	4 17 2	
Subscription	1 0 0	
Penny-a-Week Collection—by		
Miss S. Morgan	9 11 8	
		15 8 10

Ebenezer—Rev. G. Griffiths ..	2 1 6	
Sunday-school	0 5 0	
Llanvair	2 1 0	
Tynygwddwa	2 14 1	
		7 1 7

Rhydbant—Rev. W. Jones ..	4 0 0	
Sunday-school	2 17 3	
Trevach	0 15 0	
Capel Nonni	2 1 6	
Sunday-school	3 12 0	
		13 5 9

Hebron Sunday-school	1 11 0	
Llanbadarnfwr—Rev. B. Rees.	0 8 8	
Missionary Box	2 10 0	
Clareach	1 5 7	
Dyffrynparth	0 5 9	
Produce of a Hen	0 5 0	
		4 15 0

Horeb—Rev. S. Griffiths	2 5 4	
Sunday-school	3 1 1	
Carmel	1 0 8	
		6 7 1
Traedynhim—Rev. M. Rees	2 5 0	
Faldybrenin—Rev. Mr. Jones ..	2 4 0	
Esgendawe	1 19 2	
Capelyr Erw	0 15 0	
		5 18 2

149 18 8
Less Expenses .. 0 4 3

149 14 0

Scotland.—Glasgow Auxiliary.—

W. M'Gavin, Esq. Treas.		
Stirling Independent Church—		
per Rev. A. Marshall	3 0 0	
Mr. Campbell, for <i>Deficiency</i> —		
per Rev. G. Struthers	5 5 0	
Friends—by ditto	1 10 0	
Dovehill—Youth's Bible & Miss.		
Association, per Rev. Mr. Barr		
Anderston and Patrick Relief		
Asso. for Religious Purposes—		
per Rev. G. Struthers	5 0 0	
Carmunnock Bible and Missionary		
Association	4 0 0	
Blantyre Association for Religious		
Purposes—per Mr. Kennedy ..	2 0 0	
Legacy by the late Mr. R. Gil-		
christ	27 0 0	
Chapel of Ease, Collection after		
Sermon—per Rev. D. M'Farlane		
Strathendrick Society for Reli-		
gious Purposes	5 0 0	
Glasgow Female Association	25 10 6	
Subscriptions	33 9 0	
		131 2 6
Less Expenses ..	14 3 8	
		116 18 10

Aberdeen—Rev. J. Murray—

for the Widows' Fund.		
East Church Association	5 0 0	
A. Florence, Esq.	5 0 0	
		10 0 0

Aberdeen Auxiliary Society.—

per P. Duguid, Esq.	20 0 0	
Stranraer Society for Religious Purposes—		
Mr. W. Lymington, Sec.	3 0 0	
For the Education of Native		
Females in India	3 0 0	
		6 0 0

Cambras Missionary and Bible Society—		
Mr. J. M'Kerdy, Sec.	4 0 0	
Bute Society for Religious Purposes—		
per Rev. J. Denoon	5 0 0	
Hamilton—Legacy by the late Miss Joyce		
Fraser—per Rev. A. Clarke	7 0 0	
Dunfermline Association for the support of		
the Native Teacher <i>Dunfermline</i> —Rev.		
A. Fisher, Secretary	10 10 0	
Edinburgh Aux. Society—Mr. G. Yule, Treas.	62 16 7	
Banff Missionary Association.—		
Rev. J. Gibb	12 0 0	
Broomhill Collection, by ditto ..	1 4 3	
Portsoy	1 18 0	
Abercherder	1 2 0	
		16 4 3

Ireland.—Hibernian Auxiliary Society—

Rev. J. B. Grey, Assistant Sec.	300 0 0	
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Guernsey Auxiliary Society.—Rev. C. Perrot.

Missionary Prayer Meetings	12 0 3	
Subscriptions	16 4 0	

Anniversary Collections — by		
Rev. T. Durant.....	5	18 5
Missionary Boxes of		
Mrs. H. T. Brehaut.....	3	0 0
— S. A. Guerier.....	2	9 0
— Mollet.....	0	18 10
Misses Guille and Fougere ..	2	18 0
— Vidamour.....	1	12 0
— Savage.....	0	7 0
— Le Tissier.....	2	6 9
— Coles.....	0	19 4
Juvenile Association.....	1	4 6
St. Martin's Parish.....	2	2 0
Rev. P. Dex and Congregation ..	17	0 0
	69	0 0
Less Premium on Bills, &c...	4	10 4
	64	9 8

Jersey Auxiliary Society.—Rev. F. Perrot.		
St. Brélade, St. Peter, St. Owen,		
and St. Laurens—by Rev. P.		
Messervy.....	23	14 0
St. Jean, St. Marie, and Trinité,—		
by Rev. T. Martin.....	14	17 10
St. Sauveur, and St. Martin—by		
Rev. P. Horman.....	7	1 0
St. Clement and Grouville—by		
Mrs. Le Rougetel.....	7	14 0
St. Helier—Rev. F. Perrot.....	44	18 7
	98	5 5
Less Expenses and Premium		
on Bills.....	6	15 5
	91	10 0

St. Helena Auxiliary Society.—		
Lieut. O'Connor, Treas.		
Subscriptions.....	40	3 0
Less Expenses ..	0	3 0
	40	0 0

Donations towards the Deficiency in the Society's Funds.

Orange-street Auxiliary Society	26	2 6
Spa-Fields Auxiliary Society	27	13 0
Stepney Auxiliary Society	100	0 0
Stockwell Auxiliary—Mr. Stapleton.....	5	5 0
Essex.—Barking—Rev. J. West—Collection		
after Sermon by Rev. W. Ellis.....	16	0 6
Kent—Woolwich Aux.—		
Providence Chapel.....	5	0 0
Sutton Valence.....	5	0 0
Tonbridge.....	6	17 10
	16	17 10
Rutlandshire.—Uppingham Auxiliary.....	16	4 6
Suffolk.—Framlingham Independent Meeting—		
Coll. after Sermon by Rev. J. G. Mialls ..	8	0 0
Surrey.—Guildford—Miss Cooke.....	1	1 0
Yorkshire.—Hull Juvenile Miss. Society.....	3	12 6
Sheffield Aux.—Queen-street Chapel	10	18 0
Lancashire.—Rochdale Branch.....	3	0 0
Wigan—Mr. H. Bullock.....	5	0 0
Scotland.—Glasgow—Mr. Campbell—by		
Rev. G. Struthers.....	5	5 0
Lancashire, East Auxiliary Society—		
J. H. Heron, Esq. Treas.		
Manchester.—[A corrected List of Contributions, in aid of		
the Deficiency, having been received, the following Sums		
are now acknowledged, which were not previously in-		
serted.]		
Mr. J. Parr.....	1	0 0
— D. Fletcher.....	1	0 0
Mrs. Thornhill.....	0	10 0
Mr. Andrews.....	5	0 0
— J. Thompson.....	1	0 0
— H. Buxton.....	1	0 0
A Friend, per Mr. Harbottle.....	1	0 0
Mr. Edmundson.....	3	0 0
— S. Bradley, jun.....	1	0 0
— R. Tongue.....	0	10 6
A Friend, per Mr. Grafton.....	5	0 0
A Public Offering.....	1	1 0
Miss E. Slater.....	2	0 0
Mr. J. Fornley.....	1	1 0
— J. Potter.....	30	0 0
— R. Heron.....	1	0 0

For the Support of Native Schools in India.

Chelsea.—Collected by Miss E. Roberdeace.....	1	1 8
London.—Collected by Miss R. Howard.....		
E. Nicholson.....	1	0 0
Margaret Pope.....	1	0 0
Mary Stacey.....	1	0 0
Paul Bevan.....	1	0 0
Mary Janson.....	1	0 0
M. W.....	1	0 0
D. Stacey.....	0	10 0
Mariabella Howard.....	1	0 0
E. Howard.....	1	0 0
Robert Howard.....	0	10 0
J. E. Howard.....	0	10 6
Martha Horne.....	0	10 0
F. Squires.....	0	10 0
L. Squires.....	0	10 0
John Eliot.....	1	0 0
	12	0 6
Mrs. Wilkinson—by Mrs. Townley.....	1	0 0
Kent Auxiliary—Tonbridge Wells (vide p. 224.).....	6	9 2
Ramsgate—Mr. Greaves.....	1	1 0
Ebenezer Chapel Sunday-school Boys.....	4	5 6
Berkshire Auxiliary.—Reading—for the Native School at Calcutta ..	5	7 6
Rutlandshire.—Uppingham Auxiliary—Collected by Miss Kemp.....	3	5 6
Shropshire.—Shrewsbury—Swan-hill Chapel Juvenile Association	5	12 8
Essex Auxiliary.—Plaistow—from Members of the Society of Friends.		
(vide p. 221.).....	15	5 0

In Aid of the distressed Griquas.

George Powell, Esq.	10	0	0
Islington—the late Mrs. Gregory, by Rev. T. Lewis	1	0	0
Rutlandshire.—Uppingham Auxiliary—A Friend	0	10	0
Surrey.—Norwood—Rev. J. E. Richards and Friends	5	0	0
Wandsworth—A Friend, by ditto	0	10	0
Warwickshire.—Birmingham—Mr. A. Salt, jun.	0	10	0
Mrs. Angear	1	0	0

For the Anglo-Chinese Collège.

Yorkshire.—North Riding Auxiliary Society.—Whitby—			
A Friend—by Rev. W. Blackburn	5	0	0
Scotland.—Peterhead—per Rev. J. Scott	2	3	6

For the Education of Native Females in India.

Fetter-lane Auxiliary, Female Branch—for Sarah Burder, 4th payment	3	0	0
Berks Auxiliary Society—A Friend ..	0	10	0
Surrey.—A Friend, for <i>Eliza Jane</i> , 3d payment	3	0	0
Yorkshire.—West Riding Auxiliary.—Huddersfield Ladies' Missionary			
Basket—by Rev. Dr. Boothroyd	40	0	0
York City Female Working Society ..	54	11	8

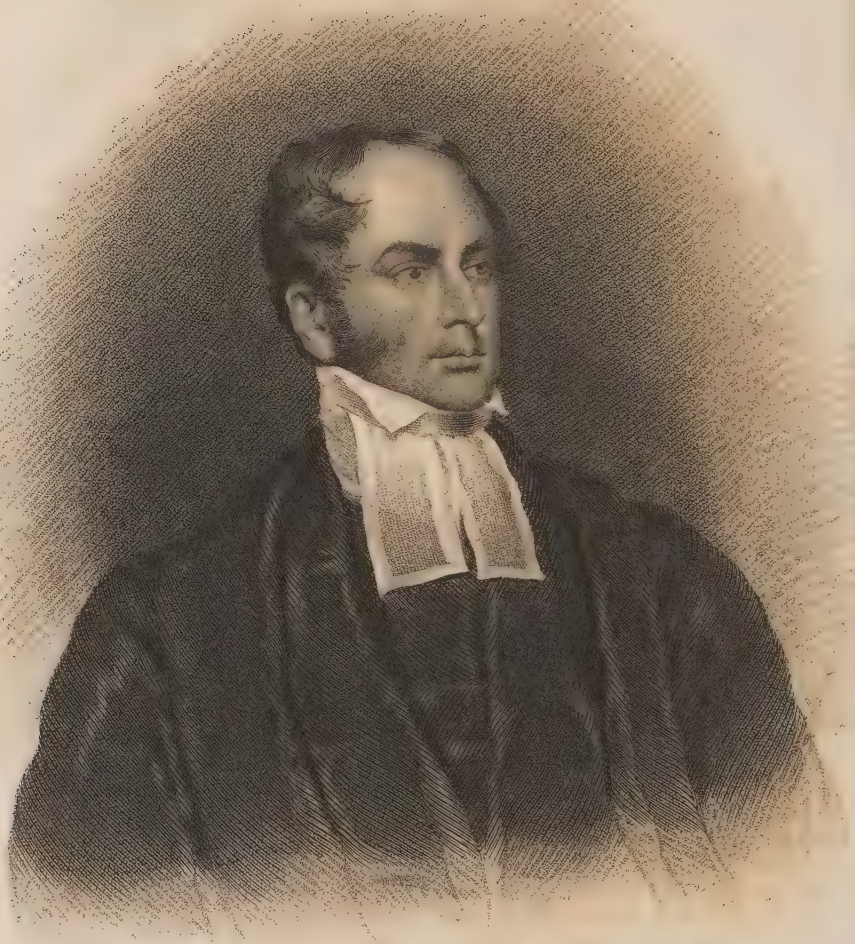
For the Widows' and Orphans' Fund.

Mile-End Road Chapel—Miss Baker	1	0	0
Mulberry Gardens Chapel Auxiliary	0	10	2
New-court, Carey-street Auxiliary ..	0	15	2
Berks Auxiliary—Hungerford—A Friend	0	10	0
Essex.—Braintree—Mr. J. Nash	1	1	0
Herts.—Wymondley—Sacramental Collection	3	0	0
Middlesex.—Enfield—Mrs. Ross—(a.)	0	10	6
Scotland.—Aberdeen—Rev. J. Murray,			
East Church Association	5	0	0
A. Florence, Esq.	5	0	0
	10	0	0

ERRATA.

In Chronicle for April, page 168, 1st column, line 18, *dele* "shorter."

Ditto, page 173, 1st column, 25th line from the bottom, *for* Rev. J. Whitridge, *read* Rev. S. Bradley.



REV^D DR ANDREW

WALWORTH.

Engraved by G. PARKER from an original Painting by WILDMAN

Printed June 1828 by Wesley A. Davis Stationers Court

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR JUNE, 1828.

Memoir
OF
THE LATE MR. JOHN BARLING,
Of Weymouth.

THE lives of private Christians, who have filled useful stations in the Church of Christ, may sometimes be as worthy of a memorial as those of faithful and laborious ministers. The prosperity of a Christian Society depends, under the divine blessing, as much upon the piety of its members as the zeal of its officers: and since those who are in private stations are much more numerous than those who are in official; whatever exhibits the character of a consistent and exemplary private Christian is eminently calculated to promote the cause of vital religion, by presenting an example which a large number of persons may attempt to imitate. Whatever may be the deficiencies of this unpretending notice of the life of one who was much esteemed, it will have this advantage,—that every excellence which is exhibited may be regarded as within the sphere of every Christian's attainment or pursuit, and that the exhortation may be addressed to every reader,—“Go thou, and do likewise.”

At the same time it is presumed that there was a combination of ex-

cellencies in the subject of this Memoir, which is not very frequently met with; since the number of his acquaintances, the respect in which he was held, and the degree of his usefulness, were much greater than could have been expected from the situation which he filled, and from his retiring and unostentatious habits.

Mr. John Barling was born Feb. 18, 1756, at Yeovil, in Somersetshire. Some of his ancestors were eminently pious, and were members of the Independent Church at Rumsey. His parents brought him up in industry and sobriety, but they were unacquainted at that period with the nature and influence of real religion. They removed, in an early part of their son's life, to the village of Upway, near Weymouth. This neighbourhood was at that time favoured with the labours of zealous preachers belonging to the connexion of the late Countess of Huntingdon. One of his elder sisters was accustomed, when she had an opportunity, to attend the ministry of these excellent men, and was very much impressed with their faithful addresses. After

some objections, Mr. B. was persuaded to accompany her. The first sermon which he heard, was preached by Mr. Ellis in the open air, in the village of Broad Mayne; it was, by the divine blessing, the means of fixing his attention on the subject of religion, of exciting anxious inquiries concerning the way of salvation, and of inducing him, at the early age of sixteen, to devote himself entirely to the service of God. This is one instance, among many thousands, which should encourage the servants of Jesus Christ to follow his example, by preaching in the villages. They may not know here how useful they have been, but they shall know, to the increase of their happiness, hereafter.

His first religious impressions were very deep. Exceedingly depressed with the view of his lost condition, then first discovered to him, and almost overwhelmed with fear, a very high degree of peace and joy pervaded his mind, when he began to entertain the hope that God, for Christ's sake, would forgive him. In a letter, which in the latter part of his life he wrote to a young lady, alluding to this period, he says,

"I was accustomed, when I was first led to think seriously of my soul, to imagine that there was no one so unlikely as myself to partake of grace, and have often thought that it would not be so wonderful if the whole world were saved, as it would be if I were. This made the favour appear so marvellously great, when I was first permitted to hope that the Lord was mine. I can never forget it. The recollection of it, though so many years ago, generally affords new pleasure.

"Glory to God, who stoops his throne,
That dust and worms may see't;
And brings a glimpse of glory down
Around his sacred feet."

It was at the time, probably, to which he here refers, that he came from devotional exercises to his home, with his countenance beaming with joy; and unable to repress the rapture which he felt within, he repeatedly exclaimed, "I have found

Christ." His parents were much surprised and alarmed; but though they thought him mad, the steadiness and uprightness of his behaviour, during the whole of his life afterwards, evinced that he spoke the words of truth and soberness.

This important change, which grace wrought in his mind, caused him immediately to be a companion of those who feared God, and to prize all the ordinances of Divine appointment. At first he heard the Gospel, wherever he could listen to the joyful sound, from ministers of any denomination; and to the close of his life spoke with respect and affection of some pious clergymen in the neighbourhood, whose ministry he occasionally attended. He often walked a considerable distance to enjoy the privilege of hearing God's word; but after a little while he regarded it as more beneficial to belong to a regularly organized church of Christ. He accordingly was admitted as a member of the Independent Church at Weymouth, then under the pastoral care of the Rev. Joseph Wilkins, with which he continued connected until his death.

Devotional exercises possessed, in his esteem, a charm above every thing else. He by no means approved the opinion which many persons appear to adopt, that to listen to preaching is the principal design for which we are invited to the house of God. Prayer and praise he always regarded as the most important engagements of public worship. The breathings of devotional fervour were always sure to awaken a kindred spirit within him; and he desired, in the ministers of the sanctuary, simplicity, earnestness, and copiousness in prayer, at least as much as talents in public preaching. It was on this account that he felt so much attached to social prayer meetings, and notices one particularly in his diary.

"August 15, 1788.—Attended a prayer meeting, which I think outdid every thing of

the kind I ever knew. Surely the Lord was with us of a truth. Glory be to his dear name. Now it is good to hear him. O that I may never mistrust him more. The next morning was waked from sleep by an awful dream. I was quite alarmed; it seemed that the Great Day of the Lord was come. It made me cry to the Lord that I might be able to stand. Secret prayer was sweet; indeed my soul was melted within me; it seemed that I could desire nothing. God was all in all. Lord, if these are the effects of meetings for social prayer, let me ever be found in that exercise!"

The desire which he here expresses was fulfilled: whoever might neglect to attend prayer meetings, he was sure to be present; for many years he was accounted the leader and principal supporter of these important religious services, and he continued to attend on them until within a very few days of his death. It cost him, indeed, a severe effort to shake off his natural timidity by engaging in prayer before others. He mentions in his diary, with much humility and yet with evident pleasure, the first attempt of the kind which he made; and all who have witnessed the Scriptural expression, the copiousness, the suitableness, and the seriousness, of his prayers, have admired the talent which was communicated to him, and which he so diligently improved.

It was, however, from private devotion that he obtained this valuable talent, and by this he was remarkably distinguished. A very humbling sense of his own unworthiness, and a consciousness of his inability to do anything good of himself, caused him to spend a very considerable portion of his time in secret supplication to his God. He was, indeed, a man of prayer. When occupied with his daily employments, his heart was engaged in devout aspirations; and he has declared, that in the outbuildings of his father's premises, he had spent some of the happiest hours of his life. He retired, in great measure, from the active business of life, at a period compa-

ratively early; so that he had much time, as well as inclination, to engage in this delightful employment. With David, he said, "Morning and evening, and at noon day, will I praise thee, because of thy righteous judgments."

His prayers in the family were frequently very striking. His children cannot easily forget how earnestly he presented petitions for them,—often mentioning them by name, and entering so much into the feelings of every individual, and asking blessings which were so exactly appropriate, that the mind was almost irresistibly impressed. It was always his custom to have his children alone with him, between the afternoon and evening services of the Lord's day: he then used every method to impress and to allure the youthful mind; he endeavoured to ascertain the exact state of every one of his children with respect to religion; and he was exceedingly rejoiced when he could induce any of them to unite their prayers with his own before the throne of grace. Nor was his care of bringing up his children in the nurture and admonition of the Lord confined to the Sabbath—it was his daily anxiety; few, perhaps, acted more uniformly on the plan adopted and recommended by the late Rev. T. Scott, "Let it be seen by your children, that you seek for them *first* the kingdom of God."

He never appeared to be in his element, unless he had frequent opportunities of visiting and praying with the afflicted. He particularly delighted in visiting the people of God in their sorrows. By the dying bed of a believer he fondly lingered,—desirous of affording some assistance and consolation in the last struggle, of rendering himself familiar with the thought of his own solemn change, and of cherishing those desires which his friends thought he often indulged too fondly, of departing and being with Christ. On such occasions he

spoke and prayed not merely with a desire to benefit the sufferer; he regarded the relatives and attendants, particularly those who were young. He considered that the sorrows of human life, and the contemplation of the mortality of our nature, soften the heart and render it more fit, like the moistened soil, to receive the good seed. There is every reason to believe, that several persons have had occasion to bless God, that he has made their being with Mr. B., in a sick chamber, the means of their conversion.

It arose, in great measure, from his fervour in prayer, that he had such an extensive acquaintance among serious persons. Most pious persons who knew him, desired an interest in his petitions; and many of this character, and some belonging to noble families, esteemed it a privilege to visit him, in order that they might bow their knees with him before the God, and Father of our Lord Jesus Christ.

His dwelling, for many years, was very near the place of worship where he constantly attended; and having free access to it at all times, he embraced the privilege of going there that he might enjoy complete retirement. The coldest winter mornings could not deter him from repairing very early to this beloved place. The reader may, perhaps, remember the glowing manner in which Dr. Doddridge describes his enjoyments, when, on particular days dedicated to devotion, he retired for its undisturbed exercise to the vestry of his Meeting-house. The friends of Mr. B. cannot but regret that he left no memorial of his feelings on these favoured occasions, during the latter part of his life; which would, doubtless, have been a similar testimony to the truth of the Psalmist's declaration, "It is good for me to draw nigh unto God."

The general tone of his mind was reflective, serious, and pensive. The

great realities of eternity seemed in general rather to affect him with their importance, than to attract him with their splendour. Knowing much of himself and of human nature, he had constantly a dread of being deceived in his hopes. He has often spoken with a holy trembling concerning Moses, who was excluded from an earthly Canaan for uttering an unadvised word. Sin, in every form, was the object of his abhorrence. Firmly attached to the glorious doctrines of the Gospel, he was exceedingly jealous of himself and others, lest they should be abused. He was so frequent in urging all with whom he conversed not to be satisfied without a strong evidence of their being in a state of grace, that he was censured by some as encouraging doubt; but, although this was the general character of his mind, he was not a stranger to pure and elevated joy, as we shall find exemplified in the following extract from his diary. *a blue*

"I was reading on the sealing of the Spirit: I begged earnestly of the Lord that he would favour me with that wonderful blessing. I thought, as sealing follows believing, if I could believe, I should enjoy it. The things that faith hath to do with, appeared to me so glorious as I was addressing the Lord; and recollecting some of his dealings with me, I said, 'I will believe.' Then a sense of my unworthiness, villainess, and unprofitableness, crowded into my mind; but I thought I will go as one of the meanest and the least of all. I had read that the promises are Yea and Amen in Christ, and the very nature of a promise is a manifestation of love, an intention of bestowing some good and removing some evil. My little faith began then to bud forth, and I was enabled to hope, notwithstanding all my fears, that I should not go back. I think I said, 'Lord, I know I shall not!' That text came so sweet to my mind, 'Being confident of this very thing,' &c. He gave me to see the excellency of the precious truths of the Scripture, in such a manner, that made me willing to give up all that I ever held most dear,—knowing that a little faith in him would more than counterbalance the loss. In some such manner I expressed myself, I hope in sincerity, 'Lord, if it should please thee, if thou shouldst be honoured and glorified by my trials, then let me go through fire; yea, through hell itself.'

The things of this life shrank into vanity, and God seemed to be all in all. A sweet verse then struck my mind—

My God, and can a humble child,
That loves thee with a flame so high,
Be ever from thy face exil'd,
Without the pity of thine eye?

I could then believe that word which follows—“Impossible!” Glory be to his name! I was in a retired place, but I wanted to get into a cave of the earth, if I could, out of the sight of any mortal, that I might get nearer to my God. I would bless and praise thy name, O Lord, for evermore, for thy great mercies towards me. O help me to trust thy promises, and to this end give me more knowledge of thyself, thy power, grace, and love!”

This was not a singular instance in his experience. It has been occasionally hinted by him to some of his most intimate friends, but with much modesty, that on one particular day he enjoyed such a manifestation of the Divine favour as amounted to ecstasy, and the impression of which could never be erased from his mind. He annually kept that day with peculiar seriousness, as the memorial of the goodness of God to him.

The energy of his desires for spiritual blessings will be evident from the following extract.

“I am still fearful the Lord will withdraw; I thought, just now, if he did, I would, if I could hold him so fast, that he should draw me after him. Lord, if it be so, then go where thou pleasest. O pardon this freeness. But I find I must enjoy thee here or in heaven. I cannot live without thee; thy glory and grace have eclipsed entirely all terrene things. Do not—do not, O my Lord, raise these insatiable longings to enjoy thee, and let me be disappointed. No, rather draw nearer and nearer to me, till I am wholly swallowed up in thee, and made perfectly like thee. Shine forth with all thy assimilating beams, my dear Lord Jesus. Watch over, guard, guide, deliver, sanctify, and preserve me, this day, and for ever, for thy mercy’s sake, Amen! Bless the Lord, O my soul!”

Mr. Barling passed through many trials, of which the removal of his first wife was the most keenly felt. He had been united, for nearly two years, with one whose sentiments accorded with his own, and who pos-

sessed a large measure of his confidence and affection. She survived the birth of her first child only a few hours; the child also was taken away. This shock came upon him so suddenly and unexpectedly, that he was almost overwhelmed. The principal part of the diary which he left describes the state of his feelings soon after that event; and it shows how keenly he felt the anguish of being separated from his dearest earthly friend. Though the loss was afterwards in some degree replaced, he never could forget the impression arising from this rending in sunder the bonds of his early attachment. Even on the very last anniversary of her death, the 1st of April, when engaging in the morning family worship, without being conscious of it himself, his expressions plainly evinced how much his mind was, even then, affected with this trial. He, however, could say, “It is good for me to have been afflicted.” He often said, that after this bereavement, he was enabled to shake off that reserve and timidity which he before felt, and to speak more freely on religious subjects. He refers to the improvement which he derived from this affliction on the commencement of the year after his beloved partner was removed.

“January, 1788.—Another year commenced. Lord, humble me for my many sins, especially for my complaint and repining under the cross. I hope I find out of the eater comes forth meat, and out of the strong comes sweetness. This evening I went to Dorchester in the dark, to attend divine worship. I cannot express how joyful my soul was. Surely, thought I, I am happier than a prince upon his throne, unless he knew Jesus. Though the road, the weather, and the darkness would, at other times, have made me uncomfortable, I thought I could stay out all night. Surely all the carnal delights on earth could not have constituted such happiness.”

Again, after expressing the pleasure which he felt in hearing Mr. Mills preach from Zech. iii. 12, he says—

"I hoped the Lord had refined me by my fiery trials; and Mr. Mills observed, that sometimes the Lord did prepare his people, by them, for some eminent service. O that he would count me worthy! If thou wouldest, O Lord, qualify me for anything whatever, so that thy glory may be promoted, I hope I say from my heart, 'Here am I, send me.' O baptize me with the Holy Spirit, and with fire! But this seems to be too bold. Pardon me, I beseech thee; but if thou dost make use of such as I am, sure the whole glory must be thine."

After some time he again entered into the marriage state, and was happily united with that true piety which he valued above all earthly possessions. A little after this period, in the year 1792, he removed to Weymouth. His second wife died in the year 1799, leaving behind her three children, then too young to know the loss which they sustained by the removal of such a mother. They, however, recollect enough to cause them to venerate her memory; and every thing which they have heard of her convinces them of her worth. Mr. B. had previously to his union with her, been much troubled with sceptical thoughts; but the unshaken faith which she displayed in the great truths of Revelation, in great measure removed his doubts. Her character was distinguished by sterling piety, great mildness of disposition, much willingness to concur in every effort to do good; and exemplary patience under long continued and severe suffering. Oh! that the excellences of both their now sainted parents may descend upon those who have derived from them their being.

In the latter part of the year 1800, he again entered into the conjugal relation, still attending to the apostolic injunction to marry in the Lord. Ten children were the fruit of this union, eight of whom, with their mother, survive him.

It may be proper to take a little more distinct notice of a very prominent feature in his character—his desires and efforts to be useful. He

had, indeed, the spirit of a missionary; and though not permitted to engage in public services, to advance the cause of true religion, he has no doubt received the commendation, "It was well that it was in thy heart."

"I know not," says he, "that ever I was more desirous of the spread of the Gospel in foreign parts; and if I may be bold to speak, or to write, my mind, I found an earnest desire, if it were the Lord's will, to go among them, and tell them what little I know of the dear Lord Jesus; though there is seldom a day in which I have not fears, lest I should not be found right at last. Yet I want to be wholly in the Lord's hand, to live to him, and to serve him all my days."

Several features in his character may be alluded to in few words. His benevolence much increased with his declining years, and was sometimes displayed by considerable acts of generosity. He was very careful not to speak evil of any one, and the proverb of Solomon was strikingly exemplified in him—"As the north wind driveth away rain; so doth an angry countenance a backbiting tongue." Sin could not pass unproved in his presence; and this faithfulness united with uncommon strictness in his manners, exposed him to frequent ridicule, and, in the early part of his life, to considerable persecution.

He often endeavoured to enlarge his sphere of usefulness, by epistolary correspondence, believing that letters of a religious nature were calculated to promote the advantage of those to whom they were addressed. Sometimes he would correspond with established Christians, sometimes with those who were inquiring the way to heaven, sometimes with persons in great trouble of mind, whether arising from religious impressions or any other cause, and sometimes he would write to persons with whom he had no previous intercourse, when, by any providential occurrences, he imagined the mind might be disposed to attend to serious advice. With some of the latter he became by this

means intimately connected. His letters were always serious and faithful, and either tender or alarming, as he conceived consolation or warning to be most needed.

To all who were beginning to walk in the way to heaven, he proved, if opportunity was given him, a steady, faithful, and devoted friend. He tasted something of the joys of heaven when the thoughtless began to consider, and the profligate were reclaimed, and particularly when young persons would consult him on their spiritual concerns. Indeed, few joined the church with which he was connected, to whom he had not been in some measure useful. Over such he watched with tender anxiety, welcomed them to his house, remembered them in his prayers, grieved if he witnessed anything like declension, and probably felt, as much as most ministers, the intense interest expressed in the words of the Apostle, "Now we live if we stand fast in the Lord."

Mr. B. possessed, in an eminent degree, that grace which is of such difficult attainment, and which appears to many too delicate and too pure to flourish amidst the tumult, the temptation, and the corruption of this world — spiritual-mindedness. From every subject he could turn, with the greatest ease, to religion; and this transition was so consistent with his general character, that it appeared perfectly natural. On several of his papers relating to business, pious reflexions, or devout aspirations, have been found inscribed; it appears that his mind could not endure the temporary attention to worldly concerns, without frequently turning to those important objects which engrossed his whole soul. The pilgrim would not, by attending to the conveniences of the way, have his eye diverted from his home.

About four years before his death, he suffered very severely from a fall,

which produced a wound in his leg, and threatened mortification. He always had dreaded pain, lest he should be impatient; but God was better to him than his fears: his grace was sufficient, and extreme anguish was endured with exemplary resignation. He seemed principally desirous of being useful to his medical attendant, who waited on him with unwearied assiduity, and who was much gratified with his edifying conversation.

Mr. B. never entirely recovered from this time. He felt himself gradually decaying, and he rejoiced that he was hastening to the end of his journey. A short extract from one of his last letters will show the state of his mind:—

"May 3, 1826.—I am about to scribble a few lines to my dear son once more. I am pleased Mary has filled so much of the paper, for it appears to me I am fit for nothing. I feel ashamed to pray with my family, my memory is so impaired. While I am so fast sinking to the dust, may you be as the sun, when he goeth forth in his strength; and when I shall sleep in death, and have no more to do with the cares of this world, O may you walk more closely with God than ever; may you be strong in the grace which is in Christ Jesus! While I live, I hope to commend you to God by prayer daily; do the same for poor me. This is the best exercise. I had not thought to have passed my seventy years. Seeing it is God's will; O may he not leave me now I am so old; but may he uphold me, by my right hand, till I am brought through the valley of the shadow of death?"

His daughter, who was favoured with much intercourse with him, just previous to that stroke of apoplexy which took away his faculties, says:—"His seriousness of mind, always remarkable, still increased as he approached the grave; and for some months before the great change took place, while the state of his health did not, by any means, indicate to his friends that it was so near, he felt, and spake, and acted as one that had done with the concerns of time, and now every thing must have immediate reference to eternity. For

many years it had been his practice to number his days: now the flight of each hour seemed to be marked with intense interest. His humility too, and self-abasement, at this time became deeper and deeper. The expressions he used in family prayer often indicated an overwhelming sense of guilt and unworthiness. He once remarked, "It is said the righteous shall wax stronger; but I am sure I grow weaker and weaker." When reminded that Paul said, "When I am weak, then am I strong," he was pleased with the suggestion, but repeated, "I am weak indeed." One evening I entered the room where he was sitting alone, and took a seat near him; he appeared to be deeply engaged in solemn musings, and did not observe me; but presently ejaculated, with considerable emotion—"Pardon—pardon—pardon,—and purify!" This was but two or three days before the commencement of his last illness.

"The last day of his intercourse with his family was a very remarkable one; he then felt himself unwell from a cold, but rose at an early hour, and went to his usual place of retirement—that beloved spot which he was after to visit no more. Never can his friends forget the anxiety he manifested on that day, to seize every opportunity of religious improvement, either by reading, exhortation, or familiar conversation, on the most important subjects. With me he conversed with freedom in the evening, concerning his past experience, and the exercise of soul he had lately endured. These had arisen from fresh and violent assaults of the great enemy of souls, with regard to the very foundation of all religion. In reference to these infidel suggestions, he observed, "But I must soon know." He closed his conversations by a fervent benediction on my head, which he repeated in other words, on my taking leave of him for the night, adding, to the usual salutations,

"May you have much grace, that you may be happy in life and happy in death!" He retired rather early to rest, and appeared to his partner to enjoy comfortable repose; but in the morning was seized with apoplexy, while in the act of rising, at his usual early hour of prayer.

From this time he continued without manifesting any decided symptoms of consciousness or recognition, and seemingly alive only to the impressions of uneasiness and pain. His sons, who lived at a distance, when informed of his illness, hastened to take a last farewell of their revered father, hoping that he might be spared to bestow on them a parting benediction; but they arrived only in time to witness his anguish, and to hear his groans. He was not permitted to utter a word of counsel or advice. Sometimes he fixed his eyes so pointedly on those who came from a distance, that they could scarcely refrain from believing that he recollected them; but no answer was returned to any question which their affection induced them to ask him. The day before his death his eldest son read to him the 23d Psalm: the sound of a voice well-known to him, but with which he had not lately been familiar, seemed to recall him to a momentary consciousness. Whilst the third and fourth verses were read, he looked as if he could feel the value of the promise of his Shepherd's presence, while passing through the valley of the shadow of death; and he appeared to join in several petitions which were afterwards presented.

At an early hour of Friday, the 19th of May, 1826, his family was summoned around his bed, to witness the last struggle. Only one of his children was unable, by the distance of her place of residence, to be present. His respiration was very difficult, and he seemed to suffer much; but his sympathizing relatives, when his breast had heaved the last sigh, could not avoid contrasting the

agony of dying, with the rest into which it introduced him: they were confident that he was gone, where God wipes away "all tears from the eyes, and where there is no more death, neither sorrow nor crying, neither is there any more pain;" and they could not but give thanks to God, that he had released the head of their family from the miseries of this present world.

May the widow and eleven children whom he has left,—two of his sons being engaged in the work of the ministry—enjoy the protection of him who is the Father of the fatherless, and the Judge of the widow; and while they have the benefit of an example so bright, and of prayer presented for them with so much fervency, may they learn more and more to imitate the excellences which they have witnessed, and be at length permitted to join him in everlasting felicity!

A paper was found, connected with his will, containing a few memorandums of what he wishes to be done; and the following striking Address:—

"June 28, 1825.—I have this day settled all my affairs. I want no commendation. I fear the evil will much outweigh the good. I would say, 'Enter not into judgment with me, O Lord;' and, like the Rev. Mr. Scott, 'Do not abhor me,' &c. O to be found in Christ! may he be my strength and righteousness, my Jesus and my all! I have been long looking for my changes; let all that survive be thankful that I have my wish. It is better to depart and to be with Christ. Happy for those who have left all their sorrows below, and have exchanged earth for heaven. Farewell, Edith, may the everlasting God be your guide and portion! Fight the good fight of faith. Adieu, children! O may God be your father! Live in love. Fear the Lord. Seek the kingdom of God and his righteousness. Prepare daily for a happy eternity. Come, Lord Jesus! Amen and Amen."

A friend, who belongs not to the same Christian Society, says—"I

have for many years watched the progress of the life of Mr. Barling with great interest; and I consider it one of the greatest privileges of my life, to have marked the progress and the termination of so remarkable a course. It is a happiness which I cannot expect to know again. I admired his steadiness. During the time that he continued a member of the Independent Church at Weymouth, there were many changes; often were its affairs very unsettled, sometimes he witnessed what he could not approve; but whether the cause was increasing, or declining, he uniformly maintained his post: nothing induced him to relinquish or remit his exertions to promote the cause of religion in that Society. I admired his spiritual-mindedness. During the course of fifty years, many of which were engaged in business, with all the cares and anxieties of an increasing, and at last numerous family, he never displayed a worldly spirit, but constantly his affections were set on things above. I admired, too, the affectionate manner in which he endeavoured to cherish sentiments of piety in those in whom he perceived hopeful signs of the commencement of a work of grace. A father could not be more affectionate to his children, than he was to such persons. I have contemplated him with delight to the very close of life; there has been nothing unworthy of the high character which he sustained. All has been consistent and uniform. The memory of the just is blessed."

N. B. The Report of the May Meetings, furnished in another part of the Magazine, has rendered it necessary to suppress Essay matter, and also many other interesting communications, which will appear in a future number.

POETRY.

THE MILLENNIUM.

(A Scene from Pollok's "Course of Time.")

THE animals, as once in Eden, lived
 In peace. The wolf dwelt with the lamb, the bear
 And leopard with the ox. With looks of love,
 The tiger and the scaly crocodile
 Together met, at Gambia's palmy wave.
 Perched on the eagle's wing, the bird of song,
 Singing, arose, and visited the sun;
 And with the falcon sat the gentle lark.
 The little child leaped from his mother's arms,
 And stroked the crested snake, and rolled unhurt
 Among his speckled waves, and wished him home;
 And sauntering school-boys, slow returning, played
 At eve about the lion's den, and wove,
 Into his shaggy mane, fantastic flowers.
 To meet the husbandman, early abroad,
 Hasted the deer, and waved its woody head;
 And round his dewy steps, the hare, unscared,
 Sported, and toyed familiar with his dog.
 The flocks and herds, o'er hill and valley spread,
 Exulting, cropped the ever-budding herb.
 The desert blossomed, and the barren sung.
 Justice and Mercy, Holiness and Love,
 Among the people walked; Messiah reigned,
 And earth kept Jubilee a thousand years.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. FOUR DISCOURSES ON THE SACRIFICE AND PRIESTHOOD OF JESUS CHRIST; and on Atonement and Redemption. By JOHN PYE SMITH, D.D. 8vo. pp. 316. 8s.

B. J. Holdsworth.

2. A TREATISE ON THE DOCTRINE OF THE ATONEMENT. By CHARLES JERRAM, M.A., Vicar of Chobham, Surrey. 8vo. xviii. 330. 9s.

Wilson, Essex-street.

THE subjects discussed in these volumes are unrivalled in sublimity and importance. They embrace a comprehensive view of the entire system of God's moral government, in relation to the salvation of the human race; and carry the mind over the wide range of the successive dispensations of revealed religion. From the nature of the topics examined by the learned and amiable authors, a minute attention has been paid to the highly unscriptural and pernicious dogmas of Socinianism; while, on the other hand, the crude notions of many Trinitarians and Calvinists are brought to the test of the "living oracles,"

and proved to originate in human error and prejudice. It would be difficult to refer our readers to two other volumes in the language, of equal value, on the momentous doctrine of substitution. Were we to place any works in comparison with them, it would be Dr. Wardlaw's first volume on the Socinian Controversy, and Mr. Fuller's view of the Calvinistic and Socinian Systems. Of all the four authors, it may be affirmed, that they hold the same general View of the Atonement, as a satisfaction to the public honour of the divine government, and that they have conferred a lasting obligation on mankind. We are not indifferent to the extraordinary merits of Dr. Magee's elaborate work on the Atonement, and of Dr. Smith's Testimony to the Messiah; but the wide range of both these productions places them in a department of theology somewhat distinct from that occupied by the definite and restricted Essays before us.

It is somewhat remarkable, that both volumes are amplifications of pamphlets which appeared several years since, and which procured for their respective authors

large measure of public esteem. We had the happiness of possessing the original sketches, which adds to the pleasure we now feel in seeing them in their present matured form; nor have we any hesitation in assigning to them the very first rank in theological science. They are, indeed, dissimilar in phraseology, in arrangement, and in mental peculiarity; but they exhibit a delightful harmony of sentiment, they bespeak the same close attention to the mind of the spirit, the same implicit deference to the authority of inspiration, the same freedom from prejudice, the same patient research, and the same triumphant method of combating "the enemies of the cross of Christ."

Were we to draw a comparison between the two works, we should say that Dr. Smith's is the more profound, Mr. Jerram's the more discursive and popular; while the learned Dr. has addressed himself with extraordinary ability to the discussion of his theme in its less polemic aspects, Mr. Jerram has adapted all his apparatus, and all his arguments, to the existing state of the controversy between Socinians and orthodox Christians. Dr. Smith marches triumphantly along the field of conflict, fearless of the enemy, and calmly wrenching from their hands the weapons of an unrighteous warfare; while Mr. Jerram, on the other hand, stops at each successive stage of his career, and gives battle to those uncircumcised Philistines, who vainly attempt to defy the armies of the living God. Dr. Smith has dealt with truth as truth: Mr. Jerram has dealt with truth as it is opposed to fatal and specious error; and has shown, by an elaborate induction, that all the Socinian objections to the orthodox creed, are equally unsupported by an impartial appeal to Scripture and reason.

It is impossible to say too much in commendation of the good temper and Christian feeling which pervade these two works. Both authors seem to have constantly remembered, that "the wrath of man worketh not the righteousness of God." Yet, they have, in no instance, compromised the interests of truth, or failed to trace the operation of principles to their legitimate results. In Mr. Jerram's Essay there will be found a very able reply to the monstrous notion of Dr. Davison, in his late distinguished work on Prophecy, as to the origin of sacrifice. That it was not as he imagines, of human origin, is, by Mr. J., fully demonstrated.

In conclusion, we beg to express our conviction, that both these Treatises will carry down the names of their respective authors to posterity. The learned tutor of Homer in College, in the four Discourses before us, on the Sacrifice, the Priesthood, the Atonement, and the Redemption of Christ,

has raised a monument which cannot fail to enhance even that high reputation he has already acquired. By a rare combination of qualities, the volume is equally adapted to the critic and to the unlearned,—to the biblical student, and to the most humble inquirer into the meaning and import of the word of God.

THE ELEMENTS OF MENTAL AND MORAL SCIENCE; *designed to exhibit the Original Susceptibilities of the Mind, and the Rule by which the Rectitude of any of its States or Feelings should be judged.* By GEORGE PAYNE, A.M. 1828. 12s.

Holdsworth, London.

We have long been convinced, that the professors of metaphysical science have vastly magnified its value. Identifying their philosophy of mind with mind itself, they represent it as the foundation of every other science, as of vast practical importance, if not of indispensable necessity, in education, and poetry, and eloquence, and morals, and religion. It never appears to occur to the minds of these gentlemen, that some of the most celebrated schools, and a considerable portion of the finest poetry and eloquence, existed long before their science had a name or a being, or when the founders of these schools, and the authors of this poetry and eloquence, had no better guide in metaphysics than what they term the subtle but erroneous analytics of Aristotle. And, to say the least, we are exceedingly sceptical as to the value of metaphysics when applied to the questions of morals and religion. We are of the unfashionable number who regard the Holy Scriptures as altogether sufficient for every purpose of ethics and theology. We cannot help thinking, that if an accurate knowledge of the number, and order, and connexion, of mental phenomena, had really been of great importance in forming or regulating habits and character, it would have been communicated to us in the Divine Revelations. Nor can we forget that the most absurd and pernicious corruptions of Christianity have originated with metaphysical divines. It seems obvious, moreover, that mental philosophy rests on a very precarious foundation—that its principles are essentially indeterminate—that its conclusions are ever liable to be disputed. No other proof of this assertion is necessary, than the one which is furnished by the history of the science. The first and appropriate duty of every great metaphysician is to explode the existing system; in the room of which, he announces to the world the true philosophy, arrayed in all the certainty of demonstration, and endowed with the principle of immortality. In less, perhaps,

than half a century, however, some new genius starts up, and deals with him as he dealt with his predecessors. The triumphs of metaphysicians bear a singular and unfortunate resemblance to the triumph of poor Hudibras; no sooner has he conquered, than he himself is set in the stocks.

After these remarks, it may appear somewhat paradoxical to assert, that there is not any branch of mere intellectual education we deem of more importance than that of mental philosophy. But we really do look upon it as affording the best possible discipline to which the mind can be subjected. It is a mental *gymnasium* we should like to see introduced into every seminary of learning. It gives habits of intense abstraction, of careful analysis, of correct phraseology, of severe reasoning, equal to those formed by mathematical studies. And the very contentions of its different systems, the very uncertainty of its principles and conclusions, most admirably fit the mind for every branch of moral reasoning. We do, therefore, feel sincere pleasure in introducing to the notice of our readers the work which has given rise to these remarks; a work written by the very worthy and very able tutor of our Dissenting Academy at Blackburn. Mr. Payne thus opens his preface:—

"The subsequent pages owe their origin to the professional engagements of the writer. Expected to impart instruction to the students committed to his care, in the philosophy of the human mind, as well as on subjects strictly theological, he devoted all the time he could command to the task of drawing up a course of lectures on the elements of mental and moral science, which should be made to combine, as far as he found it practicable, comprehension with brevity, and might be used as a text book in his future prelections. His object, in the preparation of his lectures, was not originality, but usefulness. His sole desire was to guide the minds of his pupils to what he regarded as the right decision upon the multifarious topics of inquiry which his plan embraced; and whether he attained that end by presenting to them the statements of others, or what might be more properly denominated his own, was to him a matter of no importance whatever. The work, however, is not a mere compilation. The author has endeavoured to think for himself; and though he has mainly adopted the views and the system of the late Dr. T. Brown, the attentive reader will perceive that he differs from that writer on several important points."

We regret that our limits will not permit us to furnish an analysis of the work. We must content ourselves with observing, that Mr. Payne evidently possesses those peculiar and rare qualities of mind which fit him admirably for conducting metaphysical re-

search. And he has, evidently, most diligently applied these qualities to the discussions contained in this volume. We are particularly pleased with that part of the work which embraces the elements of moral science. The discussion on the nature of conscience we think most excellent. We need hardly add, that as a Christian moralist, the author is careful to exhibit the Sacred Scriptures as the legitimate standard of rectitude. We cordially recommend the work as a very appropriate class-book on the subject of which it treats, as a valuable acquisition to the library of the student and minister, and as a very interesting volume to all who have leisure and taste for mental philosophy.

THE MEDIATION OF JESUS CHRIST. By T. JONES. 24mo. pp. 338. 5s.

Wansborough, Bristol; and Westley and Davis, 5, FINSBURY SQUARE, London. 1837.

This little work, we understand, is written by a very worthy aged minister of Christ, resident in the city of Bristol, who has been long known and kindly regarded by the ministers and Christians of different denominations in that opulent place. A peculiar concurrence of circumstances has, for a considerable period, deprived him of the opportunity of steadily labouring in the vineyard of the Lord. Unwilling to be altogether idle, he has sent forth this little treatise on a subject confessedly of the greatest importance. It is written with a plainness of style, with a simplicity of diction, and with a piety of feeling, which do the worthy author great credit. His exhibition of the "truth as it is in Jesus," is equally explicit and comprehensive. It is ushered into the world under the sanction, and with the recommendation, of some of the very respectable ministers of the city in which the author resides. They unite in saying, "It is a beautiful epitome of the Gospel." The sublimest truths are here expressed, in language so plain and so simple, that there can be no difficulty to understand the meaning. "It is exquisitely adapted to relieve the distress of the weeping penitent, to turn his sorrow into joy, and the sorrowful sighing of his broken heart into songs of praise; to establish and settle the young convert in the faith of the Gospel, and to promote his growth in grace; and in the knowledge of our Lord Jesus Christ; while, to the established Christian, whose heart glows with that love to the Saviour (which breathes and burns in every page of the modest author), it will prove an invaluable treasure."

We are sure our readers, after such a recommendation, can need no further inducement to purchase the work for themselves,

and to promote, by all their influence, its most extended circulation. But if any additional argument be necessary, let them be told, that, by the purchase of this little book, they minister to the necessities of an aged minister, the evening of whose days is obscured with many a cloud.

We regret that the work is printed on such very inferior paper, which makes it appear far less in size, than from the quantity of letter press it ought to do.

CHRISTIAN CHARITY EXPLAINED; OR, THE INFLUENCE OF RELIGION UPON TEMPER STATED; in an Exposition of the 13th Chapter of the First Epistle to the Corinthians. By JOHN ANGELL JAMES. 12mo. 6s.

F. Westley and A. H. Davis.

SUCH a book as this was greatly needed; and we are truly glad to find that it has been supplied by a writer so wise and enlightened as Mr. James. No subject is more important or more neglected than the Christian temper. The utmost stress is laid upon its proper exhibition in the inspired records; and it is to be feared that many professing Christians do not regard it with the interest which belongs to it. Mr. James has certainly done well, in touching a chord which ought to vibrate powerfully in every redeemed heart. In looking over the plan and execution of this volume, we have been struck with the intimate acquaintance with human nature, and the state of Christian society, which it displays. Mr. James has not drawn his materials so much from the tomes of ancient or modern divinity, as from the actual study of man. He has described existing evils, and supplied those practical remedies which Scripture, and reason, and common sense, would alike suggest. But withal, there is an air of reality about the work, which gives you an idea that the author is altogether a practical man—"a workman that needeth not to be ashamed." Great fidelity and great tenderness are combined. Mr. J.'s power of sketching is only equalled by his skill in minute and effective illustration. There is nothing dull in what he says. He makes you feel an entire sympathy with him and his subject; and, what is still better, he powerfully strengthens the impression, that "he who dwelleth in love, dwelleth in God, and God in him."

The volume does not, indeed, profess to be a minute and critical exposition of the important chapter to which it refers; at the same time it abounds with philological remarks, which will be found equally valuable to the student and the private Christian. It is altogether one of the most interesting publications we have read for some time past, and we are mistaken if it does not greatly augment the well-deserved reputation of the

author. It is an argumentative, evangelical, and eloquent exhibition of that great and absorbing topic, which is the glory of the church on earth, and its perfect element in heaven.

A LETTER TO THE KING, ON THE REPEAL OF THE TEST AND CORPORATION LAWS, AS IT AFFECTS OUR CHRISTIAN MONARCHY. By the REV. EDWARD IRVING, A.M. Minister of the Scotch National Church, London.

J. Nisbet.

MR. IRVING has said, "in this singular Epistle, that he is 'inapt to affairs of state';" and with this specimen of his politics before them, Englishmen will give him full credit for sincerity. It is to be regretted, that his acknowledged inaptitude did not prevent him from obtruding his rash counsels upon the attention of our beloved Monarch, who is far better acquainted with the nature of his constitutional obligations, than is the minister of the Scotch National Church, who, being entirely eaten up of toryism, altogether overlooks the great principles which placed the House of Brunswick upon the throne of this enlightened empire. If the King has condescended so far as to read Mr. Irving's Letter,—a thing which we cannot for a moment imagine,—it must have left upon his Majesty's mind a feeling bordering on disgust. The predictive, lordly, and fanatical spirit which pervades every page of this reckless production, reminds us of some of the worst specimens of the Commonwealth. If the King "should sanction" the Bill for the Repeal of the Test and Corporation Acts, "by the royal assent," he "will thereby," says Mr. Irving, "do an act never yet done by a Christian prince, and effectually sign away the Charter of this kingdom as a Christian kingdom;"—if he should do so, he expects "a peril from the hand of God to come upon him;"—he intimates that "God will interfere with express judgment upon so hideous an apostacy from the faith and the honour of his own Son;"—he professes to assure the King, "that God would not fail to avenge himself upon the kingdom which should, from such a height, descend, of its own accord, into such impiety and infidelity;"—he declares, that "as surely as Nebuchadnezzar was raised up in Sennacherib's room, to lay Jerusalem on heaps, and carry her people into Babylon; so surely shall God raise up a scourge for Britain, to do that of which it will be a pain even to hear the report;"—he solemnly protests against such an awful act, and "warns all of the fearful wrath and judgment of God, which will alight upon the head of a nation, which, being lifted up to heaven, and exalted to all but Almighty power, hath, in her wantonness, and pride,

and boastfulness, thrown off the authority of God, and worshipped human wisdom, rather than Christ. Surely such a nation shall be cast to the ground, be brought unto ashes upon the earth, and made a terror unto men."

In this way does Mr. Irving rave upon the subject of the repeal of the Sacramental test; stigmatizing the efforts of devout Churchmen and Dissenters to remove this stumbling-block out of the way, as "*an affected puritanism*,"—as a "*zeal which hath of a sudden flamed up*."

What grateful acknowledgments do the Dissenters of this country owe to the Almighty Ruler of nations and princes, that such men as Mr. Irving are without any power to carry their fierce and proscriptive measures into effect. The Protestant Dissenters of England have certainly deserved well at the hands of government; and it is their happiness to know, that "the powers that be" are not ignorant of their devoted loyalty and unbought patriotism. It is too late in the day for Mr. Irving to attempt to stay the resistless current of public opinion. By other and milder measures must churchmen, in our day, expect to retain their hold of a nation's affections. The mightiest genius could not, and ought not, to screen the opinions expressed in this letter from contempt. They are only fit for the middle ages; they have no warrant in the free and tolerant spirit of the British constitution; they would not be listened to for a moment

in either of our Houses of Parliament; the English bishops and clergy (with the exception of Mr. Hyde Cassan) would feel themselves disgraced to utter them; and our beloved Monarch, the descendant of a race of kings to whom liberty has been as a birth-right, has shown his proud rejection of them, by adding his royal sanction to the repeal of laws which were a dishonour to religion, a weakness to the state, and a reproach to this enlightened age. May the King live! and may the prayers of the faithful on his behalf be more to him than all the honours of temporal dominion!

THE LIFE AND OPINIONS OF JOHN DE WYCLIFFE, D.D.; *Illustrated principally from his unpublished Manuscripts; with a Preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe, to the Commencement of the Fourteenth Century.* By ROBERT VAUGHAN. 2 vols. 8vo. 21s.

Holdsworth, and Hatchard.

We have only time to inform our readers that we have glanced at the general plan of these elaborate volumes; and that we have been more than pleased with the research and industry they display. They may be pronounced to be original documents, as far as history can ever aspire to this distinction. In our July number we hope to give a somewhat lengthened detail of the merits of these very able and judicious Memoirs.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Twenty-fourth Anniversary.

THE Anniversary Meeting of the British and Foreign Bible Society was held on Wednesday, May 7, at the Freemasons' Hall. Long before the hour fixed for the Meeting, the Hall was crowded.

At eleven o'clock the President (Lord TEIGNMOUTH) took the Chair. He said, that he had no hesitation in accepting the situation he had the honour to hold, although, from debility, he was incompetent to the discharge of its duties. The Meeting was called on to return their thanks to God, through whose favour they were chosen to work for his glory, and the benefit of man. It was sufficient for him to mention, that since their commencement, the British and Foreign Bible Society had distributed five millions and a half copies of the New and Old Testaments, from their immediate

funds. If, in addition to this, they considered the impulse which was given to the Christian world, and that their operations pervaded every quarter of it; they would find that it has acted as an example which should encourage them to enlarge and persevere in their labours. When it was recollected that portions of the Scripture had been translated into sixty languages and dialects, which were never attempted before the establishment of this Institution—when it was seen that they had opposed a barrier to the torrent of infidelity and profaneness, which threatened to overwhelm the whole continent of Europe, and even to pollute the soil of our own country,—they could not fail to have ample grounds for rejoicing; while they ascribed all the glory to Him from whom the Bible proceeded, and who alone could crown their efforts with success. He regretted that the Continental Associations still persisted in refusing their co-operation with us, in consequence of the publication of the resolution that the funds

should be restricted to the circulation of the inspired writings. Means, however, were found and adopted to supply the pure canons of Scripture; and, after all, he was satisfied, that the issues of Bibles on the continent had been greater than in preceding years, particularly the New Testament.

The Rev. Mr. BRANDRAM, the Secretary, then read the Report, which stated, that in France 56,000 copies of the Scriptures had been circulated during the past year; at Darmstadt, 28,723; in Denmark, 142,310; in the Turkish dominions, in a process of distribution, 36,000; in Calcutta, 7500; in Madras, 8000; in Bombay, 8257; in North America, 67,000; in Great Britain, 162,000 Bibles, and 199,000 Testaments, 149,000 more than last year; and in Ireland, 51,412. The Report was unusually full of interesting matter.

The Earl of HARROWBY then rose, and moved that the Report should be printed under the direction of the Committee. It was not the least interesting character of such Reports, that in them the Society embalmed the memory of persons for whose services they had a right to be deeply grateful. In one tribute of that kind paid in the present Report he most sincerely joined; he meant that on the Baron Auguste de Stael. There was also another more eminent person (Bishop Heber) whose loss had been mentioned at a former meeting, from which it was his misfortune to be absent; but he was sure, that to regret the loss was but to know more of that eminent and delightful person. The loss was great, but the example was not lost. At this period of the Society, they could not expect much of the attraction of novelty, because so much had been already done, and their sphere of action so widely extended, that although much remained to be done to fill up the blank and dreary void, the circumference could not be extended. His Lordship here alluded to the success of the Society in North America and Singapore.

The Lord Bishop of WINCHESTER rose with satisfaction to address the Chair, because, although the noble Earl well stated there was not much of novelty in the Report, yet, of all the Reports he had read, there was none in any Society which presented more encouraging features than the present. They never before had had so satisfactory a specimen of the spirit in which the Scriptures had been received. In one communication, and one only, the writer complained of the apathy of the people. Far, then, as human eye could see, he would say, God was with us. It was frequently asked, after so many years circulation of the Scriptures, and after the sums expended on it, what necessity existed for doing more, and his answer was, to refer to the Reports, and particularly that which they had just

heard; as well as to the monthly extracts which they very wisely circulated, and no one of them could be found which did not contain fresh accounts of the eagerness with which the Scriptures were inquired for, and the gladness with which they were received. He had already trespassed too long on the attention of the Meeting; but as he had last year suggested as their watch-word, "Perseverance," so he would not wish to withdraw that, but superadd, that they should find out new fields for activity, should distribute the Scriptures by sale, and otherwise as much as possible; but, above all, watch over their own spirit, as it was not from mere distribution of the books they could hope for success, but from acting in the Spirit of the word of God, through whom alone was happiness.

The Lord Bishop of LICHFIELD and COVENTRY said, that summoned as he was, greatly to his regret, to attend an urgent engagement in a distant part of the metropolis, he might have resigned the little part he had to take into other hands; but his reason was, that he would not decline to contend against, and to give his approval to the confutation, of the charge which had been made against the Committee. The latter had been undertaken by Mr. Platt, as well as by the Society at Loughborough, and he had examined them carefully, and his conviction was, that the confutation was complete and decisive. How glad would the authors of that charge have been to cast a damp over the triumph and the joy of the Anniversary; how pleased would they have been to witness the exultation of the Society changed into suspicion and apprehension; but, thanks to God, their efforts had been fruitless, and there was no diminution of public confidence or regard towards the Society. The mists, which for a time had obscured their path, had rolled away, and they were able to welcome, with their wonted delight, the bright scenes of their accustomed usefulness. Never was there such a time for unrolling the genuine page of inspiration all over the globe,—and that idea should awaken every individual to exertion. To the nations which were arising from their former state of bondage, and ignorance, and superstition, the Society afforded the greatest assistance, and prevented them from falling into the opposite extremes of infidelity and atheism. Without such a Society, the evil spirit of false religion, who goes about wanting rest, would perhaps return with seven devils worse than himself. But when once displaced, and a different spirit had been introduced through the means of this Society, then the nation would be elevated to the glory of becoming children of God. With this feeling he would echo the phrase uttered by one of the oldest members of the Society, namely, "Might his right

hand forget its cunning, if ever it signed his secession from the British and Foreign Bible Society." Glorious as was the success of the Society, he, however, recollected, that to God alone was that success owing; and well might all their labours be referred to him, for it should be recollected, that "Except the Lord builded the city, the labours of the builders were lost; and except the Lord kept the city, the watchman waked in vain."

LORD CALTHORPE said, that every one felt, during the proceedings of that day, that if the intelligence communicated to him were welcome, it was mainly and chiefly because all the information respecting their labours were endeared by becoming an evidence that the blessing of God rested on the Society. Therefore did he, with most sincere satisfaction, hail the evidence this day given of the increase of that blessing which, notwithstanding first trials and discouragements, showed that the Institution would be enabled to go forth like a giant, and run its course with undiminished and unshaken prosperity. It might be said of the Society, as the poet expressed—

"Think not that sanguine cloud shall quench
the orb of day—
To-morrow will repair the golden flood with
double ray."

MR. WILBERFORCE rose, and was received with loud cheers. It gave him a peculiar pleasure to take part in that motion, because he had been for some years estranged from their Meetings, and at one time feared that he never should be able to come amongst them again. For himself, he would say, that the weakness he felt more and more confirmed his resolution, that so long as any strength remained to him, he would exert it; and so long as he possessed a voice, he would raise it to pour forth the effusions of his gratitude for the blessings bestowed on the Institution. He rejoiced also that the President's coming forward at the time when he was ill, proved that, as his languor increased so did his zeal also. There was another old friend, at whose presence he also rejoiced; as when he saw the Meeting attended by a Statesman out of place, and Governors out of Governments, it was a proof to him, at all events they were determined not to resign. He was also happy to hear sentiments worthy of their high station in the Christian Church from its exalted Ministers present—Ministers who, so long as they expressed themselves in that way, would do honour to the Society, would diffuse the blessings of the Church, and prove the best security to the Church of England. So long as he had any power at all, he should publish his impression, that as religion was more scriptural, it became more improved. Let the Society, then, urge forward the study of the sacred

writings, and they would bear the nations to light, and life, and liberty.

THE BISHOP of Sodor and MAN, in rising to second the Resolution, said, that he would not give vent to the feelings of gratitude and affection he entertained for the noble Chairman, who knew that he loved him. (*Applause.*) He only prayed to God Almighty to extend his life in health and happiness, and that the Almighty might pour on him his gifts from above. He had only a few words to say in commendation of the Society which he held in so much honour. He had long been the friend of the Society, and anxiously observed its effects, as well as watched its operations. He could truly say, that it not only promoted the circulation of the Bible, but that it was the life and soul of other good works. It not only gave rise to many useful new institutions, but it stimulated and gave new life to many old institutions, which were slumbering in obscurity. If he wished to enlighten the darkest spot in the kingdom, he would commence by establishing a Bible Society there. If he wished to put an end to discord and strife, and to promote harmony, he would begin with a Bible Society. If he wished to build an hospital, or an almshouse, or to do any other good work, he would begin with a Bible Society. He exhorted them, therefore, when they went to their homes, to establish a Bible Society in every town and village in their neighbourhood. His Lordship alluded with much feeling to the state of Ireland.

MR. WILBERFORCE then came forward, and put the motion of congratulation to the Chairman which he had previously proposed. It was carried with acclamation.

THE CHAIRMAN returned his cordial thanks for the honour which the Society had conferred on him, and for the approbation which they expressed at his services. If the infirmities of increasing years prevented his making the same exertions in the cause of this Society, they did not diminish his affection for it. He thanked God that he had been so long allowed to labour in a cause so dear to his heart; and as long as life and health were permitted to him, his best exertions should be given to this Society.

THE REV. BENJAMIN ALLEN (of Philadelphia) said, that he felt it a great glory to be allowed to address that Meeting. He was the Manager of a Bible Society in Philadelphia. The privilege he now enjoyed of addressing this assembly he considered a greater honour than that of conquering worlds. It was the opinion of many of the young men in his country, that the promised millennium was near at hand, and he certainly thought there were some evidences of its near approach. Five millions and a half of Bibles were distributed; the difficulties of the Society were giving way in every quarter; and the effects it had produced were breaking forth, like

the morning, rapid, and clear, and bright. A new era appeared to have arisen as to the mode of conducting the Society's operations. America looked to the British and Foreign Bible Society as to a parent, and she was not unmindful of the great example held out to her. Some time ago, in the interior State of New York, it was thought desirable that every family should have a copy of the Bible. A resolution was passed to supply every destitute family with a copy, and that resolution was carried into effect. In New Jersey, a similar resolution was carried into complete effect. In Philadelphia, the same resolution was adopted for the State of Pennsylvania. This State contained a million of souls, and it was thought that 100,000 copies of the Bible would be required. In New Jersey, 40,000 dollars were subscribed for supplying Missionary Schoolmasters. In the city of Philadelphia, the destitute families were supplied with Bibles in about six weeks. Might they not form a triumvirate, and divide the world amongst them? It was a bold thought, but he conceived not impracticable. England had its peculiarities, and so had America, but here they had but one object; and those he addressed he was sure would bless God for what they heard. There was enough to require the exertions of the friends of the Gospel, in both countries. In the voice of a stranger he might be allowed to say, "Go on, Christ is your Captain; on your sword his name is written. Go on, until the kingdoms of the world are kingdoms of the Lord." A cloud of witnesses surveyed them from above, and cried, "Onward!"

LORD BEXLEY rose to propose a vote of thanks to those Princes of the Blood who had patronised this Society. Now that the Society had attained greatness and strength, it should not be forgot that it was once weak and feeble, and had prejudice and calumny to contend against. It was becoming, therefore, in this hour of its greatness, to return thanks to those illustrious persons who had evinced a readiness to assist the Society in its early days. There was one topic connected, in some degree, with the proceedings of the Society, which had not been taken into account—he meant the increase of population. The inhabitants of Europe, since the general peace, had increased more than the whole number of the population of Great Britain; it had increased fourteen or fifteen millions. In our country the increase of population, since the peace, was estimated at three millions and a half; so that every year the number of copies of the Scriptures which the Society would have to distribute would increase. The Legislature had been only able to provide churches for about half a million of the increased population, so that three millions were yet unprovided with

places of worship. But he hoped that the British and Foreign Bible Society would distribute the sacred Word of God to every one of those three millions.

THE REV. W. SIBTHORP rose to second the Resolution. He yielded to none in loyalty and attachment to the illustrious House which reigned over this kingdom, but he felt its Princes were never exerting their weight and influence better than in the cause of the King of kings and Lord of lords. He could bear testimony as to the decided correctness of the statements made in the Report as to the circulation of the Scriptures on the Continent of Europe. The door was not closed there for the admission of the sacred Scriptures; it was not as wide open as it had been, but it was open enough to let in the Word of God. There was now springing up a decided attention to the Word of God as the Word of God throughout the Continent. The Society at Berlin evinced much of that spirit; which was not the less singular, as that city was once remarkable for giving birth to infidel doctrines. He sincerely believed that there was a spread of real piety on the Continent. He never felt more convinced of the propriety of the principles of this Society than after travelling on the Continent. The effect of the exertions of the Society was not confined to carrying the Scriptures to those who were ignorant of them—the Society carried conviction too. It called out, as it were with one voice, "Search the Scriptures."

THE REV. DR. PATERSON said, he had spent the greatest part of his life, not in speaking, but in doing the work of the Society; and he had rather distribute 10,000 copies of the Scriptures than stand on that platform to speak. In distributing the Scriptures, he should feel at home; but in addressing the Meeting, he was out of his element. Much as had been done, he calculated that there were not above twenty millions of Bibles on the face of the earth; and it was not too much to say, that there were 230 millions of families yet shut out from the Word of God. There were not more than half a million of Bibles printed by all the Societies in the world; and, at this rate, 460 years would elapse before every family had a Bible. He did not make this statement to discourage, but to shew the necessity of exertion.

THE REV. D. WILSON said, he came forward to discharge a message which he had been entrusted with about a fortnight ago, by the Bible Society of Paris. He attended the Meeting of that Society; Count Verheuil was in the Chair, supported by Baron Cuvier, and surrounded by the nobility from various parts of France. The message was an expression of the undiminished affection and regard with which the Bible Society of France regarded the British and Foreign Bible Society. There was a great interest

pervading the Protestants of France, and an interest which was on the increase. A spirit of unaffected piety and simplicity, and a sense of the infinite importance of the subject, pervaded all the addresses he had heard at the meetings he attended. Some of the speeches did not yield, in point or feeling, to any of those the Meeting had the pleasure of hearing that day. As an individual, he (Mr. Wilson) had taken marked notice of what had occurred, and he agreed with his friend, Mr. Sibthorp, that there was an increasing spirit of piety in France. The leading men in France were now endeavouring to do away with belief in the system of materialism which had been introduced by the corrupt philosophers of that country. At a meeting he heard one of the French philosophers expose the scepticism of Hume, the historian. The lecturer contended, how much more Christianity, and a love for the institutions of his country, would have elevated the character of this popular author.

The Rev. WM. ORME said, he had the honour to move, That the thanks of the Meeting be given to the Treasurer, the Secretaries, and the General Committee, for their great exertions in the past year; and also, that a Committee be appointed for the year ensuing. He remembered an observation of John Hale, of Eton, who attended at a Synod at Dort. He remarked, that in the private sessions all the real business was done, while the public Synod was held for show and entertainment. He did not mean to say, that this Meeting was for show: entertainment they certainly had, and that the most delicious that could be enjoyed at this side of the grave; but while they were enjoying it, they should not forget those who were working in private Sessions, and taking on themselves the great labour of the Society. The name and character of the Treasurer were certain passports to the approval of the Society. (*Hear, hear!*) Their junior Secretary was strong to labour, and long might he have health and energy to continue in the same active and honourable course! (*Hear, hear!*) To the other Secretary, his venerable friend, he would wish that he might long continue to adorn the Society, as he had done, by his mild virtues. (*Hear, hear!*) Some allusions had been made, in the course of the morning, about the fulfilment of prophecy in the present day. The Lord would not be slack in the fulfilment of his decrees, in the sense in which that term was understood by men. They would all be accomplished in his own good time. They had heard of the gathering of the Jews, and who would not wish to see it? They had heard of the fall of Babylon, and who would not wish to see it fallen never to rise again? They had heard of the coming of the Lord, and who that knew his word, would not say Amen, even so be it; come,

Lord, come quickly, Lord Jesus? He gave no opinion on these matters; for be those events near or remote, they were equally called upon to do their duty, and fulfil the great work in which they were engaged to the best of their power; and when they had done their best, they should wait in patience the advent of the Lord. (*Hear, hear!*) On this subject he might quote the words of a sublime poet—"Come from thy royal chambers, O Prince of all the kings of the earth; put on the robes of imperial Majesty, take to thee the sceptre thy Heavenly Father has bequeathed thee, for now the voice of the bride calls thee, and all creatures sigh to be renewed."

The Rev. H. BURN (of Birmingham) rose to second the motion, and congratulated the Meeting on the tone and spirit in which its proceedings had been that day conducted. It was gratifying to think, that if they had decided that some books should be excluded as apocryphal, they had made the tone and feeling of any irritation or disunion apocryphal also. (*Hear, hear!*) He trusted, that in future all their Meetings would be animated with the same spirit, and that with one accord they would all unite in forwarding this great work of God. The progress they had already made, was matter of sincere congratulation. Their Meeting of that day was also a cause of rejoicing. Without venturing to give any opinion of his own on the subject of prophecies, he would venture to recommend one of the ablest commentators on the Prophets he had met. The author was old, and he had no doubt was well known to many who were there present. He would particularly recommend it to those young persons among his hearers, whose youth might perhaps give them a taste for looking into such matters. The author to which he alluded, was "Dr. Time." (*Hear! and laughter.*) Need he be more particular? That venerable commentator would, no doubt, in due season, inform them of all that was necessary to be known on this subject. (*Hear, hear!*) In the meanwhile, let them proceed with this grand undertaking, and every succeeding year they would have to recount additional proofs of the growing up of the Redeemer's kingdom.

J. THORNTON, Esq., the Treasurer; the Rev. A. BRANDRAM, one of the Secretaries; Mr. ALGAR; Sir J. D. ACLAND; Lord GAMBIER; and Lord TEIGNMOUTH; then severally addressed the Meeting, when an immense auditory retired apparently under the excitement of the most pleasurable emotions.

CHURCH MISSIONARY SOCIETY.

Twenty-eighth Anniversary.

THE Twenty-eighth Annual Meeting of this Society was held on Tuesday, May 6; at the Freemasons'-hall. It was the most

numerous and respectable that we have for some time witnessed.

At eleven o'clock, Admiral Lord GAMBIER, the President of the Society, took the Chair. His Lordship observed, that of all the nations of the world, that in which we lived was the most blessed. Of all nations, ours was that which owed the largest debt of gratitude to the Great Giver of all good gifts; for it might truly be asked, What nation is so great? what nation had such laws, and constitutions, and judgments, and privileges, civil and religious, as those which the people of England possessed? Ours was a dear land, a beautiful country, the land of plenty and abundance. We had a mild and just Government; we had a Constitution unparalleled; and it might be truly said of us, that we were a happy people.

The SECRETARY then proceeded to read the Report. The whole amount of the Society's income to March the 31st, was about 43,200*l.*; the excess of expenditure above the receipt was 9500*l.*, exclusive of 2525*l.* appropriated towards the buildings at Islington. The total expenditure for the year was 52,800*l.* The excess of expenditure arose in great part from occasional charges; but the Committee are constrained to state, that the Society's operations cannot be continued on their present scale, without an increase of the permanent income of the Society. The Report then detailed the progress of the Society in its several Missions. In WESTERN AFRICA; in the MEDITERRANEAN; in CALCUTTA and NORTH INDIA; and in AUSTRALASIA. It concluded by stating, that unless the funds of the Society permanently increased, the Committee would, however reluctantly, be obliged to contract their labours.

WM. WILBERFORCE, Esq., rose, and was received with loud and continued cheering. He said he had heard one passage of the Report with deep concern. The passage to which he alluded was, that they wanted funds sufficient for the objects of the Society. When he heard it, he could scarcely believe the fact; and he owned he had heard the account with shame and regret. What could they say at the last day; what should they say when at the bar of Him who would demand from them an account of the manner in which they had used the goods of this world placed at their disposal, when it should appear that thousands were left in the darkness of idolatry, who might have been enlightened by the true light of the Gospel, had they duly used the means in their power. He did not mean to say that every man could go out as a missionary, or was qualified to do so; but every man could give some pecuniary assistance. When he said this, he averred that he himself had not done what he ought, but he would endeavour to do so; and he hoped that this feeling would

be general amongst all who heard him. What would the Meeting say, if they were told of the case of a wife who had lost her husband, and who was about to be burnt to death on his funeral pile; and that her son was to apply the torch for the destruction of his remaining parent? If it were added, that a small sum from any individual would be sufficient to prevent the horrible cruelty, would not they have offers of that small sum? would not hundreds crowd, one over the other, to rescue her, even if the sum were 50*l.*, 100*l.*, or 500*l.*? There would be no want of assistance in that case; and yet a small sum from each individual, friendly to the objects of this Society, would rescue, not only one but hundreds of their fellow-creatures from a similar horrible death. What had been done at Otaheite?—and here he might allude to the Christian method of civilization, and that which was pursued by philosophy. Philosophy had found these savages murderers, and it left them murderers. A few individuals had done that for the natives of Otaheite which philosophy had failed to do. It was brought about by God's blessing in the conversion of those people. They were bound, therefore, to give as God had given to them. He trusted that indifference would not continue; but that, if he lived to the next Anniversary, he should hear of a great improvement in their income, and that his reverend friend, who had contributed so much in his own person, would have to announce a subscription proportioned to the exigencies of the Society.

The Rev. WM. DEALTRY (Rector of Clapham) observed, that coming after the elegant address of their venerable and long-tried friend, he did not know how he could venture to trespass on the patience of the Meeting. He looked upon the religious institutions established amongst them, as the great bulwarks of the country. They had a double effect—first, on the country to which they were so beneficial; and next, to the individuals engaged in them. They drew the blessing of God on the country by which they were supported, and when strong in the Lord, they might say, "If God be with us, who shall be against us?" When they recollected the humble origin of the Society, not many years ago, they had reason to bless God for having prospered it, and to offer their grateful prayers, in thanksgiving, for the coming of the time when the sun of the true faith shone upon those who had been so long in darkness. While the Secretaries read the Report, he was thinking, if reduction must be made, where it was to begin. Was it in New Zealand, where such pleasing hopes were held of drawing large tribes of savage people into an acknowledgment of the true God, and an observance of his law?—or was it in the Mediterranean, which had now become so interesting, and

from which a plentiful gathering might be expected to the vineyard of the Lord?—or was it North America, where we had already done so much, and to which we were called to further exertion by so many claims of national feeling, if any claim could be required beyond our obedience to the command of God?—or should they begin by contracting their exertions with India, the condition of which had been so ably adverted to by their venerable friend.—or should they commence their reductions in Africa? Surely that unhappy country had wrongs enough already, without adding this additional infliction. (*Hear, hear!*) We had deprived them of their liberty in this world; ought we to extend our spoliation to the next, and withhold from them the Gospel, which would lead them to eternal happiness? If, next year, they should be obliged to contract their exertions, and limit any of their Missions, could they meet without shame and sorrow; or could any one of them think of addressing his fellow-labourers from that platform? Surely there were none amongst them who would set limits to the Gospel, and say, "So far thou shalt go, and no farther?"

The Lord Bishop of LICHFIELD and COVENTRY rose to move the next Resolution—"That the thanks of the Meeting be given to the Right Rev. the Bishop of Winchester for the Anniversary Sermon preached by him for the Society on Monday, and that thanks be also given to the Right Hon. the President, the Vice-Presidents, Secretaries, and other officers of the Society, for their exertions during the year." To the merits of the Right Rev. Prelate's sermon, it was impossible for him to do justice in his presence. He would only mention his earnest wish, that it should be read in every parish church and cathedral throughout the country. He had been for fourteen years connected with this Society, and he could sincerely state, that nothing affecting its interests had ever given him more real pleasure than the junction of his Right Rev. Brother with them in this holy cause. May God be pleased to continue him as one of his most useful servants; may he be long a shining and a burning light to those over whose spiritual conduct he presides; and when we, his seniors, shall have been removed from active life, and, perhaps, from the world altogether, may he continue to feel that comfort, which a connexion with this Society brings with it; may it rest with him to the end of his life, and secure to him hereafter a blissful immortality through Christ Jesus! The Right Rev. Prelate concluded by invoking on the labours of the Society the blessing of the Great Head of the Church, which, he fervently prayed, might continue to direct them until their great work was complete.

The Rev. HENRY BUDD (Minister of Bridewell Chapel) then addressed the Meeting.

The Bishop of WINCHESTER said, it would be unpardonable for him to detain the Meeting from hearing those who would address them on the objects of the Society, and on subjects of far greater importance than any which could have a personal reference to himself. They were not here to be complimented, nor to pay compliments, but to promote the sacred cause of religion. Nothing could be better calculated than this Meeting to call forth the energies of the heart, and raise the soul in gratitude to heaven. The cause of this Society was to seek and to save those who were lost. On this principle it was that the Society spread the knowledge of Christ to those who were in heartless ignorance. There were some letters given to the world, by a great ornament of the Christian church (Bishop Heber), who was snatched from his labours too soon for the East—too soon for his friends—but not, it was believed, too soon for himself. The fact he had stated was not hitherto before the public. Speaking of the Hindoos, he said that they were not only vicious themselves, but that their religion was vicious, and the consequence was, that he never met men who had fallen to so low a standard. They not only wanted religion, but religion was to them an incentive to error. This ought to be to the Society a stronger motive for endeavouring to eradicate the evil, and with God's grace to implant the truth. He thought that nothing could be more advantageous to the Missionary cause than the publication of this journal of Bishop Heber. It proved that the corn was whitening, and it was for those he addressed to pray to God for a blessing on the harvest. Of Bishop Heber it might be said, that though his candlestick was taken away, his light was not removed, but left a luminous track to light the Missionary on his way. (*Applause.*) He was not indifferent to the good opinion of his fellow Christians; but, valuable as that was, it was not the motive by which he was directed. He was influenced by the desire to promote the glory of God, and he trusted that God would strengthen this in his heart.

The Bishop of Sodor and MAN; the Rev. W. CUNNINGHAM; the Rev. EDW. CRAIG; the Rev. T. THOMASON; the Rev. B. ALLEYN, of Philadelphia; the Hon. and Rev. B. NOEL; the Rev. G. HAZLEWOOD; the Hon. and Rev. G. NOEL; the Rev. HUGH McNEILE; Lord BEXLEY; and Lord GAMBIER, severally addressed the Meeting.

WESLEYAN MISSIONARY SOCIETY.

THE Annual Meeting of the Wesleyan Missionary Society was held on Monday, May 5, at the City-road Chapel. It was most numerous and respectfully attended.

At a little after eleven, LANCELOT HASLOPE, Esq., took the Chair. After joining in a hymn,

The CHAIRMAN opened the business of the day, by stating the object for which the Meeting was assembled.

The Rev. Mr. JAMES proceeded to read the Report, which adverted, with interesting minuteness to the various Missions of the Society in IRELAND, in the MEDITERRANEAN, in CEYLON, in the SOUTH SEAS, in SOUTH AFRICA, and in the WEST INDIES. The income of the Society, during the past year, was stated at 43,235*l.* 7*s.* 6*d.*

The Earl of MOUNTCASHEL came forward to move that the Report read be received and printed, under the direction of the General Committee. The noble Lord observed, that he would not follow the Report in all its details of events which had occurred in all parts of the world: that would be an endless task; but he would occupy the time of the Meeting for a while. He called their attention to some facts which he considered signs of the times, and indications of the approach of those latter days when the whole world should be united in the one and true worship of God. One fact he would mention, which was known to some, though not to all present. It appeared that a contest was carried on between the Armenians and certain members of Protestant Missions, on differences of doctrine. The Missionaries put their opinions in writing, though not with the view of having them published. The Armenians were convinced that they were in error on the disputed points, and the correspondence was sent to Constantinople, where it received the attention of the Patriarch. In a Synod, called for the purpose, the controverted points were considered, the doctrines of the Missionaries were examined, and their Bibles compared, and it was found that they were correct. The consequence was, the Synod admitted that they (the Armenians) were in error, and they acted on that admission: many points which they had before believed were given up, and several parts of their discipline and practice were changed. The establishment of convents of monks and nuns, was admitted to be contrary to Scripture, and they were ordered to be abolished. It was found that many of the clergy were living in a state of immorality, and celibacy was declared not to be necessary to their order. They, therefore, obtained permission to marry; and since then, numbers of them, with a few Armenian bishops, had married. The number of priests

was found to be too many, and it was ordered that no more should be ordained for a certain number of years. This he looked upon as the dawn of reformation in the East, and, undoubtedly, it should be considered as one of the signs of the times. Another was, that a body of the Roman Catholic clergy, in one of the South American States, had petitioned their Legislative Assembly to apply to the Pope for the abolition of the rule which enjoined celibacy, and requested, that if the Pope should refuse, the legislature should pass such a law itself. These he considered signs of the approach of that period to which he had adverted, and as such, they should be a stimulus to renewed exertion on the part of the Society. Having mentioned the dawn of reformation in the East, and in South America, he would now turn to the West—to Ireland, where it was going on much more extensively than was generally believed in this country. (*Hear, hear!*) He had witnessed the conduct of those Missionaries, and could bear testimony to their extraordinary exertions. He had seen them brave the scoffs and ill-treatment of the ignorant multitude, and at length, by their patience and perseverance, obtain a hearing from those who at first not only refused to listen, but threatened to illuse them. (*Hear, hear!*) He had seen them stand outside the doors of Roman Catholic chapels, and invite and entreat the people to attend, and frequently with effect; and he was certain, that there was not one among those Missionaries who would not willingly have died the death of St. Stephen in defence of their doctrine, and, like that first martyr, have spent their last moments in offering up prayers for those by whose hands they were perishing. (*Hear, hear!*) He would mention one case, for the truth of which he could vouch. A Missionary came to a village on a Sunday, and, placing himself in the open air near the chapel, began to preach to those who flocked around him. The Catholic clergyman, who was of course much annoyed at this, had placed himself near him, at the head of a crowd, and whenever the preacher came to a strong point, he raised his hand as a signal to the crowd, who immediately set up a shout, so as completely to drown the voice of the preacher. The missionary, however, continued his discourse to the end. On the following day, the priest was passing near the place, and he said to a friend, at the same time raising his arm and pointing, "There is the spot where that cursed Pharisee preached to the people." In that instant, and while his arm was stretched out, he was struck with paralysis. His arm fell powerless by his side, his mouth became distorted, he fell back, and was taken home in a state of insensibility, and is not yet quite recovered. There was another instance of

a priest, who was a great opponent of Bibles and Bible reading, who, at one of the simultaneous meetings, was struck with a paralytic shock, and never spoke afterwards. These were instances of the visitation of God, which he also classed amongst the "signs of the times." With respect to the reformation in Ireland, he could assure the Meeting that it was going on quietly, but much more extensively than ever. It was at first intended by the friends of reformation, that the names of those parties who renounced the Romish faith, and embraced the established religion, should be published in the newspaper, and upwards of 1000 names were so published; but it was afterwards considered, that as this publicity would expose them to much annoyance, and often to personal danger, it would be better to let the thing go on quietly; and he could assure the Meeting, that though nothing was said about it, reformation was going on to a much greater extent than heretofore. He could show that not less than 10,000 persons had renounced the Catholic religion in Ireland last year, and conformed to the Established Church. As a proof of the advance made in the spirit of inquiry among the Irish people, his Lordship mentioned, that the number of religious books sold in 1825 was between 2000 and 3000. In 1826 there were sold by the Society 8534 religious books, and 29,524 tracts. In 1827, the numbers sold were 13,976 books, and 44,455 tracts. And, in the last nine months, there were sold 11,890 books, and 38,426 tracts. People might say what they pleased about religious inquiry not going forward in Ireland, but he could state, from his own knowledge, that it was progressing rapidly; and, with the aid of such societies as the present, there was but little doubt that it would, in time, succeed in releasing the Catholic population of Ireland from that thralldom of ignorance and superstition in which they were at present held. (*Hear, hear!*)

The Rev. J. FLETCHER; the Right Hon. Sir GEORGE ROSE; Captain GORDON; the Rev. J. DIXON; the Rev. J. ALLEYN; the Rev. B. SHAW, and many other respectable Gentlemen, addressed the Meeting.

LONDON CHRISTIAN INSTRUCTION SOCIETY.

THE Third Anniversary of this useful and interesting Society was held on Tuesday evening, May 6, at Albion Chapel, Moorfields. THOMAS WILSON, Esq., in the Chair.

Prayer having been offered for the divine blessing, by the Rev. THOMAS STEPHENSON, the CHAIRMAN briefly stated to the Meeting the objects of the Institution; after which, the Report of the Committee was read by

one of the Secretaries; from which it appeared, that an amount of usefulness, truly gratifying, had been the result of the labours of the agents of the Society during the past year: 43 Associations had been formed in furtherance of the object, by whose united operations upwards of 800 gratuitous agents of both sexes were brought into active exertion; nearly 20,000 families, consisting probably of little short of 100,000 individuals, are steadily receiving the visits of the Society, with whom religious tracts and books are left, the subjects of which are made matter of conversation at the next visit, when they are exchanged for others; between 30 and 40 Stations have been opened for preaching and prayer; and interesting congregations have been convened to listen to the Gospel of salvation, who, but for the instrumentality of the Society, might, humanly speaking, have never heard the glad tidings which are thus conveyed to them. The happiest results have, in many cases, followed these labours of love; and the most encouraging proofs of the Divine benediction have been afforded. The Report also stated the formation of Loan Libraries, each of which contains about fifty volumes of religious books: a case is deposited with the superintendent of the Association, to furnish, where it is needful, reading of a more extended nature than that supplied in the smaller tract books; these cases are intended to circulate through the different associations, and thus keep up a constant variety in the supply. Tents have been erected, during the summer months, in the fields frequented by Sabbath wanderers, where religious services have been conducted, and many have been drawn from the way-side to hear the words of life—and words, it is to be hoped, by which some of them may be saved. We cannot find room to particularize the various plans of usefulness referred to in the Report, or the interesting cases of success which are detailed. We understand the Report itself is published, and may be had at the Society's Depository, 5, Paternoster-row, to which we would, therefore, beg to direct the attention of our friends.

The Meeting, which was very numerous, was addressed by HENRY DRUMMOND, Esq.; the Rev. H. F. BURDER; A. TIDMAN; Dr. BIELLOBLITSKEY, from HADOVER; THOMAS SMITH, of Rotherham; Dr. STYLES; HENRY TOWNLEY; J. DYER; J. BLACKBURN; J. ARUNDEL; and RICHARD FOSTER, jun., Esq., of Cambridge.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Anniversary of this admirable Institution was held on Monday, May 12, at

Freemasons' hall; on which occasion Lord JOHN RUSSELL presided. His Lordship very briefly drew the attention of the Meeting to the grand objects of the Society.

The SECRETARY then read the Report, which stated that the central schools were never in a more flourishing condition than they had been during the past year; and that the clean and healthy appearance of the children, the knowledge they had obtained, and particularly their acquaintance with the sacred Scriptures, had given the most unqualified satisfaction. During the past year a great addition has been made to the number of the schools, while it is still in contemplation to establish many new ones. In the Ionian Islands the cause of Bible instruction is rapidly advancing; and the king has given a donation of 50*l.* to assist in that immediate object. In Ireland, the British and Foreign School system has proved an immense blessing to thousands; and in the Highlands of Scotland its benefits are highly appreciated. In France, and throughout the continent of Europe, as well as in India, the cause of this Society advances with delightful tokens of success.

LORD BEXLEY, W. WILBERFORCE, Esq., the Rev. R. HILL, the Rev. B. ALLEYN, the Rev. Mr. WAY, the Rev. E. CRAIG, the Rev. W. ORME, Lord JOHN RUSSELL, the Rev. G. CLAYTON, the Rev. Mr. ALGAR, the Rev. W. HENRY, M. BURGOYNE, Esq., and many other Gentlemen, addressed the Meeting with powerful effect.

NAVAL AND MILITARY BIBLE SOCIETY.

THE Forty-eighth Anniversary of this Institution was held at Freemasons' hall on Tuesday, May 13, when W. WILBERFORCE, Esq., presided; who being compelled to retire at an early period, was succeeded by Captain PARRY in the Chair. The Report, which breathed a spirit of ardent piety, was read by Major CLOSE, the Secretary; and the intelligence it conveyed as to the state both of the Navy and Army, in reference to religion, was most reviving to the heart. The number of Bibles and Testaments distributed during the past year, were, to the Army (including the troops in India, New South Wales, and the Cape of Good Hope) and the Navy (including the men employed in the Coast Blockade of Sussex and Kent, to whom 280 copies were sold by the Society's agent) 11,706; making a total, since the Society's commencement, of 220,557. The receipts of the Society, during the past year, were stated at 3522*l.* 6*s.* 5*d.*; which sum had been exceeded in the expenditure by 312*l.* 11*s.* 9*d.*

The Meeting was most interestingly ad-

ressed by the Hon. and Rev. G. NOEL; Colonel BROUGHTON, from India; the Rev. B. ALLEYN, from America; Captain R. GAMBIER; Captain PARRY; the Rev. Mr. FREER (formerly an officer in the army); Captain BAZALGETTE; the Rev. W. ELLIS; Captain SAURIN; Captain FRANKLIN; Lieut. RHIND; the Rev. H. McNEILE; H. MAXWELL, Esq., M.P.; and Lieut. GORDON. It has seldom fallen to our lot to attend a Meeting where there was more to call forth the lively expression of Christian joy and gratitude.

SUNDAY SCHOOL SOCIETY.

ON Tuesday, April 30, the Anniversary of this Society was held at the London Coffee-house, SAMUEL HOARE, Esq., in the Chair. The Report, which was read by the Rev. W. THOMPSON, the Secretary, stated, that the Society had established 300 new schools during the past year; but that its expenditure, 1078*l.*, had very greatly exceeded the current income; so that more than 300*l.* had been subtracted from the funded property of the Institution. In Wales, particularly, the Society had exerted itself successfully in the cause of Sunday-school instruction. The catholic spirit of the Society entitles it to the general patronage of the public.

The speakers on the occasion were THOMAS WILSON, Esq.; W. F. LLOYD, Secretary of the Sunday-school Union; the Rev. H. BUDD; JOHN JAMES, Esq.; THOMAS CHALLIS, Esq.; Mr. CHARMY, of New York; the Rev. B. ALLEYN; and the Rev. Mr. WILLIAMS, of Wales. The CHAIRMAN stated that, from the nature of his occupation, he was intimately conversant with the state of criminals; and that he had, from time to time, inquired how they had been educated, and what means of religious instruction they had enjoyed? Out of many hundreds to whom he had put these questions, he had found only *three* who had been at a Sunday-school, in a district in which 2000 were receiving education. On inquiring into the circumstances of these three individuals, it appeared that two of them had been discharged from the Sunday-schools for disorderly conduct; the third, although he had sinned against the convictions and reproaches of conscience, had become a reformed and exemplary character.

IRISH EVANGELICAL SOCIETY.

The Fourteenth Anniversary.

THE Fourteenth Annual Meeting of this Society was held in Finsbury Chapel, Moorfields, on Tuesday evening, the 13th of May; THOMAS WALKER, Esq. in the Chair. The

Rev. J. Slatterie, of Chatham, opened the meeting with prayer. The Report, which was read by the Rev. G. Rose, presented an encouraging view of the Society's stations, and of the extensive labours of its Irish Missionaries and Scripture Readers. *A more general impression* appears to have been made throughout Ireland, during the past year, of the folly of "receiving for commandments the traditions of men," and the duty of all to search for themselves into the truths of the Word of God. Many have renounced the errors of popery, some of whom, it is hoped, have received "the truth as it is in Jesus;" and numbers are deterred, only by the fear of persecution, from avowing their convictions, and openly relinquishing their connexion with the Church of Rome.

The Report acknowledged also the goodness of Almighty God, in providing for the *increased* necessities of the Society in an unexpected manner. An anonymous friend has presented the Committee, by the hands of the Rev. Mark Wilks, with the munificent donation of 500*l.*; and this, with the liberality of other friends to the Society, has swelled its income to 300*l.* 11*s.* 9½*d.*, being an amount greater than that of any preceding year. Still, however, the Committee have deeply to regret that the regular income, which is ensured by Auxiliaries and Annual Subscriptions, falls very short of the sum required to conduct the operations of the Society, even on its present scale; whilst other fields of labour which invite their cultivation, their present resources render them unable to occupy.

The Meeting, which was large and respectable, was addressed by the Rev. Messrs. JULIAN (Vicar of Trimley), J. A. JAMES, T. SMITH, R. PHILIP, W. URWICK, T. EAST, A. FLETCHER, W. OWEN, and J. HUNT.

ANTI-SLAVERY SOCIETY.

On Saturday, May 3, the Anniversary of this humane Institution was celebrated; on which interesting occasion His Royal Highness the DUKE OF GLOUCESTER presided. We cannot but congratulate the friends of Slave Emancipation upon the aspect of this Meeting. The Great Hall, at Freemasons' Tavern, was crowded to excess at an early hour, and Mr. WILBERFORCE, the liberator of Africa, (supported by Sir James MACKINTOSH, Mr. BUXTON, Mr. BROUGHAM, Mr. MACAULAY, Mr. DENMAN, and other eminent friends of liberty), appeared once more, to show that the object which he espoused in his youth was still dear to him at the close of a long, active, and benevolent career. The details of the Report were most interesting; proving, beyond all contradiction, the misery, the vice, and the utter impolicy, of slavery. Can it be possible, that the political adran-

tages, of those men who hold 825,000 of his Majesty's unoffending subjects in bondage, are to be augmented at a time when they refuse to carry into effect the benevolent recommendations of his Majesty's government to improve the unhappy condition of their bondsmen? "We have one great happiness," said his Royal Highness the DUKE OF GLOUCESTER, "that we live in a country where public opinion is heard and attended to." Let this Society persevere, and the wished-for deliverance of our fellow-creatures must at last arrive.

IRISH SOCIETY OF LONDON.

On Friday, May 2, the Annual Meeting of this Society took place at Freemasons' Hall: the Hon. and Rev. G. NOEL took the Chair, till the arrival of the Hon. and Right Rev. the Bishop of LICHFIELD and COVENTRY. The Report, which was read by the Rev. G. MUTTER, stated, that the Schools of the Society in Ireland amounted to 434, which were attended by 14,715 children and 11,067 adults; and that the issues of Irish Bibles, during the past year, were 11,000 copies. It also conveyed the pleasing intelligence, that 646 Irish, residing in London and its vicinity, had been taught, by the Society, to read the Scriptures. The income of the Society was stated at 1,315*l.*; 555*l.* more than last year. The object of this Society is to address itself to the minds and feelings of the Irish people, through the medium of their own language. The Meeting was effectively addressed by the Hon. C. SHORE; G. SANDFORD, Esq.; the Rev. Dr. THORPE; the Rev. J. PEERS; Captain GORDON; the Hon. Sir. G. ROSE; the Rev. C. HAZELWOOD; the Hon. and Rev. G. NOEL; Mr. A. RENNIE; Lieut. BROWN; and the Bishop of LICHFIELD.

RELIGIOUS TRACT SOCIETY.

On Friday, May 16, the Twenty-ninth Anniversary of this truly valuable Institution was held at the City of London Tavern; Viscount MANDEVILLE in the Chair. The Rev. W. B. SIBTHORP offered, up an impressive prayer. W. JONES, Esq. read the Report, which stated, that 480 reams of printing paper had been forwarded to different parts of the East, together with 90,000 Books and Tracts. In Spanish America, the British Colonies of North America, in the West Indies, in the North of Europe, in France, in Switzerland, in the Mediterranean, in India, China, and Judea, Tract distribution advances with most encouraging rapidity. In Ireland alone, during the past year, 90,000 works were circulated; and in London, to soldiers, sailors, and convicts, &c. 557,000. The Income of the Society was

3,329*l.* 19*s.* 11*d.*, being an increase of 493*l.* 7*s.* 10*d.* The sale of books had been 2,075*l.* 11*s.* 3*d.* The Tracts distributed throughout the year, 9,649,507; which, added to the Tracts published in foreign languages, showed an increased circulation of about two millions of works beyond the preceding year. The Meeting, which was distinguished by an unusual measure of holy unction from above, was addressed by the Rev. W. PATTON; the Rev. Dr. PINKERTON; the Rev. B. ALLEYN; the Rev. E. BICKERSTETH; the Rev. Dr. HENDERSON; the Rev. W. B. SIBTHORP; the Rev. Dr. COX; the Rev. George CLAYTON; the Rev. C. SCHOLL; the Rev. W. URWICK; the Rev. J. BLACKBURN; the Rev. J. FLETCHER; the Rev. W. BOLLAND; and the CHAIRMAN.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

On Saturday, the 17th of May, the Anniversary of this invaluable Institution, was celebrated at the City of London Tavern, the Right Hon. LORD HOLLAND in the Chair, who was received with enthusiastic demonstrations of respect, as the tried friend both of civil and religious liberty. The Report, which was read by JOHN WILKS, Esq., the indefatigable Secretary, contained a mass of interesting intelligence, abundantly illustrative of the existence of a persecuting spirit, and of the great benefit of keeping a close watch upon all its movements throughout the land. It is a disgrace to the enlightened age in which we live, that during the past year, the Society should have been called to interfere in FORTY DISTINCT CASES, in which the principles of religious freedom and toleration have been infringed upon. One fact we cannot forbear noticing, because of its detestable character; viz. the circumstance of *two evangelical clergymen of the Church of England* (the Curate of Haslemere, in Surrey, and the Rev. Hugh M'Neile, Rector of Albury) refusing to bury two children that had been baptized by Dissenting Ministers. An apology for such mournful conduct is not sufficient; the whole nation, and, if possible, the whole world too, ought to know it, and ought to brand it as it deserves. The Rectors of Denbigh and Brainton, also, will long be remembered, by the friends of liberty, as singular specimens of an enlightened Protestant ministry. After the Report was read, which afforded high satisfaction to all who heard it, as furnishing strong evidence of the determined perseverance of the Society, the Meeting was addressed, with extraordinary effect, by the Rev. J. A. JAMES; the Rev. J. HUNT;

the Rev. J. FLETCHER; Mr. Alderman WOOD, M.P.; the Rev. T. ADKINS; the Rev. S. HILLYARD; the Rev. Dr. STYLES; PHILIP BALL, Esq.; the Rev. THOMAS SMITH; the Rev. J. MEAD RAY; the Rev. B. RAYSON; the Rev. Mr. SCHOLL; the Rev. Dr. NEWMAN; the Rev. J. ARUNDEL; the Rev. THOMAS RUSSELL; the Rev. C. HYATT; Alderman WILSON; JOHN BURNALL, Esq.; the Rev. Dr. COX; the Rev. H. TOWNLEY; and the noble Chairman. In the whole history of the Society, there has not been such an animated Meeting. Many of the speeches would not have discredited our Houses of Parliament. The late triumph in favour of religious liberty gave a character of interest to all the addresses, and drew forth some of the most eloquent appeals we almost ever listened to. LORD HOLLAND seemed delighted with all that he saw and heard. We regret that we cannot afford space for a copy of the Resolutions passed; they were, in a high degree, spirited, appropriate, and sensible.

PRAYER BOOK AND HOMILY SOCIETY.

Sixteenth Anniversary.

THE Annual Sermon was preached at Christ Church, Newgate-street, on Wednesday, May 7, by the Rev. R. W. Sibthorp, B.D., Fellow of Magdalen College, Oxford, from 1 Cor. xiv. 15. "I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also."

At the Annual Meeting, held on the 8th, at the London Coffee-House, the President, Lord BEXLEY, took the Chair at twelve o'clock.

Movers and Seconders.—Rev. E. Sidney, and Rev. E. Burn; Right Hon. Lord Calthorpe, and Rev. B. Alleyn, Rector of St. Paul's, Philadelphia; Hon. and Rev. G. T. Noel, and J. M. Strachan, Esq.; Hon. and Rev. F. Noel, and Rev. F. S. Grimshawe; Rev. D. Wilson, and Rev. H. Budd; Rev. G. Hazelwood, and Rev. J. H. Stewart.

Resolutions.

That this Meeting has heard, with sincere pleasure, of the still increasing success of the Society's labours among Seamen; also, of its proceedings in respect to *Ireland*; and that they view the continuation and extension of such efforts as highly important.

That this Meeting cordially approves of the Foreign objects and proceedings of the Society, especially the publication of our devotional forms in the languages of the East; and, that they return their warmest thanks to the venerable Archdeacon Corrie, for his most valuable services in this

department, and for having formed a corresponding Committee at Calcutta.

Income of the Society 2,770*l.* 3*s.* 5*d.*, and Expenditure 2,722*l.* 0*s.* 9*d.*

SOCIETY FOR THE IMPROVEMENT, &c. OF FEMALE SERVANTS.

On Friday evening, April 25, the London Society for the Improvement and Encouragement of Female Servants, by annual and other rewards, held their Fifteenth Anniversary at the London Tavern.

The Report then read states, that during the past year the Society has distributed among the servants of subscribers 105 Bibles and 290 rewards in money, amounting to 527*l.* 12*s.* 6*d.*

The subscribers are entitled to nominate one servant for the Society's rewards for each guinea annually subscribed, and may also apply for servants, without expense, at the Society's Registry, 110, Hatton-garden, where servants of good character are gratuitously informed of situations with subscribers. The peculiar feature of this Registry is, that it is the *only* office in London where *servants pay no money*.

The first reward given by the Society is a Bible with a gilt superscription; and, since its formation, 1102 Bibles have been distributed to as many servants; and, likewise, 4,282*l.* 8*s.* in 2485 pecuniary gifts, in annual rewards, marriage gratuities, and donations on illness and incapacity.

A SEASONABLE HINT.

SIR ISAAC NEWTON, in his "Observations on the Apocalypse," modestly says, "If I have done any thing which may be useful to following writers, I have my design: The folly of interpreters has been to foretell times and things by this Prophecy, as if God designed to make *them* prophets. By this rashness they have not only exposed themselves, but brought the Prophecy itself also into contempt. The design of God was much otherwise. He gave this, and the Prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to *foreknow* things; but that, after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, be then manifested thereby to the world."

SENEX.

A VERY CURIOUS EXPOSITION.

SIR;

I would be far from discouraging a sober inquiry into the meaning of the Book of the Revelation, but some interpreters have cer-

tainly been far from being sober in their expositions. One of the most curious and ridiculous I ever met with is the following, in a pamphlet published a few years ago:—

"I shall now drop a few hints concerning the last Antichrist. This Antichrist is the second Beast, mentioned in the 13th chapter of Revelations." Then, after describing at large all his abominations, he says, "Quere, —The Name of the two-horned Antichrist —may we not suspect that it is the

REV. INO. AND CHAS. VVESLEY?

5 1 500 55 50—666

But this sage writer had a better opinion of the Rev. George Whitfield.

"The Angel of the Jubilee," (Rev. xiv. 7.) says he, "is described as crying with a *loud voice*, and it is said of Mr. Whitfield, that when preaching he could be heard a mile off." "But the angel is said to *fly*. In the Autumn of A. D. 1741, we find Mr. Whitfield in Scotland, then in Wales and Gloucestershire," &c. &c.

SOBRIUS.

HOMERTON COLLEGE.

THE Annual Meetings connected with this Institution, will be holden on Wednesday, the 25th, and on Thursday, the 26th of June.

On Wednesday morning, the Meeting for Business will take place at the King's Head Tavern, in the Poultry; the Chair to be taken at Twelve o'clock *precisely*.

On Thursday morning, the Public Examination of the Students will take place at the Collège at Homerton; the Chair to be taken at Eleven o'clock *precisely*.

After which the Ministers and other Friends of the Institution will dine together as usual.

HIGHBURY COLLEGE.

We learn that the Annual Meeting of the Subscribers and Friends of Highbury College will be held on Wednesday, July 2, at the Chapel in Barbican. Chair to be taken *precisely* at half-past Six.

The Ministers of the Hoxton Association will hold their Annual Meeting at Highbury College on the preceding evening, July 1, at Six o'clock.

CORPORATION AND TEST ACTS.

THE friends of Religious Liberty throughout the country have, ere this time, enjoyed the high satisfaction of knowing that these miserable relics of a persecuting age have been obliterated from the Statute Book of this free country. How sadly must those be

disappointed, who did their utmost to prevent the triumph which is now celebrated by all the wise and enlightened, from one end of the kingdom to the other! We cannot but regret to have heard evangelical ministers, at public meetings,* declaring, in a spirit bordering almost on radicalism, that we have now no *Constitution*. Such speeches can only tend to throw a shade over their wisdom and their usefulness. It is not from *evangelical* clergymen that such things are to be expected; and they may take our word for it, though we make no pretensions to the prophetic spirit, that this is an age in which such outrages on the spirit of religious liberty will not be endured. To the EXECUTIVE GOVERNMENT, the Right Rev. PRELATES of the English Church, LORD JOHN RUSSELL, and LORD HOLLAND, and, indeed, to both Houses of Parliament, the Protestant Dissenters are deeply indebted, and doubtless feel themselves very grateful. But let them never forget, that *to their own principles* they are most of all indebted, and that by a perseverance in them they cannot fail to maintain and to augment their privileges. We regret that we cannot make room for the excellent Resolutions passed at a Meeting of the UNITED COMMITTEE FOR CONDUCTING THE APPLICATION FOR THE REPEAL OF THE CORPORATION AND TEST ACTS; consisting of "the Committee of the Deputies from Congregations of Protestant Dissenters of the three denominations, in and near London, appointed to protect their Civil Rights," and of Deputations from "The General Body of Protestant Dissenting Ministers of the three Denominations in and about London;" "The Unitarian Association;" "The Scotch United Associate Presbytery of London;" and "The Protestant Society;" held at the King's Head Tavern, in the Poultry, on Monday, the 12th of May; W. SMITH, Esq. M.P. in the Chair. We equally regret that we are compelled to pass by the Resolutions of the DEPUTIES, who met on the 18th of May. Suffice it to observe, that great temperance, great firmness, and great thankfulness, are united in the whole of the Resolutions.†

We are happy to learn, that the Rev. Dr. Winter has published a Sermon in grateful commemoration of the Repeal of the Sacramental Test, which he addressed to his own congregation on the 18th of May. We can assure our readers that the liberal, loyal, and pious sentiments with which this Sermon abounds, will amply repay the trouble of perusal. It may be had of Messrs. Black, Young, and Young, Booksellers, 2, Tavistock Street, Covent Garden.

* We refer our readers to the speech of the Rev. Hugh M'Neile, at the meeting of the Philo-Judean Society.

† See Advertisement on the Cover.

PROVINCIAL.

HOME MISSIONARY EXERTIONS.

THERE is a little romantic village on the borders of the Bristol Channel, about twelve miles from the city of that name, called *Clevedon*. It steals upon the traveller to it from that city in a most enchanting manner, lying in a valley partly hid among hills and trees, and breaking upon him, only at intervals, through the foliage and vacant places. The valley to which it belongs is several miles in extent, and presents to the eye, from the adjacent hills, one of the richest and most luxuriant scenes that can well be imagined. The green pasturage beneath finely contrasts with the rocky summits; while, to a vast extent, in great profusion, the leafy elm, the tall ash, the sturdy oak, and the horse-chesnut, covered with its regular and ornamental blossoms at this season, present their various and sweetly commingled hues. The view is rendered complete by catches of the Bristol Channel, with the steep, and flat holmes, and vessels at full sail. The inhabitants retain a kind of primitive simplicity. There is a cleanliness of appearance and artlessness of manner which seem hardly compatible with the fact of its having been resorted to of late years during the summer season, by the inhabitants of the neighbouring city, as a watering place; of which it has most of the advantages, without any of the usual inconveniences of extravagance, imposition, and dissipation. The coast, indeed, is rugged, and there are not many facilities for bathing; but the views of the channel are exceedingly picturesque, and the air is most salubrious. Till of late, little provision has been made for the spiritual wants of the population. The church stands at the distance of a mile from the village; and if vice had not been found to obtain among the villagers, ignorance of the great truths of the Gospel, and inattention to the claims of religion, were awfully prevalent. It ought, however, in justice, to be observed, that through the influence of a pious lady, education was making progress; and a disposition to attend on more suitable means of instruction, could they be provided for the adults, was manifested in a striking degree. Some Christian friends, excited to concern on account of this state of things, presented the case to the notice of the pious and well-disposed in the adjoining city, who gladly responded to their call. At first, preaching was established in a room: this being too small, a larger one was procured in a different part, which also became insufficient to accommodate those who wished to attend. It was remarkable with what readiness the poor

of God; (3) by embracing every opportunity which divine Providence affords us to do good.

Having stated these general principles of human and Christian obligation, they were, in conclusion, applied to the particular interests of the Missionary Society; which was recommended to the approbation and support of *Christians in general*, as having for its end the most benevolent of all objects, and that in which Divine benevolence is most conspicuously displayed; to the approbation and support of *Philanthropists*, as above all other means calculated to ameliorate and improve the condition of the most barbarous and wretched of the human race; and to Englishmen, as involving in its results the honour and prosperity of our own country,—the cause of Missions being considered as, indeed, the cause of our country—of the world—of the salvation of men,—and of the glory of our great Creator.

Hymns—Rev. Messrs. Sewell, T. James, and Harris.

Concluding Prayer—Rev. E. Andrew, LL.D.

TABERNACLE.

AFTER prayer, by the Rev. Timothy East, a Discourse was delivered by the Rev. Dr. Stewart, from Psalm lxvi. 4—7: *All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah. Come and see the works of God; he is terrible in his doing toward the children of men. He turned the sea into dry land; they went through the flood on foot; there did we rejoice in him. He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves.*

AFTER some introductory remarks, tending to show that the conversion of the whole world to the faith of Christ is a truth now generally believed among Christians—an event, for the accomplishment of which the means are now clearly made known,—the preacher observed, that in his text there were two things which claimed particular attention:—I. A most auspicious and extraordinary event announced, viz. that all the earth shall worship God, &c. (v. 4.) II. All objections to its accomplishment triumphantly repelled in these words—“Come, see the works of God,” &c. (v. 5—7.)

In illustrating his first head, the preacher observed, that when we look through the medium of Scripture prophecy, to the brighter scene which opens to our view in the latter day of glory, there are many things which attract our notice. We see this period distinguished by a general dissemination of religious knowledge; “The earth shall be full of

the knowledge of the Lord,” &c.; and we see this dissemination of religious knowledge producing great practical effects. It sanctifies the general tone of public feeling, sanctions the authority of civil law, and so produces a state of peace: For securely every man shall sit under his vine, &c. It will also turn wars into peace to the ends of the earth; “the law shall go out of Zion,” &c.—(Micah, iv. 2.) The preacher further observed, that we have reason to expect this general dissemination of religious knowledge will then be accompanied with such demonstration of the Spirit and power, as to induce a general subjection to the authority of God, and such a state of religious feeling, as shall exhibit practical piety in all its attractive duty and moral influence. Throughout the whole family of man, devotional exercise, and fervent love to God and man shall prevail, and men walking in the fear of God, and the comforts of the Holy Ghost, shall exhibit these as the distinguishing traits of national character.—(Ps. lxvii. 5—7, 22, 27. Is. lx. 2, 3, 21. lxvi. 23.) The preacher observed, that it was in this state of religious attainment, as exhibiting this prominent trait of character, that the text brought a congregated world before our view. “All the earth shall worship thee.” Here he showed that this is divine worship; it was presented as a general description of character, and as inseparably connected with domestic, social, and national happiness. In singing to God, and singing to his name, this pious generation of men were exhibited as possessing an endless train of mingling and diversified mercies; so that every where genuine piety, united with happiness, as its necessary consequence, will meet the view;—that this fear of God will produce an extraordinary change in the domestic circle; national prosperity; and, by means of industry and the cultivation and improvement of that soil, the desert shall rejoice, and blossom as the rose. This extraordinary change was illustrated by a reference to Is. lxv. 17—25; and Rev. xxi. 1—5; and it was shown that this spiritual, heavenly change, denominated, in the expressive language of Scripture, the making all things new, and assimilating earth to heaven, would verify the declaration in the text.

Second head.—The preacher began by observing, that many formidable and appalling obstructions seemed at present to forbid the accomplishment of this gracious predication; that the world was in a state of hostility against this plan of divine mercy; that Satan, the god of this world, had still the great proportion of the human race prostrate at his feet, as willing subjects; that the savage hordes of inhospitable Africa, and the superstitious castes of swarthy India, and the murderous cannibals of New Zealand, &c. presented obstacles of no ordinary charac-

ter; that China, Rome, &c. furnished additional obstruction to the light of divine truth; and that bare-faced infidelity, at our own doors, when it could browbeat the venerable judge on the bench, blaspheme the Holy Scriptures from the press, and put on every guise of profession, for the purpose of discrediting the Christian religion, and bringing it into contempt,—was not less formidable; but with all these appalling obstructions in full view, the text was calculated to repel them triumphantly, and bear down before it every doubt that could arise in the believer's mind with regard to the eventual success of missionary enterprise, and the fulfilment of this declaration,—that all the earth should yet worship God, and sing unto him.

Hymns—Rev. Messrs. Harris, Harrison, and Tidman.

Concluding Prayer—Rev. W. Broadfoot.

TOTTENHAM-COURT-ROAD CHAPEL.

THE Rev. Mr. Rook read the prayers of the Church of England; the Rev. George Clayton offered up prayers, before the sermon, from the pulpit; the Rev. William Clayton then preached from the seventh and eighth verses of the third Epistle of John. *Because that for his name's sake they went forth, taking nothing of the Gentiles. We ought therefore to receive such, that we might be fellow-helpers to the truth.*

The preacher remarked, that his text,

I. Develops the conduct of primitive Missionaries. II. Demands the co-operation of every professor of the Christian faith in the work of Christian Missions. III. He proposed to suggest a few remarks applicable to the occasion. In reference to the first head, the preacher considered:—1. The sacrifices made by those devoted men. 2. The courage exhibited. 3. Their high and benevolent object. 4. Their disinterestedness and superiority to secular aggrandizement. 5. The authority under which they acted. 6. The dependance they avowed and evinced on the promised assistance of the Holy Spirit. Lastly, The pure and evangelical motives by which they were actuated. Having intimated what the Missionary should be, the preacher next proceeded, II. To suggest what the supporters of Missionaries ought to do; and observed, that we should cordially and efficiently concur with them, and in order to this should, 1. Give them our fraternal sympathies under their privations and sacrifices. 2. Aid them by our unceasing intercessions. 3. Acquaint ourselves with the pitiable condition of the heathen. 4. Render generous and liberal contributions to

the funds of Missionary communities. 5. Cordially recognise the high and supreme authority by which the faithful Missionary is himself actuated. 6. Engage in united efforts for the promotion of the Missionary cause. III. The preacher suggested, 1. The important inquiries, Am I the happy recipient of the truth as it is in Jesus? and, Do I feel its due influence on my own heart and life? 2. Inferred the propriety of grateful eulogy, in reference to indefatigable evangelists, and the advantages of exhibiting such examples for imitation. 3. Noticed the rapid flight of time, and the more speedy lapse of opportunity to do good. 4. Recommended the cherishing of a kindred feeling of undissembled penitence, and, also, 5, of warranted and vigorous expectations of success. 6. Noticed the effusion of the Holy Spirit, as secured by the unfailing promise of God. 7. The demand made upon us for heartfelt praise for all the goodness and mercy vouchsafed to us; and which is brought before our attention on such occasions as the present.

Concluding Prayer.—Rev. T. Adkins.

ST. CLEMENT'S CHURCH, STRAND.

THE use of this Church was again kindly granted by the Rev. William Gurney, the Rector, and the Churchwardens. The prayers were read by Mr. Gurney; after which, the Hon. and Rev. Baptist Noel, A.M., preached from Isaiah lii. 7—*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation.*

The Preacher showed that the text applies to Christ (compare Matthew xi. 6.; Is. lxi. 1), to apostles, to the first Christian Missionaries (Romans x. 14, 15), to all Christian teachers, and especially to Christian missionaries, which we may learn from the feet being pronounced beautiful, not the lips. The work of all Christian missionaries is delightful; but let us now confine our notice to that work, as carried on in the South Sea Islands.

The Christian mission in the South Sea Islands is delightful, with reference to, I. Its subject; II. Its spirit; III. Its success.

I. Its subject.—1. Salvation, “that publisheth salvation;” the heathen world generally perishing. Scripture declares it (John iii. 14—16; 1 Cor. xv. 18; v. 14; Rom. iii. 9, 19. Eph. ii. 3), and facts prove it, for heathens are not so much wicked *without* religion, as wicked *by* their false religion, and generally answer to their description. (Rom. i. 28—31.) To such the missionary preaches salvation. (John iii. 14, 15.) 2. Good; “that bringeth good tidings of

good;" not destruction, but favour; protection of Providence, right of prayer, gift of Holy Spirit, progressive excellence, promise of heaven—all spiritual blessings. (Eph. i. 3.) 3. Peace; "that publisheth peace;" peace with God, ourselves, other men, and angels; this message of salvation, good and peace, delightful every where, chiefly in darkest lands—e. g. South Sea Islands.

II. Its spirit. Missionaries have at length been blessed, but not till after sixteen years of trial and delay, in which they endured separation, charge of enthusiasm, imputation of neglect, hardship, and discouragement; thus showed a spirit of self-denial, faith, and devotedness, and their spirit was "beautiful."

III. Its success. 1. Temporal blessings. Not the cause, but effect, of spiritual blessings; visible and striking to the world. Twenty islands have renounced idolatry. Sailing from heathen island, you leave nakedness, clamour, rudeness, pilfering, bare butts, and odious marais. Coming to a Christian island, you see European boats, clothed inhabitants, decorous and friendly manners, a neat church, white cottages in groves, among which are heard the hammer, the saw, and the loom; on further residence you would find hospitality, integrity, domestic modesty and tenderness, children cherished and old age honoured. Missionaries, therefore, should be honoured as civilizers. 2. Spiritual blessings.—Twenty islands Christian; 30,000 under instruction; conversions evidenced by, (1.) Religious habits formed; general observance of the Sabbath; prayer meetings general in Eimeo; prayer in almost every house at Huahine, almost the whole population at church. (2.) Sacrifices made for sake of religion.—Above 50 churches built; one Auxiliary Society, 1825-6, gave £300; another, 5000 gallons of cocoa-nut oil. (3.) Baptisms, not lightly administered, in 3 islands of 20; total baptized since the mission began, 5615. In Tahiti, 1825-6, 450, of which number the adults were 162. (4.) Communicants, not lightly received; in 5 islands out of 20, 1825-6, 2294. This success is, in the language of the text—"beautiful."

Conclusion.—1. Christ has devoted followers still. 2. God is glorified by these missions, in the subject, the spirit, and the success. 3. This success proves the fitness of the Gospel to bless all the world. 4. God may be expected to bless missions similarly conducted. 5. Such missionaries are the world's best benefactors.

JUVENILE MEETING AT THE POULTRY CHAPEL.

The Rev. A. Tidman prayed. The Rev. J. A. James preached from John iv. 38—*Other men laboured, and ye are entered into their labours.*

After some remarks on the context, the preacher, I. Proposed to trace the stream of providential events, from the beginning of time, and to show their influence on the spiritual culture of the world. II. He exhibited a concise view of what is now doing in harmony with this great design.—(1) by the friends of religion; (2) by the various events which are transpiring—the increase of knowledge, the progress of colonization, and the extent of the British empire. III. The means were then pointed out by which *the young* may aid this great work. (1.) personal religion; (2) a deep sense of the paramount importance of man's spiritual and eternal interests, and of the necessity of the Gospel to promote them; (3) a firm attachment to the fundamental doctrines of revealed religion; (4) an enlightened and comprehensive view of the Missionary cause; (5) a spirit of seriousness and devotion in all that is done in the way of activity; and (6) continued fervent prayer. IV. Motives were then adduced to stimulate the energies of the young in the cause of Missions, derived, (1) from a consideration of the nature of the cause; (2) from the great advantages possessed by the youth of this age; (3) from the dependance, in the way of instrumentality, of the transmission of this cause to futurity, upon those who are now rising into life. The young were then addressed; parents were admonished; and, in conclusion, the final results of Missionary labours were alluded to.

Hymns—Rev. Messrs. Sewell, Johnson, and Slatterie.

Concluding Prayer—Rev. I. P. Dobson.

The Rev. Mr. Orme preached a sermon in the School-room, to such as were not able to gain admittance into the Chapel.

SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. M. Wilks presided. *Prayers* by the President, Rev. C. Hyatt, and Dr. Collyer. *Addresses* by Rev. Drs. Smith, Edwards, and Dr. Collyer. *Hymns and Distribution* by Rev. Messrs. Morland, Davies, Edwards, Emblem, Evans, Harris, Hellings, Lewis, Miller, More, Mulley, Popplewell, Rook, Rust, Sturtevant, Williams, Vautin, Bean, Davis, Darton, Drake, Gale, Hyatt, Moase, Muscutt, Sanderson; Drs. Smith, Stodhart, Whitby, and Platt.

ORANGE STREET.

Rev. William Orme presided. *Prayers* by the President, Rev. Joseph Fletcher, Slatterie, and Hunt. *Addresses* by Rev. Messrs. Orme, Tidman, Townley, and Urwick. *Hymns and Distribution* by Rev. Messrs. Lewis, Fletcher, Palmer, Hunt,

Jeula, James, Stollery, Dunn, Richards, Shepherd, Hyatt, Porter, Wilson, Chapman, Day, Henderson, Rose, Woodward, Bishop, Morris, and Bryant.

SILVER STREET.

Rev. William Roby presided. *Prayers* by the President, Rev. Messrs. Johnson and Brook. *Addresses* by Rev. Messrs. Roby, Jefferson, Adkins, and Ray. *Hymns and Distribution* by Rev. Messrs. Hillyard, Garthwaite, Hughes, Smith, Arundel, M'All, Farebrother, Brook, Redford, Ash-ton, Harry, Hillyard, Dobson, Ford, Adkins (of Windham), Jones, Helmsley, and Hogg.

KENNINGTON.

Rev. Rowland Hill, A. M., presided. *Prayers* by the President, Rev. Messrs. Boddington and Jack. *Addresses* by Rev. Dr. Andrews, Castleden, and Jackson. *Hymns and Distribution* by Rev. Messrs. Hunt, Browne, Deering, Jack, Newth, Widgey, Deane, and Boddington.

TONBRIDGE.

Rev. Dr. Winter presided. *Prayers* offered by the President and Rev. J. N. Goulty. *Addresses* by Rev. Messrs. Smith, Halley, Good, and Morison. *Hymns and Distribution* by Rev. Messrs. Hoppus, Bickerdike, Cobbin, Haslock, Owen, Wood, Richards, Thomas, Thompson, Goulty, Morison, Vickers, and Halley.

GENERAL STATEMENT OF RECEIPTS AND DISBURSEMENTS.

To Contributions in the Current Year, ending 31st of March, 1828	34263	14	1	
Legacies received in Cash	3313	14	9	
Dividends on Stock	815	10	0	
				38392 18 10
Contributions for the Education of Native Females in India	265	1	2	
" — for the Support of Native Schools in India	138	6	11	
				403 8 1
" — for the Anglo-Chinese College				142 18 0
" — on behalf of the Fund for the Widows and Orphans of Missionaries, including Interest on Exchequer Bills				247 9 4
" — towards the Deficiency in the Society's Funds, including Interest on Exchequer Bills purchased, as below				6157 7 7
				Total... 45344 1 10
By Payments for the Service of the Year, ending 31st March, 1828	39435	0	6	
£5800 Exchequer Bills purchased, in application of Contributions received towards the Deficiency	6085	17	1	
£400—ditto ditto, in further application of Contributions towards the Widows and Orphans' Fund	419	5	6	

COLLECTIONS AT THE ANNUAL MEETING, MAY 1828.

Poultry Chapel	101	16	0
Surrey Chapel	448	14	6
Tabernacle	88	16	0
City Road Chapel	332	8	7
Tottenham Court Road Chapel	73	5	6
St. Clement Danes Church	108	7	5
Zion Chapel	73	19	0
Orange Street Chapel	72	1	6
Silver Street Chapel	27	2	0
Kennington Chapel	54	15	3
Tonbridge Chapel	24	10	0
	1405	15	0

ANNUAL MEETING.

The Annual Meeting of this SOCIETY was held in the *City-Road Chapel*, on Thursday, the 16th of May.

WM. ALERS HANKEY, Esq. Treasurer to the Society, having taken the Chair, a hymn was sung, and prayer offered by the Rev. George Burder.

The Treasurer then read a Statement of the Society's Account for the past year, and afterwards addressed the Meeting to the following effect:—

In thus laying before you the Statement of the Society's pecuniary affairs, I cannot but contrast the situation in which I now stand, with that in which I was placed twelve months ago. I then had the painful task of announcing the considerable defalcation which had taken place in the Society's income, and I have now the pleasing office of returning my best acknowledgments for the liberal manner in which the sum of £6000 and upwards has been contributed by the various friends of the Society (in which Manchester was especially distinguished) towards that deficiency.

It gives me additional pleasure to state, that this extraordinary exertion has not been made (as such efforts sometimes are), at the expense of ordinary efforts. I have the gratification to say, that the stated contributions to the Society's funds have been, at the same time, augmented to the extent of £2700, so as to raise the aggregate amount of contributions during the year to £45,300.

It is proper that I should guard against an inference that may possibly be drawn from this representation—that the emergency referred to being over, the Society stands in no need of such continued liberality. To prevent misconception, it is my duty to apprise you, that notwithstanding there is, on the one hand, a diminution in the expenditure of £4000, and on the other an augmentation of ordinary income of £2700, as compared with the preceding year, *the total income does not equal the expenditure*. The fact is, that for the last ten years (with only one exception), the charges had annually exceeded the contributions, and occasioned continual inroads on the reserved funds of the Society, which the zeal of its first supporters had provided, and without which, the state of the Society would have been exceedingly distressing.

Nothing can more forcibly show the importance, nay, the need of, unabated and augmenting liberality in the future support of its resources. A transitory effort will not meet the exigencies of the Society, or the nature of its object. It is the duty of the Directors to observe due economy in the application of the funds entrusted to their charge—that I can promise; but a diminution in the actual expenditure I cannot rea-

sonably anticipate, if its objects are to be vigorously pursued. It is often recommended to us to avoid extending our operations; but it is only in a small degree that this is within our power. Growth and expansion are the very essence of our undertaking: if attended with any degree of success, it must expand. It would be as reasonable to require of the husbandman that the seed he sows should, at harvest time, cover no greater portion of the surface of the ground than the bare seed occupied, as to require that a Christian Mission, advancing in success, shall not extend its sphere, and occasion increased expense. The Missions in the South Seas, and in Southern India, in particular, are proofs of this; and, in due time, I doubt not, this will also be the case with those in the China Seas.

The Directors are convinced that a higher scale of liberality will be adopted: the British Churches, in taking up the cause of Missions for evangelizing the Heathen, doubtless resolved to meet all the cost which their undertaking might involve. This pledge will, they are persuaded, be fully redeemed,—and that by a measure of contribution, of which no example has yet been exhibited. I apply this remark, not merely to those Christian communities by which our own Society is supported, but to the whole body of British Christians who have embarked in the cause. They have undertaken a work which admits not of relaxation—from which withdrawal is impracticable. It must be prosecuted to the end, at whatever cost; and I believe that what may prove requisite, will be readily and seasonably furnished. In this point of view, I look with a common interest at the state of all the Societies engaged in Missionary labours, and do not estimate prosperity by the incidental state of one or other of them, individually. While, therefore, I am exceedingly thankful for the liberality which has been shown to our own Society, I cannot regard the year just closed as one of general prosperity in reference to the support of the cause itself. From what I learn of the state of the funds of the Sister Societies, I draw a less satisfactory conclusion. The Baptist Society confesses that its operations are cramped by the scantiness of its funds. In referring to the last Report of the Wesleyan Society, I find it stated that the Treasurer is under acceptance to a considerable amount, which can “only be met by borrowing money at interest.” When I understand, also, from the Report recently made by the Church Missionary Society, that its income has fallen short of its outlay, by nearly £10,000—I must conclude that the supplies of the year,

generally, have fallen below its exigencies, and that an augmented degree of bounty towards the cause of Missions to the heathen is urgently needed, I can, therefore, only form my estimate of what is true prosperity, by that which diffuses itself over the whole body engaged in the labour. We are one in object and aim, and are making a common attack on the territories of idolatry and ignorance. We may form different corps, but are, in effect, one army; and each ought to be enabled to keep its place in the general operations. If it is to be deprecated, in a grand advancing army, that any of its divisions should be retarded by a want of necessary stores—ought it to be less so, if, in the combined force of Christian Missions, any of its portions be rendered less efficient than it would be, from the lack of the needful resources? But to meet the measure of present necessity merely is not enough; the work will enlarge as it advances, and progression in resources must prepare the way for progression in the operations. Such labours must extend, for they cannot be stationary, and a reduction of expenditure is not consistently to be promised by those who are charged with conducting them. One course, then, only remains,—that which every view of the subject joins in enforcing,—that the great body of British Christians, true to the cause which they have voluntarily and deliberately taken up, having counted the cost which the undertaking necessarily involves, will meet it with those enlarged supplies which its progress (if at all answerable to our wishes and hopes), will demand. That the present is not a time for relaxing efforts, is obvious on all hands; indications of the Divine concurrence, and of ultimate success, are increasingly apparent—the world perceives them, and ceases to regard Missions as the mere product of fanaticism.

Nor can it justly be feared that the means needed for carrying it on are greater than the Christian community can supply. It cannot be doubted that the sources from which they are to be drawn are abundant; and that, as the work advances, the measure of liberality in supplying them will out-step all former precedent. I trust—I confidently hope, that the ensuing year will afford ample demonstration of the truth of this sentiment; and, that if we are permitted to witness the return of these Anniversaries, it will be found that not merely the wants of our own, but those of all the Missionary Societies have been fully met by augmented contributions of the Christian communities by which they are severally supported.

My friends;—I will now occupy no more of your time, as many of our friends are waiting to address you: Thanking you most cordially for your past liberality, and entreating an enlarged measure of liberality

towards this and all other Societies, having similar views and objects, I commit the great cause of missions with confidence into your hands.*

The REV. ROWLAND HILL then moved the following Resolution:—

I. “That this Meeting receives, with devout gratitude, the Report, of which an abstract has been read, and desires, while recognising the Divine goodness in all the foreign operations of the Society, especially to acknowledge the peculiar blessing and approbation of the Great Head of the Church, which appear to rest on its Missions in Southern India;—and that the Report be printed at the discretion of the Directors.”

The Rev. Gent. addressed the Meeting, and said,

My friends;—It is now no longer a matter of doubt, to what extent success has attended Missionary labours;—we have here abundant proof what great exertions have been made: other Societies have also laboured, and Christianity is now rapidly extending itself over all parts of the world. We have several Societies, all uniting heart and hand to carry on the great work, and I care not under what name they do so: it is no matter to me whether they be Church Missionaries, or Dissenting Missionaries—no matter whether they belong to this or that denomination; they are united Missionaries; united for the purpose of drawing all people towards the same great cause—to carry into effect the glorious commands of their Divine Master. What has been yet done, is but the droppings of the shower, before the water spreads above the land; but we are fast advancing

* In reading the Statement of the Funds, the Treasurer took occasion to remark, that contributions had been made by individuals (and particularly of the Society of Friends), towards the Schools of Native Children, male and female, in India, and other countries, in which the Missions are established. The accounts necessary to distinguish the expenses of these undertakings from the other outlays, had not yet come from India; but in the mean time, he had it in his power to state, that they so far exceeded the amount of the separate contributions to those objects, that *the contributors might be fully assured that all they devoted to the object was strictly applied according to their intentions*; and therefore he could conscientiously invite the liberal support of that respected body, and others, to this branch of Christian benevolence towards the heathen,

towards the accomplishment of that prophecy which says, that the knowledge of the Lord shall cover the earth, as the water covers the sea. This prophecy will be accomplished. I know it will. We have never had so good a right to say so, as we now have. We never had so good a prospect of ample means to carry on the work, as we now have. I do not now know of any objection that is urged against Missionary labours. It is hardly worth while to allude to the objection urged against us by deistical minds: the objection, my friends, is this—such men say, “If every man lives up to his religion, no matter what it may be, that man will do well enough. What have you to do with him? What signifies troubling him about the matter? One good religion will do as well as another.” Well, so I say too—I say that one good religion will do as well as another. But what is that one good religion? What is the religion that will really do good to mankind? Do we not, my friends, find that the heathen has the most abominable sentiments, and the most depraved habits masked under the name of religion? Do we not see that his religion, if I may call it so, sadly degrades his nature, and corrupts his heart? Let me see the corrupt plant produce good seed; let me see the barbarians of distant islands become civilized and holy human beings, while left to their own guidance, and without that Divine power from above, which makes man a blessing to himself and to others—and I will then acknowledge that we could do without Missionaries. Let the mind of man be swayed by the power of God, and we shall all become brothers and sisters in heart, as we are brothers and sisters by nature. Let the people of this world be of one mind, and then all will be happy. It is our duty to endeavour to proselytize: I admire the strait-forward course of the man who hears and says boldly, “I do not choose to be blindly led;”—and I thank him if he endeavours to lead me. He ought to try to make a proselyte of me; and I hear him, and thank him for his instruction, while I shake my head. The Roman Catholic thinks his religion to be the religion of the ancient Church; and is sadly afraid, that if I do not believe in it, I shall go, not to purgatory, but to a worse place. I sympathize with him from the bottom of my heart, and I hear him: if I have not persuaded him, he ought to try to persuade me; and if he does try to persuade me that he is right and I am wrong, I greet him in a very different way, than by persecution in return. As a Christian, I do all in my power to do him good. The very idea of persecution we abhor; and, perhaps, the Lord has permitted us to be successful in bringing into our way so many of different religions for

this very reason,—that we preach peace, and are at peace ourselves. I thank God that peace prevails among us—I trust that it will prevail;—good must result from it to the cause of Christ. My friends; I say that proselyting is the duty of every honest man; I want to proselyte all I can—I want to make all my fellow-beings believe as I do,—and I should be neither a Christian nor an honest man, if I did not. So that, instead of being angry with a man who wants to make a proselyte of me, I thank him for his good wishes, and do all I can for him in return. My friends; it would be rude for me to make a long speech now, when there are so many gentlemen waiting to address you; but I cannot help observing, that while good is doing abroad, good is also doing at home. Christians are uniting with Christians in the most lovely manner. The Roman Catholics used to reproach us with being divided among ourselves: they used to say, “look at those heretics;”—as they called us; “see how they are divided, while, in fact, we were united.” To be sure, it was not so with them, they never were united. The reverse is the fact: but to take you back to the history of the divisions in the Papal Church would occupy too much of your time, and be quite irrelevant. But if they ever reproached us with being divided, they can reproach us no longer now; for we have learnt to love one another in heart, and to labour together in carrying on the glorious work.

There is, my friends, one other matter to which I must briefly call your attention. Oh! in what an auspicious day do we live! Oh! the Government of this country—how it is delighting me! Oh! how delighted I am with the wisdom and the goodness of our Government! The Government has done well and wisely: it has made all his Majesty’s subjects surround the throne so closely, that it would be difficult for him to say, looking to the members of the Church on his right hand, and to Dissenters on his left, which are most eager to support his throne, that so effectually protects us all. My friends; we feel and know how to value the liberal conduct of Government. We are not afraid of the Government; no, we are glad, we are proud of them. They have done much for us, and, with the blessing of God, we will do all the good we can for them, and for the nation.

My friends; I say to you—Go on in your course. You shall reap a plentiful harvest. It is your duty to promote “peace on earth and good will towards men.” I trust the prophecy of God will be fulfilled more and more, until you have seen the glorious day, when your prayers shall have been answered, and all the wishes of your hearts accomplished; when our Lord shall have received that which has been promised to him; viz. “the heathen for his inheritance, and the

uttermost parts of the earth for his possession." Remember, my brethren, the purity of the Christian cause, which you are labouring to disseminate;—remember that your Missionaries go into distant lands, with no object, making no attempt, but to do good to those among whom they labour;—remember they do not go among the heathens, making Christianity hang upon the point of a bloody sword, and instituting a bad system *instead* of a bad system, against the cruel effects of which after ages would witness:—but they are labouring to bring about the dawning of that lovely day, when the Gospel of God shall carry salvation to the darkest regions of the earth; and they are labouring to regenerate the heart, and to inculcate those wise principles which prompt to the exercise of every good feeling. Since God, my friends, has so blessed your Society, and since you have had so much help from your Christian brethren throughout the kingdom, I trust and pray that God will supply you with able and pious Missionaries to do his work, and to accomplish your objects. May the most choice among you be chosen to perform the labour! May they be men of holy minds, and at the same time men of experience! May they be distinguished for piety, and at the same time able to do their Master's work!

Mr. Hill then urged the duty of an economical expenditure of the public money, and especially as so large a proportion of it is derived from the hard earnings of the operative classes of the community. He concluded by observing that, as he was nearly 84 years of age, and could not easily read the resolution, which (he said) he was happy to move, he would hand it to the Secretary, with a request that he would perform the office for him.

The resolution having been read, was seconded by the RIGHT HON. LORD BEXLEY, who spoke to the following effect:—

Mr. Chairman;—I have great pleasure in seconding the resolution which the venerable gentleman has moved. It is so completely in unison with my own feelings, that I do it with the most entire satisfaction. I ought, however, to apologize for appearing again in a public assembly, so recently after having attended the meeting of a Society with views similar to yours. But I felt that I should have been guilty of violating good taste and propriety, had I neglected the invitation forwarded to me by your respectable Directors. I should have been sorry to have missed such an opportunity as I this day enjoy, of wishing success to a Society which has so greatly flourished, under the Divine blessing, and to which the church is so much indebted for the revival of a missionary spirit. I should regret to undervalue the excellence of the missions of the Moravian Brethren, and those of the Society for Pro-

pagating the Gospel in Foreign Parts; but we all know how much the missionary cause languished until the formation of the Society whose anniversary meeting I have now the honour and the happiness to attend. Before that period, the conversion of the Gentiles, by ordinary means, was considered vain and hopeless: to this Society we are indebted for having dispelled that illusion; for this Society has proved that by ordinary means that blessing was to be successfully extended. We, indeed, see it extended widely over the globe; we feel there are the most certain prospects of its extending much farther—for the missionary cause is now sustained by so many Societies, differing, indeed, in some degree, and upon unessential points, but all supporting and spreading the great cause of the Gospel under the banner of the church;—we see it spreading far beyond the limits of Europe—we see that the spirit which actuates us has passed to the other side of the Atlantic; and that America has so roused herself in its behalf—has acted with so much energy and so much success—as requires from us a double measure of exertion to prevent our being left behind in the glorious race. We see that upon the continent of Europe the feeling is rapidly on the increase, (less vigorously, it is true) and that there the cause of the Gospel is making its way; so that we may confidently and safely indulge the hope, that, ere long, in every nation upon earth, its “glad tidings” will be heard, and that “all who name the name of Christ” will be united to perfect the glorious work. Sir, I allude, with particular pleasure, to that portion of the Society's report, which describes its successful operations in the East Indies. I feel more, perhaps, upon this topic than upon any other, from having recently perused the accounts of the lamented individual who not long ago presided over the spiritual concerns of that vast country.* He has been removed from us, but the effect of his labour is not gone—he is dead, but he has left a valuable record behind;—and if any one can doubt the policy, or the necessity, of endeavouring to convert the natives of India, let him peruse that record, and he will doubt no more. I have frequently heard it asserted, and asserted by authorities both weighty and respectable, that the attempt to convert the native Indians was altogether hopeless;—and, I have heard it further affirmed, that if the attempt were even successful, the effect would not be beneficial. But what an authority, on the other side, have we in the late Bishop Heber? What does the testimony of that able and excellent man declare? He states that if the religion of the Indians were not of a nature so degrading, so tending

* Bishop Heber.

to debase the mind, the people of that country would be an intelligent and a useful race. "Shall not we, then," he continues, "who hold the sceptre in our hands, endeavour by every means to carry Christianity among them?" God forbid that we should not attempt so to do. God forbid that we should not, by every conciliatory mode, introduce the blessed Gospel among that people. With reference to the South Sea Islands, Sir, I must be allowed to remark, that I consider the success of the Society there, as among the most signal instances of the interference of Divine Providence for the good of mankind, since the days of the Apostles;—scarcely, since their day, has there been an instance of the diffusion of Divine light. When we see whole nations relinquishing their ancient forms of worship, and giving up their idols—casting them into the sea, or permitting them to be removed to this country, and exhibited as so many proofs of what they once were and now are, we cannot but recognise the hand of Providence, in the commencement of a work which was begun and has been carried on with such astonishing success;—indeed, we cannot but hope for and anticipate the speedy arrival of that glorious day, when, at the name of Jesus, every knee shall bow; when every nation, to the farthest ends of the earth, shall hear it and adore. I have much pleasure, Sir, in seconding the motion.

The REV. JOHN ANGELL JAMES, of Birmingham, who was appointed to second the resolution, now rose to support it, and spoke to the following effect:—

Mr. Chairman;—it was intended that I should have seconded the resolution which my venerable friend, Mr. Hill, a few minutes ago put to the meeting, and to be associated in any way with that individual is a privilege which may well be coveted by any of his juniors (be they whomsoever or whatsoever they may) in the support of that glorious cause, of which he has, for so many years, been the able and successful advocate. I rejoice to see his venerable form amidst us this day—presenting itself "like some tall cliff,"—its sides of granite—with a head of snow, and a heart of fire. Happy shall I be if I can but catch a spark of that fire—a fire kindled from the altar, above which has spread that flame of love to Christ, which, like a beacon, has guided multitudes to the regions of glory, honour, immortality, and eternal life. It was wise—it was kind—to present to us this day him and other venerable friends of the Society whom I now see around me, and who may be regarded as the memorials of its origin, and accepted as so many pledges of the excellence of our cause;—a cause whose present success is but the anticipation of future triumphs. Long

may they be with us, and when they depart, may their mantle descend upon us!—they will have laboured, and we shall have entered into their labours—and when they shall have ran the glorious race, and are going to their rest, if it will be a consolation to them, we now pledge ourselves to prosecute the cause which has been so dear to their hearts, and which shall always be dear to ours;—and, as they retire from the stage of their earthly existence, let them not feel a single pang, let not their hearts entertain the slightest dread, lest the cause which they so long loved and advocated should lose aught by being left in our hands.

Sir; it is now eight years, since I bore a part in an anniversary meeting of this Society;—a confession which, if my services be of any value, ought to be made with penitence, and a sincere promise of reform. But think not, my friends, that though I have been absent on those muster-days, when the troops of the Lord (if I may so speak) are marshalled in all their splendid array—think not, I say, that I stand upon your platform this morning with the turncoat of a deserter!—What! desert the cause of missions! No! never could this be, unless piety deserted my heart, or intelligence deserted my mind, and even then its very ramblings would be towards you, and towards your cause. Had I departed from all those principles which I cherish as the foundation of my hopes in this world and that which is to come—had I changed Christianity for infidelity, I should still regard a meeting like this with something of the feeling endured by Satan after his fall, when he looked through the trees that encircled Eden, and saw the first created pair feasting on the fruit of the tree of life. No, my friends, I have not been a deserter from the standard of Christ. I have been busied in a provincial town, as a collector of taxes—for I am aware that the war cannot be carried on without means—and I have been also acting as one of your recruiting serjeants, and have picked up and have sent you, at times, a few recruits, to reinforce your army. I know that your cause, although it be of God, cannot succeed unless you have men and money, and I have laboured, I may say somewhat successfully, to supply you with both. If we look into all the works that have been written on the subject; if we consult the histories of Eusebius, Mosheim, or Milner; we shall find that all the nations of the earth which, in later times, have been most distinguished in the history of Christianity, have been converted without the performance of a single miracle upon earth, and without the appearance of a single sign in the heavens. Sir, the missionary obligation rests not upon any particular view of unaccomplished prophecy. And such is the fact. But it rests, upon what? Upon the two tables of the

moral law. For can he be said to love his God, who does not wish and seek the destruction of that idolatry which circulates a lie and a slander against the Divine Being? Can he be said to love his neighbour, who is not solicitous to remove from him the yoke of superstition, the curse of idolatry?—who does not pant to teach him the way to heaven, and to make him happy while on earth? Sir, the encouragement to missionary labours rests (even if there were nothing else to encourage us) upon the command to, “go into all nations, and preach the Gospel.” And even if Providence had not, with both hands, as it were, drawn aside the veil; even if there had been no command, and no prediction as to what was to be the extent of our success; still would our duty have been the same, still would our obligation have been imperative; for we do not place our dependance on what we know of futurity, but upon the plain reasons I have assigned. Think not, however, that I appear upon this platform as the accuser of my brethren. If there be men who with eagle-pinion can soar to the sun, and with eagle-vision can bear the blaze of its glory, I must not forget that there are birds of humbler wing and of feebler vision, who cannot soar so high, at least not without being overwhelmed with the coruscations which dart from that glorious luminary. Neither, Sir, would the cause be a degree less imperative, if not a single soul had yet been converted; our duty would be still the same.

If, Sir, I may allude to the Report, I must offer my warmest congratulations as to the state of your funds. I remember to have heard a venerable friend of Missions (who unhappily is now no more, but whose spirit is, I trust, with us) once express a hope that, in the course of time, the annual amount of Missionary subscriptions would be 20,000%; and I recollect that another friend told him at the time that our children would laugh at the idea of no more than an increase of 20,000% a year being collected for such a purpose. We, Sir, have lived to learn—not our children, but ourselves—how much the collected sum has exceeded 20,000% a year; and if we think 45,000% a year a mighty income to raise from among such a body of Christians, to forward an object so dear to the heart of every one of them, our children will laugh at us for our limited ideas. Sir, we shall, ourselves,—or at least many of us,—live to see the cause so proper, that in a few years its increase will have more than doubled; and we shall consider 100,000% a year but an insufficient sum, compared with the extent of the work it is to carry on. Sir, I am happy to find that India has occupied so prominent a place in your Report: India is the very metropolis of infidelity; and, for my own

part, I am disposed to attack it in its strongest holds, and with all our strength. I rejoice at your success in the South Sea Islands; but I was, at one time, under the apprehension that you would pay so much of your attention to that quarter, as might lead to the sacrifice of India. Had you done so, it would have been like sacrificing our rich empire in the East, for the sake of preserving a few sugar islands in the West. I am also glad that the schools have occupied so prominent a place in the Report. It is the observation of the late Bishop Heber, that if the schools in India have not greatly prospered, it is because of the want of means to carry them on, and not because of any opposition of the natives. “I am sure,” says he, “were there funds, there might be schools established in any village in India, not only by the permission but with the gratitude of the natives.” Shall we, then, consider that we have done much in contributing, from our many resources, no larger a sum than 45,000%? Why, Sir, is it not at the rate of 2s. 6d. a head, from all those who are in general attendance at places of worship, included with the limits of this Society? Shall we, forsooth, congratulate ourselves on having done so much for this great, this important cause, and think we are, from this source, in danger of self-righteousness? Why, Sir, our zeal, instead of having risen up to summer-heat, is still little above zero, or at least has still passed but little above the freezing point. Sir, we must go on from one degree of warmth to another, and as we go on we must do all in our power to communicate our ardour to others.

Sir, the Report which has been read this morning, alludes to the ravages of death among our friends: there is, Sir, something discouraging in this—but the statement reminds me of what has been said of a Persian king, who had in his army a corps entitled *The Immortal Band*; it was so called, not because those who composed that band could never die, but because the moment that one individual was removed from it by death, his place was filled up by another; so that, in its corporate capacity, that band could not perish. So it is in the army of Immanuel: numbers die, but the number is never diminished. They are, indeed, an IMMORTAL BAND! The Directors die,—the Missionaries die,—but there are those who are baptized for the dead, who advance to fill up the vacancies made by the king of terrors: and who can wonder at this, when he considers that our great leader is the King eternal, immortal, and invisible, with whom is the fountain of life, that our weapons are ethereal and immortal, that the cause itself is immortal, and will finally emerge even from

“The wreck of matter and the crush of worlds.”

There is another argument which, although not often touched upon, I consider to be most appropriate to an occasion like the present. Sir, we, who are Dissenters, meet this day for the first time in our lives, not as individuals placed under a constitutional ban, but as men walking in the noon-tide splendour of religious liberty, the meridian glory of the freedom of conscience—a cause which has kept pace with our own cause, and has been proceeding with it in the same glorious career. It is impossible to say how much we owe to the blessings of religious liberty, in prosecuting the Missionary cause. If our fathers have been blamed for having done so little to spread the news of the Gospel over distant regions, be it remembered that there was but one way in which they could have done it, and that way was by transporting themselves from their country, and being themselves its messengers. Happier, more halcyon days are ours,—the last stigma has been wiped out for ever. The sponge was first taken up by the people, and by them dipped in the waters of the sanctuary, and handed by them to our representatives; by them it was handed to the representatives of Government; by them, in turn, to the Lords,—and by the Lords to the Bishops. Heaven bless them for their conduct upon that occasion!—they have given new purity to the lawn, and new sanctity to the mitre. Heaven bless them for it! And then our claims were received and acknowledged by our gracious Monarch: (and of him I say,—I say devoutly—God bless him! and long preserve his life!) He finished the good work, and we this day meet, as we shall always hereafter meet, in freedom, and thanking God for the great things that have been done in our day.

Sir, many deliberations and many communications have taken place between the friends of religious freedom, as to the best way of celebrating and commemorating this glorious triumph: some have suggested the propriety of having a dinner to commemorate it; but we folks in the country would find it extremely inconvenient to share the pleasure of the civic feast, when rich viands for the body would, perhaps, be followed by far richer viands for the mind. It has also been suggested to present services of plate to some of those individuals by whose abilities and exertions the work was effected. Now, sir, I have also a proposition to make, and a challenge (although I am not in the habit of challenging) to give. Sir, let the Missionary Cause receive the benefit of the triumph; it is a conquest of truth and liberality: let us, then, so act that the benefit of it may be extended to the ends of the earth. This, Sir, is not a premeditated idea, it occurred to me only while on my way to this meeting. Had I thought of it before,

I should have been prepared with a check to put into the hands of your Treasurer. as it is, Sir, I lay upon your table the sum of 50*l.*, as my way of recording my delight at the triumph that has been obtained. I mention this, Sir, only in the hope that my example may be followed. I will not make my exertions depend on the exertions of others—I will not wait to see what others do before I do any thing, and I hope this meeting, actuated by the same feeling, will set an example that will speedily be followed throughout the country. I gravely propose, then, that we shall, through all our various circles, use every energy in support of this plan; and, if we do, I confidently state that we shall immediately raise a sum of 10,000*l.* We can do it: we have only to will it, and we shall get it: let us do so then, and let a new Mission be established from this very fund;—let us preserve in this way a perpetual memorial of our triumph.

Sir, there is but one portion of the Report with which I have any fault to find. That portion is the concluding sentence, which calls us to "*persevere*." Sir, we must persevere,—we cannot help persevering:—we have gone so far that we cannot now turn back: we have passed the Rubicon, and it is impossible for us either to retreat or to remain where we are. "*Persevere!*"—do not, I entreat you, send us away with so cold a word. Oh! sir, in its stead, permit me to give you another—and to say to you "*ye must increase!*"

THE REV. JOSEPH JULIAN moved the second following Resolution:—

II. "That this Meeting deeply regrets the various losses which the Society's Missions have sustained by death and other dispensations during the past year; tenderly sympathises with the bereaved families of its deceased friends; and earnestly calls upon all the ministers and churches connected with the Society, to exert themselves to furnish an increased supply of enlightened, zealous, and holy Missionaries."

Mr. Julian spoke to the following effect:—

"Behold, how good and pleasant a thing it is for brethren to dwell together in unity." My friends; such festivals as these bring to my mind the accounts of those occasions when the tribes of old went up to worship at the Holy City, and there met before their God, in sacred unity. It is, Sir, a delightful thing to see so many Christians of various denominations, and of various congregations, all assembled together to uphold and to advance the cause of truth. Sir, I ever rejoice to come forward at a Missionary meeting. Although I am a Church Mission-

ary Secretary, I consider, that in so doing, I am far from travelling out of the line of my duty—I feel, on the contrary, that I am journeying directly in the path which I ought to pursue. I trust that to me will never be applied the question, “Why stand ye here all the day idle?” When there is a harvest to be gathered in, I wish always to be ready to take up the sickle, and to do the work. I trust I ever shall be prepared to bind up the sheaf, when the corn is fit to be gathered together. Gladly will I do all I can to aid you; and if you should happen to come my way in *harvest time*, it will go hard with me if I do not find you some work to do. It has been well said, that we are labouring together in harmony—may we ever do so: and if I should object to give my feeble assistance in such a cause as this, I should be most unworthy to hold any station in the Church—I should be still more unworthy to hold the office of a Missionary Secretary. When I recollect how utterly impossible it would be for the world to be converted by one class of Missionaries, and when I remember the wide extent of that world, and the vast number of unconverted souls it contains upon its surface, how greatly rejoiced do I feel, that so many bands of Christians are associated to carry on the important work of conversion—to bear to the uttermost parts of the earth the glad tidings of the Gospel of Christ. I cannot, however, forget that we are, even now, only landed on the shore, and are yet but just in sight of the enemy’s camp. We must commence our attack upon his strong holds; we must go forward in spite of every difficulty; we must advance to the combat undismayed, and disconcerted by no obstacles that may be placed in our way.

But, Sir, the Resolution which I hold in my hand, brings me to the consideration of a topic which forces me to become more serious; it calls upon me to contemplate the ravages that death has made in the ranks of our army, and to remember the widows and the fatherless children who have been left without protectors. Sir; I mourn for the departed, and among the list of their remembered names, I recognise one,—the name of a most useful and a most revered labourer in our vineyard,—of whom it may be indeed said, that “a great man is fallen in our Israel.”* But though the conquering hand of death has been among us—though many a one has fallen in this holy warfare, thank God, the Church will live for ever; will live to see all its enemies put under its feet. If our Master assigns us our work to do, when that work is done he calls us home; he changes the human countenance, and he sends his Spirit to guide us to that place of rest where sorrow and weeping are no more.

Sir, the name of him who dies in the discharge of such a duty, is venerated long after he is gone; it leaves, even in this world, a grateful fragrance behind, as the flowers of the earth give forth their essence long after they are parted from the parent stalk. When Mary lost her brother, the Lord asked her, “Why weepest thou?” I ask of the Society, “Why weep ye?” I call upon you, brethren, to recollect the words of the Apostle—“I heard a voice from heaven, saying unto me, write, from henceforth blessed are the dead which die in the Lord: even so saith the Spirit, for they rest from their labours.” My friends; though Elijah is gone from us, we have Elisha left; and the mantle of Elijah is, I trust, with us all. Duly qualified Missionary labourers will, I doubt not, be found to fill up every vacancy that death has made. I frankly acknowledge that my mind has been more fired with Missionary zeal from what I have heard on the platform, from those holy men of God who are now in heaven,—I mean Bogue and Waugh,—than from any other. While I have been delighted with their language, I have been convinced by their arguments. I rejoice, Sir, in the consideration of what has been done for the success of the Missionary cause throughout the Christian world: let us still go on in a spirit of love and unity, in “the very bond of peace,” and in the exercise of Christian charity towards one another. We are all travelling towards the same mansion of eternal rest; why, then, should we fall out by the way? What is this Society, or what is any other similar Society, endeavouring to effect? Nothing more nor less than the evangelization of the whole world. When the Apostle John, that privileged Apostle, who was permitted to look through the veil of futurity, was asked, “Who are these which are arrayed in white robes? and whence came they?” the answer he received from the angel was, “These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God.” Now, when you and I meet before the throne of God, in heaven, with those who may have been converted by our instrumentality, it will not be because we are Independents, or Baptists, or Wesleyans, or Episcopalians; it will be because “we have washed our robes and made them white in the blood of the Lamb.” Yes; and “he that sitteth upon the throne shall dwell among them,” in heaven, where no differences will exist—where there will be no variety of sects, no divisions of opinion—but where

“Names, and sects, and parties fall,
And Jesus Christ is all in all;”

where He reigns eternally—and where we

* The late Dr. Waugh.

shall eternally celebrate the full accomplishment and triumph of His cause.

Sir; in adverting to the situation of the poor widows and children of our deceased Missionaries, I would observe, that it is not to be expected that, in this, any more than in any other enterprises, those who go forth to the war will not die in battle. But such men have the satisfaction of knowing that they die in the best of causes; that they fall in the performance of their Master's work; and that God himself hath said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me;" and he will keep the promise he has made; he will protect the widows and children of the Missionaries; he will bind up their wounds, receive them under the shadow of his wings; guide them through the dark and dangerous ways of this world, and, we trust, finally conduct them to his glorious kingdom above.

Sir; there is another point in this Resolution to which I must advert. The Resolution "earnestly calls upon all the Ministers and Churches connected with the Society, to exert themselves to furnish an increased supply of enlightened, zealous, and holy Missionaries." It is, Sir, most desirable to impress upon the minds of your Ministers the necessity for making a proper selection of pious, holy youths, and of inducing them to come forward and enrol their names to be employed in this great and glorious work, under the banner of Christ, when their fathers are no more. I behold in this gallery, doubtless, many a youth who we may expect to find ready to answer such a summons; who is even now prepared to devote himself to the cause. And though I can readily sympathize with those whose parents or whose brethren have died abroad, I will ask what is the difference, whether their relatives are called from England or from India, to the bosom of their God? Sir; had I a child, I would willingly give him up for such a purpose. I had one, indeed, and it was only from the papers he left behind him, that I found how deeply he was devoted to this cause;—but parental feelings overpower me.—Just as he was coming forward to be useful in the work—it is but a few weeks back—he was called from me, and from this world. I cheerfully submit to the decree of my Maker; and if he had lived, I would freely have given him up to God and to the Missionary cause. Oh, parents! if your children's hearts prompt them to go upon such Missions; if they feel it their duty to arise and depart;—do not, I beseech you, let the tender ties of nature prevent them from carrying their wishes, and the commands of their heavenly Father, into effect. He will not forget the promise he has made them. We see young men continually entering into the army; they do not fear the climate of

India. We see, that in the pursuit of wealth, men will journey from one end of the earth to the other, heedless alike of danger and disease; why then, my young friends, should you hesitate to enter into the army of the living God? why should you delay to embark in a warfare so sacred, and in which, though you bear but a sling and a stone upon your shoulder, to cast at the head of the great Goliath, God shall give you the victory. Though you be feeble in yourself, He shall make you strong. But, my friends, I must not be tiresome; I must no longer intrude upon your time, when there are so many present who wait to address you. I heartily pray for the blessing of God upon the labours of all Evangelical Societies. May he increase the funds of them all!—may he increase your success—may he bless the councils of your Directors—may he bless the Missionaries whom you have sent forth to distant lands!—May the trumpet of the Gospel sound from sea to sea, and the song of triumph be heard from shore to shore, till the glory of his name be spread over every part of the habitable earth, till "all flesh shall see it; for the mouth of the Lord hath spoken it."

THE REV. TIMOTHY EAST, of Birmingham, then seconded the motion.*

THE REV. DR. COX then rose, and moved the following resolution;—

"That the special gratitude of this Meeting is due to Almighty God, for the present encouraging state of the Society's funds; that the thanks of the Meeting be presented to all Auxiliary Societies, Associations, Congregations, Ministers, and others, who have contributed during the past year, and particularly to those Societies and individuals who, with eminent liberality, have come forward to meet the deficiency of former years."

Dr. Cox spoke to the following effect:—

Mr. Chairman, and Christian friends; while I have listened with great satisfaction and delight to the various statements and important information communicated to you this morning—while I rejoice at the eminent liberality with which your calls have been answered at home—while I gratefully acknowledge the great success you have met

* The speech of the Rev. Mr. East, in which he brought before the meeting the present disposition of the *Society of Friends* to support the Society, in carrying forward certain branches of its missions, is suppressed at his own particular desire, it being Mr. East's intention to address a Letter to them from the press.

with, in the East, the West, the North, and the South—while I travel in imagination with your Missionaries to regions the most remote, over barren deserts, through almost impenetrable forests, or over fair islands that gem some distant sea, where man is the only created thing that does not reflect the Creator's image,—you will not, I am sure, misunderstand me, when I say, that although you have done much, you have still much to do. It has been said of a hero of antiquity, that he considered himself to have done nothing while any thing remained to do. His vast success only stimulated his exertions to obtain greater. Sir; that hero of antiquity may, in this feeling, be properly imitated by us Christians. Let us, then, take for our motto the words of the Apostle, and let the banner of the Missionary, in every part of the world, bear the inscription, "Forgetting the things that are behind!" When I consider the greatness and importance of the cause we are engaged in promoting over all parts of the habitable globe; when I consider how many degrading vices there are to be removed, how many prejudices to overcome, and how much ignorance and superstition to enlighten; when I consider the value of immortal souls, the degradation of innumerable millions of spirits spread over the surface of the globe; and when, on the other hand, I reflect on the comparative insignificance of the instruments whom God has chosen to fulfil his design;—I cannot help exclaiming, "Lord! what is man, that thou shouldest employ him in the accomplishment of such a work as this?" It appears to me, Sir, that man's having been suffered to become an instrument in promoting the salvation of our species, was a special instance of Divine condescension: man, by his apostacy, became the enemy of man; but through grace, he has become the friend of man. The very instrument which Satan had seized upon to introduce disorder into creation, will be made the means of fulfilling God's design of restoring it to harmony and happiness. When this work is completed; when the whole world is brought to know the Lord,—with what delight will angels, witnessing the fulfilment of the prophecy, repeat the song of Bethlehem, beholding "peace on earth and good-will everywhere diffused among men;" and with what rapture will they swell the strain—"Hallelujah! glory to God in the highest!" In the Revelation of St. John, we are told, that new melody will be then added to the music of the skies: "And I heard a loud voice, saying, *Now* is come salvation, and strength, and the kingdom of our God, and the power of his Christ." I am well aware that human instrumentality in bringing to pass so mighty a change, has been despised—that our plans

have been derided; but wise men know well that every practicable means must be used to bring about the desired end. It is no uncommon thing for the infidel to ask, "Are you quixotic enough to think that you can convert thousands, and millions of heathens? or do you suppose that you can root out of their minds superstitions (if you call them so) which have existed among them for ages? and do you expect to do all this by means of a few poor, itinerant preachers of the Gospel—unpatronised, and perhaps unlettered? And do you imagine, that in India, you can subvert the long-continued creeds of millions, by a few words explanatory of another creed? or that in Africa, and the West Indies, the dogmas of your religion are to prevail over inveterate habits and long established customs? Do you think that such expectations can be anything more than the dreams of a disordered brain, or the creatures of a heated imagination? or do you expect that the simple doctrine that Jesus Christ can save sinners, will be a match for the subtleties of philosophy, and the prejudices of ignorance?" Yes, Sir; I do expect such a result, not only because God himself has told us that this may be done, but because we have already seen it performed; because we have had proof that though our own power be as insufficient as David's arm, we may still carry the sling and the stone which are to lay the mighty giant of superstition low.

Sir; it is my duty to move, "That the special gratitude of this Meeting is due to Almighty God for the present encouraging state of the Society's funds." It affords me great satisfaction to learn that such is the case, and I am the more gratified at this circumstance, because the funds of that Missionary Society with which I myself stand most nearly connected, if not materially on the decline, are certainly not in so flourishing a condition as yours. I rejoice, therefore, that if we are unable to do so much as we have done, you are able to do more; I rejoice that if we are forced to relax in our exertions, you are enabled to increase yours. I rejoice, Sir, because our cause is yours, and your cause is ours. We have but one object. Our labours are all tending to the same end. I rejoice that you have the power, as well as the will, to go at once into the field—into various fields of labour, and rapidly to gather the harvest. I am most happy, Sir, to hear of your success, and I heartily hope it will be continued. In the carrying on of this great design, we care not by whom the work is done, so that the world becomes the kingdom of our Lord Jesus Christ. Whose cause is it we wish to see established? surely not *ours*. No: it is that of the Gospel, whose glad tidings we wish to see borne to every land; that the music of its silver trumpet, may sound in

every human ear; that every strong-hold of Satan may be destroyed, and the sceptre of the Redeemer swayed over all nations. We are rapidly advancing, I trust, to that period; and I rejoice in the efforts of your Society to carry the doctrines of the cross to the end of the world, and that you are co-operating with other Societies to advance that period when no human habitation shall be without a Bible, and no human heart remain untouched and unsanctified by its influence.

The Rev. Dr. STEWART, of Liverpool, rose to second the Resolution, and spoke to the following effect:—

My Christian friends:—I feel myself much honoured in having been requested to second the Resolution which you have just heard read, and I am delighted in beholding so many of my Christian brethren, of various denominations in the Christian world, all coming forward with cheerfulness and Christian zeal, in support of a cause which must be dear to every one whose heart is right with God. However we may differ, my friends, upon minor and unimportant points, upon that of the great and glorious cause of Missions we are all agreed. Why, then, should we not always cherish towards one another that charity which "thinketh no evil?" For my own part, wherever I see a man most like my Lord, no matter of what colour he may be, or to what particular class he may belong, to that man I will cling, for he is my brother.

There are two things in this Resolution which claim your particular notice, and I feel pleasure in introducing them to you, and in making a few comments upon them. You have placed first, that which ought always to be first; you have expressed your gratitude to Almighty God for the present encouraging state of your funds: if your funds have been increased, I am glad that you have looked to the moving cause of your success. If there have been liberality of hand, and benevolence of soul, I am glad to find you have remembered that the "Lord God omnipotent reigneth," and that to him the praise is due. I am glad you have borne in mind, that Providence rules over the most minute as well as the most stupendous events of the world; and that, in thus marking your proceedings, you have recognised your obligations of gratitude to God. Thus, grateful for the blessing, you may look to the present state of your funds; you may confidently look to it as an encouragement to greater exertions; proceed, then, in your undertaking with faith, and zeal, and prudence, and diligence, and you need not fear that you will lack the means for carrying forward the work, for you have the promises of your Lord that "He will be with you even to the end of the world."

The second part of the Resolution which

attracts my attention is that which thanks the Auxiliary Societies, the ministers, and congregations, in connexion with the Society, who, with eminent liberality, have come forward during the past year, to meet the deficiencies of former years. I may be here permitted to say a few words in justification of your proceedings. I am aware, Sir, that some critical journals breathe any thing but peace and good-will towards you; that upon your proceedings, and upon those of other Missionary Societies, a cloak of obloquy has been endeavoured to be thrown; but, Sir, I have had abundant opportunities of watching your movements, and becoming acquainted with the objects you have had in view, and I freely confess that I have never seen a greater display of Christian benevolence than in the operations of this Society; and, on this subject, I trust the speeches delivered here to-day will tell such a tale as will never be forgotten, while the heart can beat or the soul can feel. Am I asked, if I have looked into your bosoms, to ascertain from what your conduct arose? I answer, no. I judge of men by their external deeds; I judge of the nature of the seed by the fruit that it produces. When I see a man laying his hand upon his bosom, and acknowledging what God hath done for him, and what gratitude he owes to God;—when I see men laying their hands upon their bosoms, and declaring that but a few years back they laboured as clerks, or in lower capacities, but that they can now, as merchants, gather in their own hundreds and their own thousands,—and exclaiming, "I owe it all to my Lord!" Can I reproach those men for such feelings? No; I turn to the Bible, and find that it forms their greatest glory. Oh! I hope every soul in this assembly will ask himself, what God has done for him; and be prepared to show his gratitude to God, by doing all in his power for his fellow-beings, who have not been so extensively blessed as himself. When I look around upon this great country, and behold what it now is—a land of wealth, and greatness, and intelligence, beyond any other nation on the face of the globe,—and when I compare it with what it was when a land of savages—a wide and uncultivated waste, which presented scarcely a spot to cheer the heart or to gladden the eye,—I ask by what means such a change was produced? Was it the effect of the Roman Conquest? Surely not. Was it the effect of the Druidical system—wonderful as well as strange as that system was? Most certainly not. No; the change has been effected by Christianity—by Christianity alone; and, in proportion as Christianity shall spread at home, so shall we grow in prosperity and increase in happiness—so shall we be blessed more and more—

"Britain, with all thy faults, I love thee still!"

Faults thou certainly hast; but what a country wouldst thou be if religion sanctified every soul that dwells within thee! How great would be thy station, how happy thy lot, if all thy children were brethren! How well wouldst thou be cured, if by all thine ills Christianity had been done away! Let every man, every woman, and every child, in this assembly, lay their hand upon their heart, and ask, "What has God done for me?" Let them ask themselves why they had become better neighbours; why comfort, social happiness, and domestic peace, prevails among them; and when they ascribe all these enjoyments to the goodness of God, it will be impossible for them not to feel desirous of aiding the cause of Missions, and thus to become instrumental in promoting the conversion of their fellow-immortals in every part of the globe. My Christian friends; can you hesitate to be benevolent for such a purpose?—to expend some of your gains in promoting such an object as this? I cannot justify you in being lukewarm in an undertaking such as this. I will not lead you to the gaming-table, to show you where thousands are squandered in a single night—nor will I conduct you to the turf, to show you where thousands are lost, upon the motions of a poor animal—nor will I take you to the cock-pit, to show you where, among the very refuse of society, large sums are lavished upon cruel and reckless sports;—such methods of spending money are not censured by the Journals I have mentioned, —such sports never excite in them that displeasure which is manifested against you;—nor will I lead you to the theatres, where, it is said, 60 or 70,000*l.* are annually spent. But I ask you, if the few thousands spent in such a cause as that we are now advocating, cannot be justified, when tens of thousands are squandered upon objects such as I have described? I am sure that none of you will reflect with regret upon the sums that have been expended in the efforts to discover the source and the course of the Nile and the Niger, or a north-west passage near the North Pole; although you may lament the loss of life that has attended those enterprises, you will not regret the sums that have been spent upon them. You admire those individuals who have thought lightly of their lives and their labours, and of expense, when put into competition with the great discoveries they hoped to effect, and who have boldly and resolutely entered upon the task. Shall we, then, be reproached for the small—the comparatively small—sum we expend on a purpose of such transcendent importance as ours? And were it intended only to explore the world, and to report to the more favoured portions of it the actual state of those parts which have not hitherto participated in the blessings of Christianity and civilization, upon whose narratives can

more reliance be placed than on those of Missionaries? Were it intended to improve the condition of the untutored savage, *they* would not merely give him a few plants, and leave him with directions how they should be reared;—they would awaken his moral feelings, train him to habits of civilized life, fix him to the soil, plant the seed for him, and show him by what process it may, at length, be presented in the form of wholesome bread. Look at all those spots scattered over unhealthy Africa, where the missionaries have been, and where at the very commencement of their work, as it was right for them to do, they stimulated the natives to industry, and, in this way, led them to estimate the value of civilization. From the first they taught them how to till the ground, and so to fertilize it, that it might produce good fruit;—and upon these spots where the Missionaries have been, you now find cottages vying in beauty with those of Europe; you find the surrounding soil green with fertility and rich with fatness; you find the fields producing their corn, and the orchards yielding their delicious fruit, and the mountain sides covered with fleecy flocks. But pass on farther to the distant valley, and you reach the dwelling of the tiger and the lion: no comfortable cottage is seen there; no green or cultivated field; nothing to delight either the heart or the eye;—and it is because *there* the sound of "the church going bell" has never been heard. Do you wish to see the spread of science? the improvements and expansion of the human mind? Examine, then, what has been done to produce those ends, by all the Governments that have existed for ages; and then reflect on what has been accomplished by Missionary efforts, in little more than five and twenty years; look to the colleges and other institutions in Calcutta, Malacca, &c., and consider what they may produce;—and then think how utterly blind that man must be, who could give his hundreds and his thousands for any other purpose than this—the noblest purpose to which money can be applied. Is it ambition fires the soul? Here, then, that passion has its full play. The marvellous achievements of the Babylonians, the Persians, the Greeks, and the Romans, shrink into insignificance, when compared with those which we contemplate. Those mighty nations, whose deeds were blazoned in the pages of history, never subdued the world. Victory, with them, was clothed in garments rolled in blood, and her songs lost amid the moans and wailings of widows and orphans, while the countries through which she passed, were left in a state, the description of which would harrow up the coldest heart. What we, my friends, contemplate, is the subjugation not of one country, but of human nature; of the whole world; every part of

which has been already placed in promise, and must, at length, be placed in fact, under the dominion of the Saviour. The Prophets spoke not in measured terms, when, looking into futurity, they described a kingdom that should cover the whole earth, and declared that all nations should serve the Lord. The great object, then, is set before you; and your aim must be to subjugate a world—and, in your way, to promote “peace and goodwill” among mankind. You will unite soul with soul; and blend nation with nation, and, at length, form one universal church and brotherhood over the whole globe! The object you have in view justifies the most strenuous exertions of benevolence; and, though hundreds, or thousands, or tens of thousands, should be spent in its attainment (and here let us not forget the noble example of generosity that America has lately shown us), who would deem it too much to be expended in such a cause? You aim at an object which can be effected by no monarch, or combination of monarchs; by no philosopher, or combination of philosophers. It is an enterprise which Christians, as Christians, can alone, instrumentally, accomplish, and it must be done by their combination. And when you consider that the object in view involves the salvation of the soul—the souls of millions (and this is the crowning consideration in your benevolence),—will you, for a moment, weigh your wealth in the scale with such an object? Does any man who now hears me, expect that the heathen will be saved without the Gospel? What man can be so destitute of compassionate feeling, as to contemplate the heathen without the knowledge of the Saviour, and not ask himself how they can be saved? For my own part, I know but two ways by which any human being can be saved; the first, is personal obedience—the second is faith in Jesus Christ, as the only Mediator between God and man. Now, how can the heathen get to heaven by either of these ways? “But it is, indeed, said, if a heathen act up to the light that is given him, his salvation is insured.” Now, where, I ask, is the warrant that salvation can be obtained by any human being on this ground? Is there any man who sinneth not? My friends; I am aware that the heathen has not to render such an account to God as we ourselves will be called upon to do; or as the baptized infidel, who has apostatized from the Christian faith, must do;—but only according to the light of reason and conscience; “for as many as have sinned without law, shall also perish without law; and, as many as have sinned in the law, shall be judged by the law.” We must then lay it down as a maxim, that no man of Adam’s posterity can enter heaven, but through the merits of Christ, and faith in his atonement. Now, how can a hea-

then believe that of which he has not heard? and how can he hear without a preacher? and how shall they preach, unless they be sent? and how shall they be sent, unless you find the means? And who are to bring the heathen to the knowledge of Christ? We cannot expect the unrighteous will engage in such a work. It is to the Christian church, at large, that the duty is delegated. It is to you who have the high honour and privilege of belonging to that Church, in common with its members at large, that the command to evangelize the world is given. It is to the Church that Christ himself has entrusted the performance of this great work, which must be carried on, with still increasing energy and zeal, till the kingdoms of this world shall become the kingdom of our Lord, and of his Christ. With what gratitude, then, will future ages look back to those Missionaries who were the instruments of accomplishing that great work, which none but the messengers and ministers of reconciliation can perform? It will be a glorious day when the work is perfected—a day of praise, not confined to this world, but extending to that which is to come, and the glory of it shall continue till time shall be no more. Will you hesitate, then, to give your thousands, or your tens of thousands, with such a prospect: and knowing also, that you will yourselves be rewarded even in this world; for has not God himself promised, that if you honour Him with your increase, your barns shall be filled with plenty, and your presses shall be burst out with new wine? May God bless you for remembering his cause!—and may the Lord so dispose you, as to induce you to offer to Him your gratitude, not only for what He has done for this Society during the past year, but during every year of its existence! Let not the reproaches, or the sneers of revilers, cast a damp over your exertions—be not persuaded from doing your very best, notwithstanding what you have already done; and, even in this world, “great shall be your reward.” May the Lord prosper you in all you do!

The Chairman observed, that advantage would be taken of this opportunity, to make the customary collection. While the collection was making,

The REV. MR. HILLYARD, of Bedford, addressed the Meeting. A week or two ago (he observed), while I was on a visit to friend in my neighbourhood, I received a letter, enclosing five sovereigns, from a day labourer who lives at Bedford. The letter stated, that the writer had heard me plead in behalf of the Missionary cause, which he wished to assist; and, as he was going to build a house, he thought this the best way of laying the foundation. It occurred both to my friend and to myself, that the man had offered more than he was able to

afford, and we rode over to see him. I asked if he had well weighed the matter and considered whether his means would permit him to offer so large a contribution to the cause; and I entreated, that if he had gone beyond his means, he would take back the money, or part of it, if he pleased. He said that he had given full consideration to the matter; that he was able to spare it, and that he thought he ought to do so. Under these circumstances, I did not consider myself justified in refusing the gift. I then asked him how he would wish to have the sum appropriated, and he replied, that he wished 2*l.* 10*s.* to go to the support of the Schools at Madras, and 2*l.* 10*s.* in aid of the deficiency of the past year.

The Chairman then rose, and said, that he had received a letter from Mr. Hare, of Bristol, who was unable to attend the Meeting, but had enclosed a donation of 10*l.*; that Lord Bexley, on retiring from it, had left a donation of 10*l.*; and that Lieutenant-Colonel Innes, who was present, had handed to him One Guinea, as his first annual subscription. The Chairman also stated, that he had received a letter from a gentleman, who begged the Society to accept of a piano-forte, the retail price of which was Thirty Guineas, expressing a hope that some person would be found to purchase the instrument for the benefit of the Society. Such instances of liberality and affection towards the cause, the Chairman observed, could not fail to diffuse pleasure through the minds of all who heard him.

THE REV. MR. ORME then proceeded to read the following letter from Leang-ā, the Chinese convert, which had been alluded to in the Report.

Translation of a Letter from Leang-a-sā, addressed to the Treasurer of the London Missionary Society, dated April 18, 1827.

A student of virtue, Leang-a-sā, to the venerable Teachers of the English churches, and the believers in our Lord Jesus, wisheth peace!

I thank our Lord for the great mercy of converting my whole family.* It is an infinite mercy. Having been made partaker of this great grace, my greatest happiness should consist in obeying the precepts of our Lord; the sum of which is, to love the Lord, and to love others as one's self; and the greatest love to man is to teach him to know the true God, the Creator of the heavens, earth, and all things; and also to know and believe the grace of our Lord Jesus, in effect-

ing redemption and salvation for us, that man may seek the salvation of his soul; less than this comes not up to loving others as ourselves.

The men of my country are blindly bigotted to the worship of idols, and know not the only one true God, nor do they know that man has a precious soul. Hence my heart is stirred up with intense desire to learn perspicuously the righteous principles of the true way, that I may exhort and teach my countrymen to reject the false and revert to the true; then shall I not render nugatory God's grace in preserving me, and our Lord's energies in redeeming and saving the world; nor shall I forget the heart which induced the teachers of your honoured country to cross the ocean ten thousand miles, and come to my poor country, and, with a painful and intense expenditure of mind, translate the true principles of the Gospel. Besides, for upwards of ten years there has been, in this cause, a great expenditure of gold, all which indicates the abundance of love and benevolence, flowing forth to others from the true believers of your honoured land. And those of this land who shall believe in the Lord, will all look up with gratitude to, and feel the benefit of, this great beneficence.

I have studied under ——— and have a partial knowledge of the principles of the Gospel; but the field of inquiry is unlimited — the more thought, the more profound — desiring to stop it is found impracticable; therefore, morning and evening I earnestly entreat the high Lord to bestow the influences of his Holy Spirit to open the perceptions of the spiritual mind, that talents may be exerted to the uttermost, if, perhaps, I may learn one or two truths of the art of repressing passion, diminishing excesses, correcting self, *virtuizing* the body, and perhaps of teaching and admonishing other men.

Although learning the principles, and persevering with the mind, may be thought easy, carrying the same into practice is very difficult. Therefore, although I desire to learn the truth, and to propagate it in the world, I still fear my strength may be insufficient, and even fear I may injure the truth: hence, by this respectful letter, I earnestly entreat all the teachers in your honoured country to pray for (me) a simple disciple;† that the High Lord may confer the Holy Spirit's aid to increase my knowledge, to help secretly my heart, that I may be attentive to my words and my actions, and not offend against the true way, — then may I exhort and instruct others.

But the people of the middle empire (China) are divided into many sects. In the regions of pleasure and opulence, pride occupies men's hearts. A desire to effect a

* Meaning himself, wife, and boy.

* This is only the language of courtesy.

† Simple, unskilled.

speedy conversion of them to the truth, will not, I fear, be accomplished. I can only study the truth, perseveringly hold it fast, practise it, and set an example that will move men's hearts, praying to the Most High Lord to convert them,—then it will be easy to advise them to believe. The Chinese are glued fast to ten thousand forms of idols. The root is deep and the stem strong; to eradicate it suddenly will not be an easy task. Beside, the truth is new to the people's ears; and of late there are filthy, scandalous reports against the Roman Catholics (*Tienchookeou*), which have alienated men's hearts. Thus, among the Chinese, the truth of the Gospel is injured by Roman Catholics, and the well disposed are, by these reports, prevented from receiving it. Many are the difficulties that impede its progress.

I can only persevere in studying it, write it in books, exemplify it, and earnestly implore the Lord to confer the Holy Spirit to convert men's hearts,—then rich and poor will arise and believe it. As it is said in Heb. viii. 11, 12—"For all shall know the Lord, from the least to the greatest; and I will be merciful to their unrighteousness."

Therefore I hope that all believers in our Lord Jesus, dwelling in your honoured country, will increase in the exercise of loving others as one's self, till all nations become one family, and the Gospel be spread throughout the universe, causing man to know the Lord and serve Him only, and to know and believe in Jesus the Saviour, and obtain salvation. And may you, in the coming life, dwell in the heavenly temple, and enjoy eternal felicity—the true happiness which is inexhaustible for ever and ever. Amen! Be not weary in well-doing, for in due season ye shall reap if you faint not. Gal. vi. 9.

The Rev. Mr. ELY, of Rochdale, rose to move the following Resolution:—

"That the thanks of this Meeting be presented to the Directors and Officers of the Society for the past year; that the following Gentlemen (as per list), be re-chosen; that the Treasurer and Home-Secretary be requested to continue in their respective offices; that the Rev. William Orme, be appointed to fill the place vacated last year by the Society's venerable Secretary, the Rev. George Burder; and that the Treasurer and Secretaries be, *ex officio*, Members of the Board of Direction.

Mr. ELY spoke nearly as follows:—

Mr. Chairman; I confess it is with great reluctance that I have accepted the office which my friends have assigned to me, by requesting me to move this resolution. Surrounded as I am by so large and so

select an assembly, it is natural that I should experience some awe at thus appearing before you and them. But, Sir, I feel that I am in the midst of my fathers, and my brothers, although they are the chosen representatives of all our great congregations; and I am sure their hearts are so finely strung, that at the slightest touch of the most feeble hand, the music of their feelings will awake. Therefore I am somewhat encouraged to address you. But, Sir, were I surrounded by the most profane wits of the age, instead of the most upright and honourable among mankind; and if this assembly, instead of beaming upon me with kindness and consideration, were scowling equally upon me and upon the cause of Missionary exertion;—still would I take my station beneath the cross; still would I declare myself not ashamed to acknowledge the religion of Christ; still would I declare myself proud of that name which I derive from Him who was offered as a sacrifice for all, and who has commanded that the glad tidings of his salvation should be offered to the Jew first, and then to the Gentile.

It may be expected, Sir, that I should say a few words with respect to that Meeting at Manchester, at which, as you have been already informed, no less a sum than Thirteen Hundred pounds was collected, in aid of the funds of this Society. There are two observations which I feel myself called upon to make, with reference to the proceedings of that night: first, that the transactions of the evening was altogether spontaneous—nothing had been concerted; there had been no previous rehearsal—no attempt to get up a scene. No, Sir; when the people heard of the deficiencies in your funds, they came voluntarily together—they felt that it would ill become them to abandon you in your exigency—and they resolved, before the Meeting of that evening closed, that a sum of 1,000*l.* should be collected, and forwarded, to assist in extricating you from your difficulty;—men, women, nay, children, came eagerly to present their offerings to the Lord, and that sum was raised to carry on his cause. It is due from me to the parties to say so much of them. My second remark is this: although, strictly speaking, the course adopted on that occasion was wholly unpremeditated; although no previous understanding existed; although no formal preparation for such a result had been made;—I am far from saying that the effort did not arise out of the prepared state of the public mind. I am sure that it did. It arose in consequence of previous discipline of heart; previous holy teaching, and previous habits of liberality. Such exertions could not have been produced, unless the people had been imbued with piety, benevolence, and intelligence. Circumstances might be mentioned,

which would serve to explain why Manchester has become so prominent a centre of Missionary feeling. In that town, numerous instruments are at work; and I hope I may be permitted to observe, without offence to other ministers there, that the Rev. William Roby (a name I can never mention without veneration and respect) has been distinguished by his efforts to kindle and keep alive a Missionary feeling in that populous place. From his church alone, at least twelve young men have gone forth as Missionaries to various parts of the world. Was it to be supposed, then, that he who had been so desirous to supply you with men, should not be equally desirous to see you supplied with money? Sir; we are all delighted to see his head among us at our Meeting this day, and may we continue to see him here long after that head is silvered! and it is my prayer, that when he shall, at length, be called up to heaven, that, with his mantle, may fall a double portion of his spirit upon his survivors.

I presume, Sir, that one reason why this Resolution was put into my hands, is to give some of us young members of the church an opportunity of offering our pledge to devote ourselves to your service. Sir, I cheerfully give my pledge to support, by every means in my power, the great object of your Institution. From the first moment I was enabled to comprehend its nature, I was ambitious to assist in the promotion of the cause; and from the first moment of my entering upon the charge of a Christian church, I gave its members no rest till they rendered it their assistance. I cannot, Sir, conceive of the existence of Christianity without a love for the Missionary cause, which is, indeed, part and parcel of its very being. When, therefore, others are exerting themselves as they are doing this day, in its behalf, I cannot, Sir, withhold my mite. When others are shining forth in the full blaze of genius, I cannot refuse to lend my little ray, even though it be eclipsed by the brilliancy by which I am surrounded.

In proposing this Resolution, Sir, I mean only to allude to one of the topics it contains: that topic is the last but one,—“That be Rev. William Orme be appointed to fill the place vacated last year by the Society’s venerable Secretary, the Rev. George Burder.” Sir, to this appointment I can do nothing but object; I hail the Society with congratulation, because of the selection of the Author of the “Memoirs of Urquhart,” to fill the office vacated by our venerable friend. In a Secretary, tried and proved as he has been during the past year, we can place the most implicit confidence.

The Rev. JABEZ BUNTING, of the Wesleyan Society, rose to second the Resolution, and spoke to the following effect:—

Sir; my friend, who has just addressed you, has expressed his belief that he was called upon to take a part in your proceedings, because he was a young speaker. I perceive, then, that the Directors of your Society are wise men, and know how to take both sides of a question; for when your Home-Secretary intimated to me a request that I should appear before you, he grounded that request upon the fact that I was an old friend. But new or old, I am no speaker. To be a briefless barrister, is indeed bad enough, but to have a good brief and no speech is, I apprehend, far worse. The fact is, that I am but just arrived in the metropolis, and the rumbling of the coach-wheels has been, for the last twenty-four hours, continually in my head; be assured, however, that the Missionary cause is in my heart, and if it will afford the slightest pleasure to any of the old friends I see around me, to declare my unabated attachment to the glorious work, I will most readily and most cheerfully make the declaration. Sir; I conceive it to be my duty so to do upon all such occasions; I feel myself always bound to make an effort to serve your Missionary Society, wherever that effort may be successful. I owe it as a debt of gratitude so to do; for if, by the mercy of God, a Missionary feeling has been kindled in my heart; if ever I have been the humble instrument of exciting a Missionary feeling among the people of the denomination with which I stand most intimately connected;—I owe it to early and frequent attendance upon your annual Meetings, and to the perusal, at an early period of my life, of the periodical accounts of the labours of the Baptist Missionaries. But it is not to individual Societies alone that I must acknowledge a debt;—I owe that debt of gratitude to all Christian churches.

Sir; your Society has proved two very important facts: first, that no fortress of pagan superstition and error is impregnable. I refer to your extraordinary success in the South Sea Islands, where paganism has disappeared before the light of Christianity, as well as in other quarters where similar results have attended your labours. We, Sir, like you, have confidence in the power of the Gospel, and feel assured that the time will come when men sent forth from ourselves (I mean the Society to which I myself belong) to distant regions, will reap similar laurels, and when the word of God which they shall convey, will not return to us void. Sir; you have proved another thing;—you have proved that, upon which many speakers of ability have eloquently dwelt this day, and I have been happy to hear them lay so much stress upon it;—you have proved, Sir, that Missionary funds are attainable to any required amount. There was, Sir, last year, a defalcation in your funds, to a very considerable extent: you

stated the fact to your friends and brethren throughout Great Britain; you called upon them to make your resources good;—and what was the consequence? Not at Manchester merely, but in many other places, the Christian public met, and their conduct was such as to give birth to the report which has been made to you this day, and which I, as well as every individual present, have heard with so much delight. So it will always be; we shall always find, that funds for carrying on the great work will be obtained to any required extent. In the name of the Society with which I am in connexion, I thank you, Sir, for the terms of commiseration in which you have spoken of the somewhat depressed state of our funds; we have, however, no reason to be disheartened; we have only to state the defalcation in our case, as you did in yours, and we doubt not that our Christian friends will meet us and supply our wants. I remember, Sir, a circumstance connected with the history of our Society, which convinces me that such will be the result of the applications we shall undoubtedly make. Soon after the death of the venerable and respected Dr. Coke,—one of the greatest of our Missionaries,—a serious alarm followed, in London, as to what was to be done, and our Committee came to the resolution of reducing our Missionary establishment to a very great extent; it was resolved, that in the West Indies alone, the number of Missionaries, which was then forty-four, should be immediately reduced to thirty-two. Sir; when this resolution was made known throughout our Society, they determined, with a spirit worthy of such a cause, that no such stigma should be cast upon them; our friends assembled in York, in Lancaster, and in several other places, and the consequence was the levy of such an amount of contributions, as compelled the Committee to retract their hasty and desponding resolution; and since that period Auxiliary Societies have been established in every part of the country, and the number of our Missionaries have been increased four-fold. We will, therefore, do as you have done; we will place confidence in the power of the Gospel, and confidence in our Christian brethren at home: they will, I feel assured, supply us with means to any required amount. Since I came into this place, I have been reminded of an anecdote, the repetition of which, at present, will not, I think, be either ill-timed or ill-placed:—During one of the operations of the late war (I believe it was in Syria), an attack was contemplated on a fortress, by the troops under the command of Sir Sidney Smith. The difficulties, however, appearing to be insurmountable, the commander held a council of his officers, to decide as to the steps that were to be taken; and expressed his wish that they

should give him their advice upon the subject. One of the officers, who it appears had learnt that discretion is the better part of valour, was decidedly of opinion that the attempt upon the fortress should not be made, and he declared his opinion that it was “unattackable.” “What do you mean by that word ‘unattackable?’” asked Sir Sidney;—“‘unattackable!’ Sir, there is no such word in the English language, and if I had Dr. Johnson’s Dictionary here, I would convince you that there is no such word as ‘unattackable.’” Now, Sir, I know not whether the word may be found in Dr. Johnson’s Dictionary; but this I know, that there is no such word in the Bible. Let us, then, have confidence in the friends of the Gospel—let us, above all, have faith in the God of the Gospel—let us proceed with united efforts,—and victory must crown our hopes. In seconding this motion, Sir, I am desirous of adding, to the testimony that has been already given, my humble tribute of respect and regard to the Rev. George Burder, who, during the last year, vacated the Secretaryship of your Society, and who has been for so many years engaged in advancing, not only the interests of this Society, but of other Societies—for his wise counsels were applicable to all. May the blessing of God rest upon him, and may it also rest upon the able and eminent individual who succeeds him in that arduous and responsible office!

The list of new Directors was then read by the Home-Secretary:—

The Chairman having put the resolution, it was carried unanimously. The Rev. Mr. ORME then addressed the meeting as follows;—

Mr. Chairman, and Gentlemen;—I beg, on the part of the Directors, and the other Officers of your Society, to express their sincere and grateful acknowledgments for the manner in which you have referred to their services during the past year. Your Treasurer requests me to say, that for thirteen years he has had the honour to be elected to that office; and that while it pleases God to give him health and strength, he is willing to continue to discharge its arduous duties. I may say the same of my respected colleague in the Secretaryship. Of myself I can say but little, for I am sure you will believe me when I state, how much easier I should find it to make a speech upon any other subject than that which must refer to myself; because, what am I, and what is my father’s house, that so distinguished an honour should have been conferred upon it and upon me? an honour, however, I must be allowed to observe, which was altogether unsolicited by me, as many of my friends present well know. About twelve months ago several friends of mine, and warm friends of the Society, requested me to come

forward and declare my willingness to fill the office to which you have now appointed me. I declined so to do, until I could better ascertain how far I could discharge its duties with efficacy and advantage to the Society, and, at the same time, consistently with my other occupations and the state of my health. Sir; I have tried the experiment: It has pleased God to preserve my health,—and my desire is to serve this Society, according to the will of my heavenly Father, to the utmost of my time and strength. I entreat, my friends, your firmest aid to carry on the glorious work on which we are occupied; and while you continue to me the honour of filling this situation, so long will I continue to consider it the happiest privilege of my life.

The Rev. WILLIAM URWICK, of Dublin, then rose to propose the following Resolution:—

“That the thanks of this Meeting be presented to the Trustees of the City-Road Chapel, for the Christian kindness with which they have, on the present occasion, accommodated the Society with the use of this place.”

Mr. Urwick spoke to the following effect:—Sir; The Resolution, which I have the honour and the happiness to propose for adoption by this Meeting, is like others that have been, or will be, proposed this day: it is a vote of thanks—of thanks to the Trustees of this Chapel, for the Christian kindness with which they have lent it for the Society's use; and I am sure, while the Christian and devout gratitude of the assembly ascends, as it must do, to the throne of heavenly grace, for the Divine presence that has been here enjoyed this morning, and I trust the Divine influence that has been shed upon all those who have been present, we shall not forget our debt of gratitude to those whose brotherly and Christian feelings have permitted us to assemble in this place.

But, Sir, I have other acknowledgments to make, and to you, Mr. Chairman, I now tender them. To you, Sir, I tender them as a Protestant,—because I remember that the learned and pious Fenelon, when he hesitated, as he long did, whether to change his faith, assigned as his reason for not becoming a Protestant, that Protestants had made no Missionary exertions; for he looked upon Missions as the sure tokens of the religion of Christ. Sure I am, Sir, that if Fenelon were now alive, and had been present this morning; had heard the report of what great objects Protestant Missionaries were accomplishing in all parts of the world; had listened to the Christian eloquence with which this assembly has been delighted and instructed, by speaker after speaker,—

sure I am that Fenelon would no longer have complained that Protestants were not *missionary*; and I do believe, Sir, that he would, himself, have departed from this meeting—a Protestant.

I rise also, Sir, to make my acknowledgments as a Christian. It is but recently, Sir, that I listened, in the metropolis of the country from whence I came, to the statement of one of the most distinguished members and successful agents of your Society, who declared that at one period of his life he was an infidel, who rejected the revelation of God, given by him to be a guide to our feet; and one of the principal grounds of doubt he entertained as to the truth of the Gospel was, that so few efforts were made to diffuse it abroad in the world. When, afterwards, Missionary statements were put into his hand, those statements were the instruments, under God, of inspiring him with a love of that very Gospel; and to Missionary labours he is indebted for the character he now sustains, and the station he now occupies. Sir; no one, whether a Christian or an infidel, who is able to understand the meaning of language, can read the Bible, and not be convinced that all believers therein must be inspired with a Missionary spirit—must earnestly desire to spread the blessing of the Gospel far and near—must earnestly desire to communicate to others the blessed light that they themselves enjoy.

Sir; I believe it is known to you, that I come from Ireland; and you will, I hope, permit me to say a word or two about that country. Thanks to the valuable Deputation you sent to us last year, our exertions were great, and we sent you, I think, upwards of a thousand pounds—a sum, small, indeed, compared with that which has been contributed by many a provincial town in this country, but which is very large considering the circumstances of Ireland;—and, in Ireland, we look upon it as a pledge that we shall send you more and more, in years yet to come. Sir, the more that a Missionary spirit prevails in our souls, the more, I am persuaded, will the Gospel bear its influence in our hearts, the more will the spirit of Christian charity be diffused, the more close will be the union of Christian brethren in this world; and, in particular, the more you can diffuse a Missionary spirit in Ireland, the higher will be the elevation of the national character, and the more rapid will be her progress in the paths of civilization, peace, and happiness. Sir; I heard an anecdote, at one of our Missionary meetings, a few weeks back, which remarkably illustrates the character of the Irish mind, and shows that it is not prejudiced against Missions.—A gentleman in the South of Ireland, who possessed an estate of considerable extent, and had, of course, a large number of tenants, was a warm friend to Missions, and it occurred to

him that he might do something towards the success of the cause among his tenantry. So he applied to them to contribute a penny a week in aid of the Missionary cause; they had heard so much of it, and of so much good having been done, that some of them consented to become subscribers. One poor man, in particular, who was a Roman Catholic, put down his penny a week. The circumstance came to the knowledge of his Priest, and, of course,—(I say, of course, in reference to the system, and not from any feeling of personal disrespect),—of course the subscription was prohibited. When the next time for paying the subscription came round, the man said to his master, “I am sorry, Sir, that I can’t pay the penny; the Priest forbids me to do it.” “What! the Priest not let you?” asked the Master. “Yes, Sir,” replied the man; “but I’ll tell you what you can do, Sir; you can add four and fourpence to my rent, and I can pay the subscription that way, without the Priest’s being a bit the wiser for it.”

Sir; if I trespass longer upon your attention, it will be to say, that I recognise in a Missionary society, a *Joint-stock Company*,—not a joint-stock company of the kind that a few years ago extended such wide and general ruin over the country, but whose day is now happily gone by,—I recognise in your Society, the joint stock in which may be found whatever is great in dignity, whatever is rich in property, whatever is comprehensive in intellect, whatever is ardent in piety—a joint-stock company, formed for the noblest purpose that can call forth the energies of man—a joint-stock company, to promote the peace of society, and peace between God and man, the great design of the Gospel which it disseminates—a joint-stock company, whose operations will not be terminated till the whole world is united to its Maker by the blood of the Cross and the grace of the Holy Spirit. I recognise also, in a Missionary Institution, a *Mendicancy Society*—a society which, taking its stand on the lofty elevation of the word of God, views the whole human race as paupers, in a state of the very worst destitution—a Society which would willingly bestow upon them, all the treasures of redeeming grace. I regard such a society, Sir, as the benefactress of mankind, averting the evil destiny with which human beings are threatened. Again: I recognise in a Missionary Institution, an *Agricultural Society*; the field of whose labour is the wide world, whose harvest will not be fully gathered in, until righteousness is spread over all the nations. In looking forward to the end of Missionary labours, we imagine an age to which the Augustan age itself is not to be for a moment compared; and though we see that the Missionaries to which the past

age gave birth, were, like the divine founder of Missions himself, scorned and reviled, do we not see that the cause has kept pace with the progress of civilization in the world,—“growing with its growth, and strengthening with its strength?” Sir; the Missionary cause must proceed. On will it go, protected by Omnipotence; spreading the blessings of the Gospel, and the comforts of Divine grace, as an almoner of the Saviour, whose redeeming mercy is offered to all mankind. On will it proceed, till that Saviour himself is seated on the throne of universal empire; till His crown is submitted to by all nations, and his sceptre swayed over a redeemed, an enlightened, a generated and happy world.

“Father of Mercies! speed the promised hour;

Thy kingdom come, with all restoring power;
Peace, Virtue, Knowledge, spread from pole to pole,

As round the world the ocean-waters roll!

—Hope waits the morning of celestial light;
Time plumes his wings for everlasting flight;
Unchanging seasons have their march begun;
Millennial years are hastening to the sun;
Seen through thick clouds, by faith’s trans-
piercing eyes,

The New Creation shines in purer skies.

—All hail!—the age of crime and suffering
ends;

The reign of righteousness from heaven de-
scends;

Vengeance for ever sheathes the afflicting
sword,

Death is destroyed, and paradise restored;

Man, rising from the ruins of his fall,
Is one with God, and God is All in All.”

The REV. W. PATTON, Pastor of the Presbyterian Church at New York, rose to second the Resolution, and spoke to the following effect:—

My friends; you have already learned, that I am a son of the youngest daughter of the creation; that I am a native of the land which, but comparatively a short time since, was covered with forests, and where the praises of God and the voice of civilization had never been heard,—but where (blessed be his name) the reproach is fast fading away, and many temples to the living God have now been erected for his worship. And now when I stand upon one of the elevated mountains of my country, and look over villages, over towns, and over cities, that rise to my imagination like a broad fringe of gold upon a deep mantle of green, how grateful do I feel to that God who has changed its surface from one of barrenness to one of plenty, and visited its inhabitants, who once sat in darkness, with a great light. Sir; I love that country, not because it is the land of my birth, although this feeling

binds me to it,—but I love it because God is there carrying on such an experiment as the world has not seen since the days of Constantine, and, perhaps, never on so large a scale,—it is an experiment whether the Church of Jesus Christ has virtue, and purity, and energy enough to sustain itself, unsupported by the arm of civil power; because I read upon the arch which God hath thrown over it, written in letters of pure light, “Liberty of Conscience.” Oh! Sir, it was brought to that country from this land, and it is written upon the same arch that sustains your crown. I love that country, because there my eyes have traced the stepping of the Great King; and because there my own heart has felt the influence of his Spirit. Permit me, Sir, to state a few facts that may serve to cast some light on the kind allusions that have been made to my country. It is a fact, that during the last two or three years, the spirit of God has been poured upon its inhabitants in an unusual manner; so as we had never before witnessed. Never had we before an opportunity of perusing in the public journals such long lists of places enjoying similar times of refreshing from the presence of the Lord. From north to south, from east to west—in all our villages, our towns, and our cities, one voice was heard. It was the voice of weeping; but of weeping, because they had sinned: it was the voice of joy, because Christ died for sinners. These religious awakenings were attended with seriousness; an earnest desire to attend the ordinances of divine worship, and a total abandonment of all worldly amusements. Sir, one of the features of the Missionary cause in my own country, from which I derive the most enjoyment, is this—that it has been the blessed instrument of bringing salvation to many souls; and that while God has been calling into his church a few of the aged, and many upon whom the active concerns of life are now resting, he is also gathering in a multitude of the young, as if he were preparing a whole army to go forth against the enemy. His Spirit has been also poured out on the various colleges for the promotion of learning in our land; and thus, much of talent and influence has been consecrated to the Lord. We have set aside one day of the year, which we devote to solemn fasting, and prayer, that God would give His grace to all the young men in our colleges. And, Sir, while the members of one of those colleges were assembled together, the cloud of mercy gathered, the fertilizing rain fell, and a deputation from among them was sent to another college, to endeavour to plant the same seed there. On their way to it, they met a deputation from that very college, coming to inform them that the presence of God was there also. In our theological seminaries, great good has been produced; and from these seminaries

many are now ready to go forth to preach the Gospel. Some allusion has been made to the exertions that have taken place in behalf of the Missionary cause, ‘in America.’ But, Sir, if I myself, have a right spirit, and my brethren at home have a right spirit, we shall be humbled together, when I tell them what I have heard and seen here—humbled and ashamed that they have not done more; and that what has excited so much notice in England amounts, in point of fact, to so little. Allow me, Sir, here to state, not to the honour of America, but to the honour of God, the origin of our Missionary exertions. A few college boys, of William’s College, deeply affected by the wretched destitution of the heathens, were accustomed to go into a grove, and to plead in prayer with the Almighty, that the Colleges of America might send forth men to carry the Gospel to the heathen. This, Sir, was the origin of our Missions. These young men were themselves sent forth; but sent forth with fear and trembling, lest we should not have funds wherewith to support them; for at that time we had collected no more than 4000 dollars, or about 1000*l*. The Missionary Society, then formed, now holds its Anniversary in every town in our country, and representatives from them are annually invited to meet us in New York. It is our custom to join in prayer before the Meeting, so that our brethren may rejoice together with us on those occasions, and that the influence of the Meeting may be afterwards spread abroad more extensively among us. The various churches, moreover, on the morning on which the Board meets, pray that their meeting may be attended with the Divine blessing. Oh! Sir, I shall never forget one Saturday morning—a record of that morning has been left upon my heart by the hand of God. We were assembled to transact the ordinary business of the board; there were but fifty-seven persons present, and while discharging that ordinary business, which had no peculiar interest, we experienced, Sir, such a descent of the Holy Spirit as I cannot describe; not manifested by any external sign, but by a deep simultaneous and tender movement on every heart. Oh! Sir, language can describe what we felt; when each looking round upon his brother, it seemed as if that brother’s face did shine. Oh! Sir, no language can tell how the pageants and grandeur of this world sunk in the distance, till we could see them no more. Sir, from that very moment the Missionary cause among us rose in power and increased in extent, and it seemed as though the Spirit of the eternal God was visibly blessing our labours. Sir, I cannot tell you with what overpowering influence with what simultaneous feeling, we were encouraged to do more than we had previously done; when we recollected that

there were upwards of six hundred millions of heathens perishing for lack of knowledge! It was under the influence of this feeling, Sir, that we resolved to attempt something more. We felt more deeply than ever, that the soul's value and danger imposed an immediate and most weighty obligation upon the church of Christ; and that every thought, and word, and action of our lives, are intimately connected with God and eternity. It was God, Sir, that put it into our hearts to act, and when our next meeting was held, although no pains had been taken to prepare the people for it; when 150 of our brethren met, they found that God had gone before them, and had prepared the people's hearts for the occasion: the result was a subscription of 20,000 dollars a year for five years, making altogether 130,000 dollars subscribed that evening; and, Sir, we rose up from that meeting determined that before the termination of the year, half a million of dollars should be subscribed for that five years, in support of the Missionary cause; and it was distinctly understood that this sum should be subscribed without interfering at all with the ordinary contributions.

Sir, ever since I visited England—this watch-tower of the earth—I have felt—(pardon me, for I must speak the honest language of my heart)—I have felt as though I must go round to every sentinel, and, grasping his hand with the nerve of brotherhood, give him such a congratulation as would tell its tale upon his heart. Oh! it is when standing on such ground as this, that I feel, not as a son of Columbia, nor as a son of Albion, but as a Christian. And, Sir, why may not this feeling have a wider range, and extend to nations? Why, should we not go on in this holy path till both nations are united in sacred affection and sympathy? When this is done, we may defy Satan, with all the banded legions of hell, to stir up strife enough to make England and my country be at war again. No: as soon as the first menace of hostility burst forth—as soon as the first trumpet of war sounded, the sympathies of millions would plead, the prayers of millions would be raised, as if each individual were pleading for a brother's life. Oh! Sir, when, as nations, we shall be thus united, war will be impossible; the spear will be turned into a pruning-hook, and the sword into the ploughshare, or hang in some ancient hall, as monuments of ancient barbarity. Oh! then, may I not congratulate myself, that as Britain and America have a common origin, speak a common language, and profess a common religion, that they will so stretch the hand of national affection and fellowship towards each other, though it be extended across the broad Atlantic? May I not hope, also, that the day is not

far distant, when the lion of England shall roar for a defence around the tents of Judah, while the eagle of America shall arise, and rejoice, and flutter over them, and spread abroad her wings? But England and America are not the only countries that are advancing towards the day of millennial peace and glory. For where shall we now look, throughout the world, without perceiving the commencement, at least, of Missionary enterprise? And there can be no doubt, Sir, that as the cause of Christian benevolence shall advance, in each kingdom of the world, in that proportion will those kingdoms feel that God has made *of one blood all nations to dwell on the earth*—that all men are brethren. Let us, then, rejoice, that while the benevolent Associations of our day are labouring to water all nations from the well-springs of salvation, they themselves are watered—that while they are directing their energetic and persevering efforts in scattering the light of truth for the moral emancipation of the world, their silent, and, by too many, unobserved influence, is contributing to make straight the paths for the triumphs of the Prince of Peace.

Permit me, then, my friends in concluding, to urge you to go forward with unabated ardour in your great work. Deeply do I feel interested in it, and my country would indeed regret to see the day when your income should decrease. If that day should ever come, I will lay down my pilgrim's staff and weep. But go on and prosper. All you have to do is to tell your wants to the church; for what is the church but one organized body of Christians? Go on, then, and tell your wants to that church which the Redeemer has purchased with his own blood!

The Rev. J. MEAD RAY, of Sudbury, then rose to propose the following Resolution:—

“That the thanks of this Meeting be given to William Alers Hankey, Esq., for the ability with which he has presided on this, and on many former occasions.”

The Rev. Gentleman said,—Sir; I was present at the original formation of this Society, and upon every occasion of my attending the Anniversary Meetings, I have looked round, and have seen here one, and there one, who had the distinguished honour to be present on the same occasion. I look around me now, and I see that they are nearly all gone. Few ministers, I believe, are now before you, who were present on that happy day; a happy day indeed it was, but there was then not a single individual who anticipated such a scene as it is now our lot to witness. Let us, then, with one heart and with one voice, exclaim, “Bless the Lord, O our souls, and all that is within

us bless his holy name." Let us not forget to express our gratitude by prayer and thanksgivings. The last gentleman who addressed the Meeting, spoke of prayer most feelingly. He told us what it had effected in America; let us recollect that the same throne of grace is accessible here; and although we are the parent-country, let us learn something from our children. In the county of Suffolk, where I reside, we lately held a meeting, at which it was agreed, that in all our congregations there should be a day set apart for solemn fasting and prayer, that the Spirit of the Lord might be poured out upon our churches, and upon the world. I believe that great good will result from a day so applied. God grant that it may be so! My motive Sir, in rising, is

to propose—though I do not mean to hold up our county as an example; that a similar plan shall be adopted in all the churches in connexion with the Society. What may we not then hope for? I know that the lateness of the hour, and the effect of the many able speeches that have been delivered this day, ought to prevent my trespassing upon you any longer. I will, therefore, merely move the Resolution I hold in my hand.

The REV. THOMAS SMITH, of Rotherham, then rose, and said:—I have great pleasure, Sir, in seconding this Resolution.

The CHAIRMAN said;—I beg to return my acknowledgments, but at this late hour of the day, I shall do no more than respectfully bid you farewell.

Extract of a Letter from Rev. J. M. Orsmond, Missionary; dated Eimeo, 2d March, 1827.

How can we sufficiently admire the riches of the divine goodness, for the manifest benefit derived by this people from the precious Gospel? A few weeks ago, I overheard some chiefs conversing among themselves; the following are a few of the expressions which I caught:—"But for our teachers, our grass on the hill, our fences and houses, would have been fire-ashes long ago." "But for the Gospel, we should now have been on the mountains, squeezing moss for a drop of water; eating raw roots, and smothering the cries of our children by filling their mouths with grass, dirt, or cloth." "Under the reign of the Messiah, we stretch out our feet at ease, eat our food, keep our pig by the house, and see children, wife, and all at table in the same house." "We do not know our ancestors, our kings, and our parents; and we were all blind, till the birds flew across the great expanse with good seeds in their mouths, and planted them among us. We now gather the fruit, and have continual harvest. It was God who put into the hearts of those strangers to come to us. We have nothing to give them. They are a people who seek our good; but we are a people of thorny hands, of pointed tongues, and we have no thoughts." "If God were to take our teachers from us, we should soon be savage again. They are the great roots to the tree on the high hill; the wind strikes it, twists it, but cannot level it to the ground, for its roots are strong." "Our hearts delighted in war, but our teachers love peace, and we now have peace."

One of the chiefs who were engaged in the above conversation is named Vara, formerly a warrior under Pomare the Second. The others were chiefs of less note.

Extract from a Journal of the Rev. William Howell, Missionary, Cuddapah.

August 9, 1827.—A native came to me this afternoon, as if from a journey, and bowed to me with great respect. On looking attentively at him, I thought I had seen him somewhere before; and on telling him so, he informed me that he had heard me preach in the jail; and, when liberated, had called upon me before he went home to his village, about eighty miles westward of this. He has now thought proper to visit me, after a lapse of three years, from the strong desire of knowing more of the way of salvation by Jesus Christ. He observed, that after hearing that Jesus Christ died for sinners, he could not be easy in his mind; and he evidently appears to be under great concern, and in search of the truth, that he may be saved. He is of the Dhood'yekala caste, whose business is in beating out and refining cotton. These people profess the Mohammedan faith, but are also attached to the Hindoo religion. The man appears to be about thirty years of age, and bears the name of JALLAPUTTY.

11th.—To-day he begged I would give him an account of the creation, &c. He paid great attention when I related to him the account of the fall of man and the deluge, and, to my surprise, was able afterwards to repeat all that I had said to him. The plan of salvation he greatly admired, and wished to be informed whether Mohammed could do any thing for sinners: I told him that Mohammed was himself a mere creature, and that none of the prophets had predicted of him, but that Moses and others had plainly foretold the coming of Jesus Christ into the world. I informed him that Mohammed had done nothing for sinners, in the way of propitiation, and that if

he had, it could not be acceptable, as he was conceived in sin like ourselves; but that Jesus Christ was God in human nature, and knew no sin; and that, therefore, his expiatory sacrifice for sin was accepted of God. He readily entered into the gracious design of the Gospel salvation, and expressed an anxious desire to learn to read; and I have accordingly admitted him into the Christian school.

NOTICE.

It having been judged desirable by many of the officers of the Auxiliary Societies, in the vicinity of the Metropolis, that the period of holding their Anniversaries should be announced in the Missionary Chronicle, they are requested to take notice, that the time of holding such Anniversaries, as are intended to be held during each month, will be published; provided notice thereof be sent to the Home-Secretary, at the Mission House, on or before the 16th day of the preceding month.

The thanks of the Directors are presented to the following; viz.

To Mr. Kinghorn, for 1000 slates for Mission Schools.—M. G. for a box of fancy articles.—Mr. C. Claridge, for 44 hats.—F. W. Cobb, Esq. for a parcel of Reports and Tracts.—Rev. W. Brown, for a copy of his Sermons, 2 vols.—Mesdames Collier, Willis, West, "A Friend," Mr. Claridge, and W. J. H. M. L., for various periodical publications.

For the Distressed Griques.

To the Juvenile Auxiliary Missionary Society at Union Chapel, Horselydown, for two dozen knives, half a dozen tinder boxes, one dozen rows of beads, two dozen buttons, some bugles, brass rings, and three gilt watch seals.—"A sympathizing Friend," for sundry articles of clothing, &c.—Mrs. Hislop, for one dozen frocks and two dozen caps, for children.—Rev. T. Dix, for 32 necklaces.—Mrs. C. Raper, for a box of beads, &c.—Mrs. Lane, for a quantity of glass beads.

For the Anglo-Chinese College.

Rev. T. Lewis, for a parcel of books.

For sundry Fancy Articles for Sale in India.

To Rev. Joseph Fletcher's Church, Stepney.—Rev. C. G. Townley's Congregation, Limerick.—Friends, at Pondisford Park.—Ditto, at York.—Ladies at Newcastle, by Mrs. Finlay, Mrs. Westerdale.—Miss Hall. Also to Miss Hassard, for Jewellery; proceeds to be applied to Female Schools in Travancore.

Mrs. Trawin, recently returned from Calcutta, states, that of what has been already sent out, the *lace frocks* and *fancy articles* sold quickly, the first day; the *chimney ornaments* and *card-racks*, did not sell so well. The whole of the articles sent in August last were valued at above 3,000 rupees (nearly 300*l.* sterling); and those which were sold before Mrs. Trawin left Calcutta, in November last, realized 2,000 rupees (nearly 200*l.* sterling.)





REV^D ALEXANDER WAUGH, D.D.

LATE OF LONDON.

Engraved by J. THOMSON, from an original Drawing.

Published by Fred^k. Wesley & A. H. Davis. 1828

THE
EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FOR JULY, 1828.

Memoir

OF

THE LATE MRS. HARRIET MORRIS,

Wife of Owen Morris, formerly of Penzance, Cornwall.

MRS. HARRIET MORRIS was the only surviving daughter of Francis Paynter, Esq., of Boskenna, in the county of Cornwall. She was born on the 4th of June, 1764, being the youngest of seven. Her father, dying before she came to years of maturity, left her to the care of her elder brother, James Paynter, Esq. (well known for his piety and liberality), and to her mother. She was favoured with a liberal education, and honoured with a pious mother; one of the hidden ones, whose religion made no blaze, but was exemplified in the devotion of the closet, and in her domestic circle. Such a mother would feel anxious for the welfare of an only daughter: she paid every attention which affection could dictate and piety command. Under the watchful eye of a pious lady at Falmouth, her mind was formed, and well stored with maxims of piety and virtue. Thus she entered the world under the most favourable circumstances, and was happily preserved from many of the follies of life, though she often betrayed the depravity of that nature

which is corrupted by sin. The circle in which she was called to move in her youthful days was not the most favourable to piety, yet she frequently recollected with gratitude the kind attentions of her pious governess, nor could she forget them in advanced life: often has the writer heard her remarks on this subject. Being removed to London to finish her education, at the age of twenty she returned to her friends: having spent some time with them, she accepted an invitation to visit a relation not far distant from Bristol. Mr. John Baker, late manager at the Tabernacle, being acquainted with the family, invited her to spend some time at his house. This proved the visit of mercy to her soul, and began a friendship which death itself could not dissolve; this was to her an entrance into a new world, and brought her into connexion with many pious and valuable friends. Previous to this visit she began to feel the vanity of gay life; her soul sickened over pleasures, which were rendered tolerable only by their variety: often did she retire

with dissatisfaction, sighing for some more substantial good, yet knew not what to do, nor whither to go.

Being now in the family of a man of inflexible piety, and who could never make a compliment injurious to the spiritual interests of his family, he invited his visitor to a spiritual repast: she accompanied the family to the Countess of Huntingdon's Chapel, where the family then attended. The Rev. Nathaniel Rowland, of Wales, officiated. Nothing particular occurred in the morning service; but the evening service, as well as the writer can now recollect, was attended with a blessing. The prayers being ended, Mr. Rowland took for his text the words of Solomon—"My Son, give me thine heart." The words pierced her soul; conviction entered; a consciousness of guilt ensued; admiration of the amazing condescension of God, in so gracious a demand, astonished; and love broke her heart, and she presented it a living sacrifice to God.

It was then the happy contract was formed, never to be dissolved. She reasoned no more with flesh and blood, but became a decided follower of the Lamb, and a companion of those who fear God. O, how often did she repeat with pleasure the wondrous grace; it was not terror but love which conquered her heart; no wonder that she should ever after have a predilection for that preaching which bears most on the love of God.

After some considerable time had elapsed, she paid a visit to Cornwall; but the report of her misfortune, in becoming insane, preceded her. Some were grieved for her,—she was no more the companion to the theatre, nor could she sit down to the card-table; others rejoiced on hearing what the Lord had done for her. There was some such confusion as there was at the laying of the foundation of the second Temple. The world had sustained loss; the truth had triumphed,

But now her heart was set on Bristol: soon she returned, and continued in connexion at the Chapel twelve years, and that not without labouring to make herself useful. She soon was honoured with the friendship of Miss Braine, whose praise is in all that neighbourhood; and while she admired her benevolence, she copied, to the extent of her ability, and influence, her noble example. In Bristol there remains yet some living witnesses to her labour of love.

Her Bristol days were a protraction of the days of her espousals. With no small pleasure she reflected on the pleasant years spent there with friends who were of one heart, and Ministers who frequently favoured her with their visits. These were the days of love, as said one of her old friends, when she visited Bristol some seven years ago. But dear as her connexions were to her, at the end of twelve years, Providence called her another way: she returned to her native soil, and united in church fellowship with the dissenting church in Penzance. She took up her residence for some time in Marazion, where the writer opened a place for public worship: as more expenses were incurred than could be defrayed by the few friends, she visited families in the town, and travelled from home to collect; and accomplished her wishes before she saw home again;—a worthy example for pious females, when opportunity offers; if inclination lead the way, opportunity soon presents itself for doing good.

On January 7th, 1802, she was married to the writer. With this new relation a new scene opens; chequered, indeed, with good and evil, pleasure and pain, sorrows and joys, and not a few changes. This period takes in nearly twenty-six years. She became the mother of a son and daughter: both died in their infancy. These losses she bore with Christian fortitude: her mind was

consoled by our Lord's request—
 "Father, I will that those whom
 thou hast given me be with me, where
 I am to behold my glory." "If such
 be the Lord's will, why should I com-
 plain."

As life advanced, her constitution,
 which was never very robust, became
 more feeble; she spent many years in
 the school of affliction, where she
 learnt the vanity of life and the worth
 of religion. Often in her afflictions
 she has observed, "The season of
 affliction is but a poor time to begin
 with religion. Ah! what should I
 do now, if I had religion yet to seek."

Though a stranger to the fear of
 death, for some years she dreaded
 sudden death, and desired that she
 might have some warning of the ap-
 proaches of the last enemy. Her
 desire was granted; and she fre-
 quently noticed this mercy in her
 protracted sufferings, often quoting
 the Rev. Mr. Berridge's words,—
 "'Tis a mercy the house cracks be-
 fore it falls. I have now my de-
 sire."

The last five years of her life were
 more distinguished by heavy visita-
 tions. In 1822, she was brought so
 low by an attack of fever, brought
 on by watchings and anxiety occa-
 sioned by the severe illness of her
 nearest earthly friend, that her me-
 dical attendants gave no hope of
 recovery. Her mind received the
 intelligence with tranquillity; calm
 resignation possessed her soul, and
 confident hope shed a bright ray on
 the dark valley. Beyond expecta-
 tion she revived, but it was to drink
 more deeply of the bitter cup. After
 a severe shock, by means inexplic-
 able to the writer, she was taken ill
 and confined to her bed for about
 nine weeks: gradually she recovered
 a little strength; but in a few months
 after, she ruptured a blood vessel,
 and bled profusely, which so en-
 feebled her that she could not move
 from her chair or bed but as she was
 assisted. In this low state she lin-

gered till death eased her of her pain,
 on September 15, 1827.

The evening before she took her
 flight, her confidence was strong.—
 "Had I," said she, "a thousand souls,
 I could trust them all in the hands of
 Christ." In the night she repeated
 the following lines with emphasis:—

"Jesus, my great High Priest,
 Offered his blood and died;
 Thou, guilty sinner, seek
 No sacrifice beside;
 His powerful blood did once atone,
 And now it pleads before the throne."

There all her hopes centred; and all
 her dependance was placed. A little
 time after, she said, "I do not know
 that I have any dependance but
 Christ." "Why should I doubt? all
 is sovereign and free." And just
 before she breathed her soul away,
 she said, "There is a rest for the
 people of God." On a reply being
 made, she took no further notice; but
 in a few minutes after, she entered
 into rest, without pain or struggle,
 while reclining her head on the pillow
 sustained by him who records her
 passage to the grave. Her remains
 are deposited in the churchyard at
 Market Drayton.

Thus ended the life of one who
 feared God above many. She was a
 diligent reader of the Bible, a lover
 of closet devotion, a constant atten-
 dant at the House of God, while
 strength would permit. Perhaps
 some one will inquire, Had she no
 faults? As the writer told her of
 them in private, he thinks he may be
 excused from publishing them. Be-
 sides, they have been all pardoned;
 and if God remembers them no more,
 it would very ill become him to notice
 them. But take what follows, and
 place them in which list you please:

1. Nature not having endowed her
 with a voice for singing, she consoled
 herself thus: "When I go to heaven,
 I shall pick up a voice there."

2. To one who returned from
 Church because he found his seat
 occupied, she said, "Take care lest

your seat in heaven be occupied before you go there."

3. For some years before her death she lost the fear of death, and she seemed as though she wished to find it: when approaching her end, she was troubled to know how it was that she did not fear death. She was always jealous of herself; she cleaved to Christ, and lived near to God; and because she was nothing in her own esteem, she thought the privilege too great; but others easily unravelled the mystery.

4. She very highly esteemed the Ministers of the Gospel, and in return was much beloved by them. The writer could name many in the Connexion, as well as pious Clergymen of the Established Church, whom she numbered among her dearest friends; but she is gone to meet most of them to part no more.

5. She never boasted that her song in glory should exceed that of others; but, modest and retiring, she was willing to give place to a Doddridge, a Watts, or a Whitfield; content to join in the general chorus—"Unto him that loved us and washed us from our sins in his own blood, be glory and dominion for ever.—Amen."

OWEN MORRIS.

THOUGHTS IN BUNHILL-FIELDS.

Written by the late Rev. Charles Buck, in the "Theological Miscellany," for July, 1798.

LATELY I had the opportunity of taking a walk into that well known spot—Bunhill-fields. No sooner had I entered the gates, but such a solemn scene opened to my view, that I had not language to express my feelings, while a pleasing melancholy stole over my mind. I looked around, and behold, on every side was death. Tracing the cause, I found it to be nothing less than sin, that foul monster which destroys not only the body, but (ah, sad thought!) ruins the soul. Had it not been for thee, not one could have

laid silent here; but because thou hast found a place in mankind, behold, thou hast brought with thee sorrow, pain, sickness, and death. Thy sad and baleful effects are to be seen on every object, and here especially; but let me take a little closer survey. Behold, thou whose name is sin and death, hast laid some here that yet will triumph over thee; yea, to them thou hast lost the piercing sharpness of thy sting; thou hast no power over them, any more than to lay them peaceful in the silent grave; and, ah, blessed thought! they shall not be chained there for ever: they are only thy prisoners for a space which, in comparison with eternity, is nothing; and when the awful trump shall sound, not all the powers of death and hell combined together can withhold them; but thou, like a faithful steward, must render up thy accounts,—not one must be missing. But stop, my soul, where wilt thou be among the vast crowd—the innumerable multitude? Certain it is, I must make one among those who are immortal: where, where, I say, wilt thou appear? Shall I answer, Among the damned spirits! O, my God, my God, let that never be my abode!

"O dreadful state of black despair,

To see my God remove, and fix my doleful station where

I must not taste his love."

O suffer not my habitation to be with the wicked, where darkness will be the dwelling, conscience the tormentor, and enraged fiends the company; but, O, let me—let me indulge the pleasing hopes of meeting my God, not to my terror, but to my everlasting comfort!—then shall those conquerors, death and sin, be conquered; then, instead of darkness there shall be light, instead of misery shall be joy, instead of punishment shall be comfort, and instead of anguish and pain shall be everlasting rest and peace. O happy day! when will it appear? When will this long looked for period come? When shall the night of this life be over, and everlasting day begin to dawn? When, when shall I begin that heavenly song, never, no, never to be interrupted, where a conclusion shall never be known, and where no unmusical string shall ever be heard through the endless ages of eternity? Well, blessed be God! the time is

hastening on, and every turf reminds me that I must soon quit this house of clay; every tomb gives me a suitable monition, and informs me that I must soon fall to the dust. The passing knell teaches me also a useful lesson, that some one is now gone into eternity, which speaks me to be ready. The opening grave loudly proclaims what is to be my end as well as millions more; I mean death. Come hither, then, ye indigent, ye rich, ye young and old; look hither, likewise, thou worldling, and thou that hast no God in thy thoughts: after all, this, this must be your lot; for it is the house appointed for all living.

“Tis here all meet, —
The shivering Iclander and sun-burnt Moor;
Men of all climes, that never met before.”

BLAIR.

But this is not all; an hereafter there is to come, when it shall be discerned who it is that serveth God, and who it is that serveth him not: then, then shall it be seen who are the living and who are the dead. Our states must then be irrevocably fixed—heaven or hell must be our everlasting dwelling; if with God, how happy! if absent from him, how miserable! Then shall eternity, awful eternity, take place; but what a word! methinks it is enough to break the hardest heart: but yet how is it neglected; and that not only by those who disbelieve, but likewise by those who do believe it! O that it was our every day's contemplation, and that each one for themselves would seriously give it a reflection! I remember reading of a famous prelate, who gave it such a serious consideration, that he used to say, *Omni momento ad otium æternitas sto!* “Every moment, I stand at the gate of eternity!” Hence he commanded heads, skulls, dead men's bones, both painted and done in fret-work, or carved in wood, to be set up in every chamber of his house, lest at any time he should be forgetful of eternity. And it would be well for us who call ourselves Christians, if we could look forward more to it: but who can—I say, who can view it with any degree of consolation, but those who have an interest in Jesus, he who is “the High and Lofty One, and that inhabiteth eternity?” Surely the wicked must behold it with terror and dismay; for

eternity's darts will be shot through all those who will not be taught by her; and it will be a means of their trepidation hereafter, who will not listen to her voice here. O, may God impress a sense of it on our hearts, so that when time shall end with us, we may enter into that eternal rest which remains for all the people of God!

DR. WALSH'S TRAVELS IN TRANSYLVANIA.

(Extracts from his Work just published.)

WE now entered a country, rich, highly cultivated, and swarming with people; who had an air of independence and opulence, so different from that through which I had passed from Constantinople to the Carpathian Mountains, that it was evident some extraordinary cause must exist to account for the sudden transition; and that cause, when explained to me, was sufficiently satisfactory. I now found I was in the heart of the Saxon Heph-tarchy, of whose existence I had but indistinctly heard, but which is so highly interesting. In this part of Transylvania, there is a colony of people, whose language, manners, and appearance, are essentially different from those around them, but who are still more distinguished for the privileges they enjoy, the religion they profess, and the high degree of prosperity to which they have attained. These people are called Saxons. It is one of the extraordinary circumstances connected with their situation, that their origin, and the time and manner in which they first settled in this remote part of Europe, is altogether a mystery; and grave and learned writers have had recourse to preternatural agency to account for it. I will mention to you one for its singularity. The learned Athanasius Kircher, and after him Erichius, state the following circumstance:—The town of Hamlin, in Germany, was at one time so infested with rats, that the citizens were nearly destroyed by them: on a particular day, a certain trumpeter (*tubicen quidam*) appeared before the gates, and the sound of his instrument greatly attracted the citizens, who crowded out to hear him: after some parley, he promised, for a specified reward, to charm all the rats with his music, and lead them with him out of the town.

This was readily agreed to: the trumpeter began to play, and the rats followed him into the country, and never returned. When he claimed his promised reward, the citizens, now freed from their annoyance, refused to give it, and he departed very discontented. He availed himself, however, of his opportunity to be revenged: he came back, when the elder people were all at prayers, and began to play in the streets, and all the children who were left at home flocked out to hear him; these he led after him, like the rats, to a mountain called Koppen; the mountain opened, and they all entered together, and never were seen again at Hamlin. This event the citizens of Hamlin formed into an epocha, and some of their archives are dated, "*Anno post exitum puerorum nostrorum.*" About the time these children disappeared in Germany, in 1284, the Transylvanian Chronicles relate that a number of strange children were found, on St. Peter and St. Paul's day, wandering by themselves about the roads in that country, and who seemed to have issued suddenly from the ground; they spoke an unknown tongue, which was afterwards ascertained to be Saxon, and their descendants have continued to speak it to this day. The certain inference was, that these were the very children whom the trumpeter had enclosed in the mountain, and led, by a subterraneous passage, under several countries, till they arrived at this remote place. Kircher affirms, that this man was certainly Satan; to which one of his commentators assents, by saying, that his hand is on the descendants of these children to this day, as they are all inveterate heretics. To complete this extraordinary chain of evidence, the very tomb of this minstrel, who seemed to have lived to a supernatural age, is pointed out at Pavia, in the church of St. Laurence, where the following epitaph is to be seen:—"*Valentino Grævis, alias Bachfort e Transylvania, Saxon: German: colonia orto, quem fidibus novo et inusitato artificio canentem audiens, ætas nostra ut alterum Orpheum admirata obstupuit, ob. an. MDLXXVI.*" The account given by G. Haner, in his Ecclesiastical History,* is somewhat more

probable, but hardly more satisfactory. In the thirteenth century, Bela Geyza succeeded to the crown of Hungary when a youth, and was threatened by Conrad, the Emperor of the Romans, and Henry, Duke of Austria, with a powerful invasion. In this extremity he applied to the ancient colonists of Transylvania, called Szaszones, for assistance, and they furnished his army with every fifth man in the country; by this aid he obtained a signal victory over the invaders, and granted to the Szaszones, as a reward, a variety of privileges, which they still enjoy, having changed their name, by a slight variation, to Saxons. Bonfinius* says that they were actually Saxons, transferred from the north of Germany by Charlemagne; and others, again, that they were the Saci, an ancient people of Dacia.

To these conflicting opinions, in which there is nothing certain, except that their origin is very obscure, I may be allowed to add one more, and that is, the account given to me by one of themselves, at Hermanstadt. In the early period of the Reformation, several families, who had embraced the reformed doctrines, were driven from Saxony, and obliged to seek a retreat as far as possible from their persecutors. After wandering through Europe, without finding rest for the soles of their feet, they made their way to the confines of Christendom, and were suffered to establish themselves at the mouth of the great pass through which the Mahomedans always issued to carry terror and desolation among the Christians. Here they were placed, as a kind of forlorn hope, in the fore front of the battle, apparently with the view that the sabres of the infidels might destroy those whom the Inquisition could not reclaim; but in this they disappointed expectation. These men brought with them the same fearless and unyielding spirit that they had displayed in abandoning their own country; and they formed a barrier against the inroads of the Turks, and so became a defence to all Christendom. For this important benefit, they had many important privileges and immunities conferred upon them. They were made free citizens and peasants, and held their lands by freehold. They

* Hist. Eccles. Trans. p. 100.

* Rer. Hung. Dec. 1, 1. 9.

had their own municipal corporation, and the free election of their public functionaries; they were allowed the full exercise of their own religion, both in faith and practice, and the choice of their own pastors and clergy; they were exempted from all taxes, except such as they laid upon themselves for their own local benefit; and excused from all military service, except against the Turks, to meet whom they always continued armed, and on the defensive. Notwithstanding this, we find the Protestants of Transylvania frequently supported by the Turks in the divisions which agitated the country under Ragotski; and they are reproached by their adversaries with having made this unnatural alliance against their Christian brethren.

Their original privileges were enlarged and confirmed at different times, particularly by Isabella and John Sigismund; so that the historians of Transylvania say — *Immunitatibus et privilegiis omnes nationes superant*. These were never infringed by any subsequent government; and they are naturally strongly attached to the Austrians, from the benefits they enjoy under them. Under the genial influence of these benefits, they prospered and multiplied exceedingly. They possessed seven principal towns, forming a Heptarchy, with a number of villages attached to each, which are enumerated in the Saxon Chronicles, as amounting to 114; and they composed the great political classes of the country, being, according to their charter, neither nobles nor subjects, but under Thanes.

Besides these villages and towns, which are governed by their own municipal laws, and almost entirely Protestant, the Saxons are widely scattered through all the other towns and villages in Transylvania; so that the reformed population of this province alone amounts to about half a million of souls. These men retain all the distinctive character of their ancestors, and differ little in air, manner, and dress, from the primitive reformers. They are of a very grave demeanour, with serious, thinking faces; they have, in general, aquiline noses, dark and somewhat stern countenances, to which black mustachios give a sombre cast; their persons are large and robust, and

their very gait has a certain air of sturdy independence; they wear large round felt hats, from under which their long strait hair hangs down loose about their face and shoulders; short coat and large breeches, like the doublet and hose of their forefathers; in fact, they nearly resemble the figures represented in the wood cuts to be seen in the "black letter" histories of the early reformers; they use boots or shoes shoed with iron, which clatter as they walk along, and induced Laurence Toppeltin, their countryman, to say with exultation, *Si stratum, Saxis viam agminatim terunt, strepitum equis ferocibus parem edunt, et nescio quid generosi sonoris ad aures perigrini adpellunt*.

Their houses bore the characteristic marks of those of the country from whence they came; — the windows were high from the ground, like those in the north of Germany; the roofs were tall and narrow, and there was that air of neatness, comfort, and propriety about them, that always marks and distinguishes the progress of the Reformation on the Continent. The houses looked as if they had been all fresh painted and whitewashed; the windows were glazed with glass, and ornamented inside with snow-white muslin curtains; and over the outside was generally some moral or religious sentence from the Bible, neatly written in gilded or black letters, in the German character. The houses had that uniformity of comfort, and a certain degree of opulence, which marked a happy equality of circumstances. All were neat and roomy, and none were mean or splendid: we did not see a hovel or a palace in the country. The farmers are all proprietors of the soil, and their lands are without enclosures, as if there was a community of goods; but their properties are distinguished by certain land-marks, which are not visible. It is in the ground about their houses, however, that this sense of property is conspicuous: in the rear is a large farm-yard filled with stacks of corn and other produce of their farms; and in front, or at the sides, are gardens, orchards, or pleasure-grounds, laid out with that taste and variety which people indulge who feel the value of property, and know that their time and

money are expended on what is their own. But the object which particularly distinguishes these towns is the church: this is always very large, built in an ornamental style of architecture, with a high steeple, and kept in the most perfect state of repair and neatness: it usually stands upon an eminence, in the midst of the village, and seems the rallying point round which the people thronged and their houses were built, as if the inhabitants considered it as the most striking and important object, and placed it before them to cherish and keep alive their religious impressions.

The first of these large villages which we arrived at after leaving Hermanstadt, was Christiana; the very name of which, imports it to have been peopled by a serious religious sect. It was very populous, and its church was very conspicuous for its size and neatness. The country was an extensive and rich plain, between two ranges of hills, with woods and streams intersecting it, and, at small intervals, wells of abundant sweet water; thus affording to the inhabitants, from the hand of nature, wood, water, fertility, and agreeable prospect; which their own industry had everywhere wrought to the highest state of improvement. In about an hour more, we arrived at Salesti, situated below us among the woods, on a margin of the river at the base of the mountains. It extended to a considerable distance among the trees, and looked not only highly picturesque, but very rich and populous. In the course of six hours, we counted six of these large and populous towns or villages, some of which we passed through, and some we left on our right or left hand; and this was a greater number than I had met with in Turkey, in as many days, from the Sea of Marmora to the Balkan Mountains. The countries resemble each other in flatness and fertility, and both are equally capable of supplying all the necessities of human life to an abundant population; but ignorance and oppression have depopulated the one, and knowledge and freedom have peopled the other. It was gratifying to the best feelings of the heart, to see, at length, a people enjoying every good the free bounty of Providence had conferred upon them; to know that we were

among men, whose ancestors had sacrificed every thing to preserve their civil and religious independence, and who themselves still maintained it, though hemmed into a remote corner on the confines of Christendom, and surrounded on each side by some of the most depressed and degraded peasantry in Europe.

THE
DISSENTING MINISTERS' BASKET
BETTERED BY CRUMBS.

WITH a few golden exceptions, in the metropolis, and other cities, and large towns, there are no men (and yet they are the servants of the most high God, who show unto us the way of salvation), whose labours are so badly remunerated as Dissenting ministers; and this, by reason of their dependence for support upon a few rich individuals. I have long seen this evil, and am fully persuaded that much more could be done by *embodying the people* in the cause, and be far, far better, and much more for the comfort and independence of the "Independent minister." There are, no doubt, to be found in congregations of 1000, or 800, people, if organized, if convinced of the propriety, and duly influenced by the officers of the churches, persons who would act upon, and provide according to, the following Scale, which I beg respectfully to submit, through the medium of the Evangelical Magazine.

SCALE.			
400 to give 6d. a week, would be	£520	0	0 a year.
Or, if but 3d.	260	0	0
— 2d.	173	6	8
In another Congregation.			
300 to give 6d. a week, would be	£390	0	0 a year.
Or, if but 3d.	195	0	0
— 2d.	130	0	0
Another, say Village.			
200 to give 6d. a week, would be	£260	0	0 a year.
Or, if but 3d.	130	0	0
— 2d.	86	13	4
Another, say Village.			
100 to give 6d. a week, would be	£130	0	0 a year.
Or, if but 3d.	65	0	0
— 2d.	43	6	8
Another, say Village.			
50 to give 6d. a week, would be	£65	0	0 a year.
Or, if but 3d.	32	10	0
— 2d.	21	13	4

It will be seen, by this Scale (which could be improved), how easily the

Ministers' Basket could be bettered by crumbs; and his mind eased of the painful thought (and often cutting reflexion), that "the burden of his support rests on the shoulders of a few individuals;" and certainly, our ministers, churches, and congregations, would all be more independent.

Somersetshire.

W. P.

MOTIVES TO THE STUDY

OF THE

HOLY SCRIPTURES.

As the Bible is the most ancient, so is it the most authentic and instructive of all books. It is our duty, our wisdom, and our interest, to be intimately acquainted with it. Among a multitude of reasons, which may raise it in our estimation, the following deserve to be seriously considered:—

1. The sacred and inspired book is the most efficacious remedy to cure the evil which is in our own nature, and the most potent antidote to the evil which is in the world.

A thousand testimonies on this subject could with facility be recited. Lactantius, one of the ancient fathers, says, "Give me a man, passionate, slanderous, ungovernable: with a few words of God, I will render him placid as a lamb. Give me a man greedy, avaricious, penurious: I will give him back to you, liberal and lavishing his gold with a munificent hand. Give me a man, who shrinks from pain and death; and he shall presently contemn the stake, the gibbet, and the wild beast. Give me one who is libidinous, an adulterer, a debauchee; and you shall see him sober, chaste, and temperate. Give me one cruel and blood-thirsty; and that fury of his, shall be corrected into clemency itself. Give me one addicted to injustice, folly, and crime; and he shall, without delay, become just, prudent, and harmless."

"Thy word," said David, "have I hid in my heart, that I might not sin against thee." This is a specific, to subdue levity and lust; to allay the fever of ambition, the ferments of anger, and the fretfulness of impatience and discontent. The Christian should ever carry this powerful antidote with him into the infected regions of the world; for he cannot otherwise be prepared to

resist temptation, and repel the contagious influence which a thousand odious customs and pernicious examples are spreading around him. The wholesome words of our Lord Jesus Christ, daily received and incorporated with the inner man, give the moral constitution a tone of vigour, indispensably requisite to all who would escape the corruption that is in the world through lust.

2. The sacred and inspired book is the safest directory and guide in all doubtful matters and difficult cases. There are points of doctrine, which may at times agitate the anxious inquirer, or even the conscientious Christian. And whither shall we look for assistance and direction? It is in vain to look to popes, and councils, and colleges. We find men of equal ability and learning, piety and zeal, eagerly espousing and tenaciously maintaining opposite systems. But this is one consolation; we look not, trust not, to fallible leaders, because the Gospel of Christ is our unerring guide. This is the decisive standard to which we must refer; and, in matters of doubt, it is far better than all the creeds, and confessions, and elaborate books, that ever were written and published. There the perplexed but honest inquirer finds light breaking upon him.

But besides matter of doubt, as to articles of faith, there are cases of difficulty, both with reference to religious discipline and moral conduct. He who is solicitous to do what is right, often hesitates, lest he should take a false step, or trench upon the proper province or part of another man. The Scriptures contain directions and examples, which meet a vast variety of cases; and though many may be expected to arise, for which no explicit precept or precedent can be found, yet general rules are given, which can easily be applied to particular circumstances. The Bible is a map, to show the road in which we should go, and settle the wavering mind amidst the intricacies and uncertainties of life. But however profitable the Scriptures may be for doctrine, for reproof, for conviction, and for instruction in righteousness, an intimate acquaintance with them is necessary to attain these ends. "The Bible," says an able divine, "is the source of light and wisdom. Thence we learn, not how to circumnavigate

the globe, not how to number and name the stars, or measure their distances; but how to conduct the voyage of life, how to reach beyond the stars, and enter the gates of pearl and the golden streets of heaven."

3. The sacred and inspired book furnishes the richest sources of consolation, under the manifold privations and sufferings to which we are subject. "Whatsoever things," saith Paul, "were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Here we have exceeding great and precious promises, suited to every condition. Amidst losses, bereavements, vicissitudes, and sorrows, they yield us support and solace. Here we have a healing balm for every wound, and a reviving cordial for fainting nature. Count Struensee, who had been a vile libertine and hardened infidel, when brought to own and sincerely embrace Christianity, said, "I feel the power of the Gospel in quieting my conscience and reforming my sentiments; and though slight emotions of the passions by which I once was ruled still sometimes disturb me, I find no delight in them, but endeavour immediately to suppress them. I derive all my comfort in my last moments from religion. My temporal prosperity never procured me that true tranquillity of mind which I now enjoy in prison and in bonds." Andronicus, seeing the martyrs suffer such grievous things in the cause of God, asked one of them, what it was which enabled him to bear such sufferings. He received for answer, it was that text, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him." This seasonable word laid hold of his heart, and issued in his conversion; and Andronicus had the honour and the courage to die a martyr to the faith.

4. The sacred and inspired book supplies the noblest motives to a course of uniform and active benevolence. It is the will of God that we should be employed in alleviating the misery and enlarging the happiness of our fellow-creatures. Selfishness is directly opposite both to the letter and spirit of Christianity. We are commanded, as far as we have opportunity, to do good to all, but especially to them who

are of the household of faith. The testimonies and promises of the Gospel inspire the warmest and purest sentiments of benevolence. They set before us the awful responsibility attached to every talent; they remind us of the brevity and value of time; they make us feel the weight of our obligations to redeeming love and sovereign grace. If we would be alive and active in the labours of charity, we must let the word of Christ dwell in us richly, work in us freely, command and concentrate our thoughts, give a liberal tone and tendency to all our feelings, desires, and affections. Every Christian should practically prove himself a servant and follower of Him who went about doing good.

5. The sacred and inspired book imparts the sweetest anticipations of our future bliss. The Elysium painted by pagan poets, and the Paradise described by Mahomet, were calculated to gratify a voluptuous and corrupt taste. Oh! how different the prospect of future felicity, presented to us in the last discourse of Christ, as recorded by John the Evangelist! What bright displays are there given of the celestial inheritance, of the mansions of peace and joy prepared for the saints!

And is it possible to read and contemplate the pages which contain these wonderful disclosures with indifference? What! shall men kindle into ardour by the perusal of ingenious fiction, and we remain unmoved, when the Scriptures unfold to us the glories of the heavenly kingdom? No; it is by an intimate and growing acquaintance with the word of God, that our views extend, our consolations increase, our hopes brighten, and our joys refine. Here we have the earnest and foretaste of a bliss, which will be pure as its source, and permanent as our souls.

May 15, *Billerica*.

SLAVERY.

To the Editor of the Evangelical Magazine.

SIR;

IN the "Monthly Anti-Slavery Reporter" for January, 1828, there is a paragraph which I hope will need no apology for being brought to the view of your female readers, by one of their

own sex, a sincere deploer of the evils of slavery.

I am, Sir, respectfully,
J. K.

One of the demoralizing effects of slavery is the aspect under which the slave proprietor is led to contemplate human beings in general. When men purchase their fellow-creatures like cattle, they imperceptibly view them in the light of cattle. The slave is always associated in the mind of the proprietor with his value in colonial currency, or in sterling money; and he perceives no evils in slavery but such as affect his interest. A friend of mine

(H. W. Money, Esq., of the East India Company's civil service) on seeing, one day, a poor black-fellow suffering, remarked, in the hearing of his mistress, "What a wretched system is Slavery!" To this remark the lady instantly replied, "Wretched, indeed, Sir! the worst system upon earth! that fellow cost my husband 4000 rix-dollars; and what a dreadful thing it is to think that all this may be lost in a moment by his death."

The first thing you hear on the death of a slave is, "That is a dead loss of 3000 or 4000 rix-dollars to the poor man, his master."

POETRY.

DEATH.

WHERE is that aged one, who smiled
On me with fond delight,
Whose venerable head was clothed
With flowing silvery white?

The icy hand of death was laid
Upon that much loved head,
He knew not those who weeping stood
Around his dying bed;

His eye was fixed, his head was cold,
His spirit stole away,
In calm and silent happiness,
To everlasting day.

Ah! whither is that spirit fled,
Of high and heavenly fire,
That woke in ecstasy the chords
Of yonder glowing lyre?

The lyre is still—the hand that drew
Its melody is laid,
Lifeless and mouldering, beneath
Earth's cold sepulchral shade.

And where is now the voice, that late
That sinner urged to flee
To Jesus, refuge from the storm
Of coming misery?

'Twas hush'd as its first tones were heard
In life's young opening day,
And to a brighter, fairer world
The spirit fled away.

But, oh! in that most blessed land
Are harps of nobler sound;
And friends that we have loved on earth
The heavenly throne surround.

Strike, strike your rapture-swelling chords,
Ye happy ransomed throng,
And with salvation's wonders fill
Your highest, holiest song!

Death, what art thou, dread as thou art?
A boon to mortals given,—
The welcome messenger of light,
The guide to bliss and heaven!

Newcastle. SARAH ELIZABETH.

THE UNCHANGING GOD.

"Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv. 35.

How bright is yonder sun,
In morning splendour drest!
All nature hails the glorious one,
And rises from her rest!

Yet all shall pass away,
Heaven's highest orbs shall fade,
And this fair lovely earth decay,
A wild and fleeting shade.

But mine eternal Lord,
Thou ever art the same,
Unmoved, unchangeable thy word,
All glorious thy name!

And friendship's voice is sweet,
Life's brightest charm below,
Alike in grief or joy to meet,
A sympathetic glow.

But dearest friends must die,
We hear their parting groan,
And o'er their graves we sadly sigh
Then wander all alone.

My Father and my friend,
Thou Lord of light above,
Thy mercy hath no bound, no end,—
Eternal is thy love!

A frail and guilty thing,
To thee I lift mine eye;
And while to Jesus' cross I cling,
Thy wrath shall pass me by.

On that most wondrous day
Of visions strange, unknown,
When mortal life shall glide away,
O! leave me not alone!

But tell me I am thine;
That word shall soothe my heart,
And joy shall o'er my spirit shine,
And each dark fear depart!
And swiftly borne on high,
On Seraph's wing of fire,
I'll join the music of the sky
With an immortal lyre!

Morpeth. SARAH ELIZABETH.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE LIFE AND OPINIONS OF JOHN DE WYCLIFFE, D.D.; *Illustrated principally from his unpublished Manuscripts; with a Preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe, to the Commencement of the Fourteenth Century. With a Portrait, by FINDON.* By ROBERT VAUGHAN. 2 vols. 8vo. 24s.

Holdsworth, St. Paul's Churchyard; and Hatchard and Son, Piccadilly.

To rescue from comparative oblivion the memory and virtues of the first Englishman, who, in days of Papal usurpation, dared to advocate the free circulation of the vernacular Scriptures, and to maintain the inalienable right of private judgment; is a task which any man might covet, to whom the study of ecclesiastical history had become an object of interest, or who felt any wish to trace the great event of the Protestant Reformation up to its legitimate source. Strange, indeed, it is, that a theme so worthy of the brightest genius, and so eminently fitted to reward the most profound research, should have remained so long in obscurity, or only been contemplated in the twilight of genuine history. The extraordinary decision, the dauntless integrity, the accurate opinions, and the devoted piety, of Wycliffe, exalt him to an unrivalled distinction among those immortal champions who broke the fetters of that spiritual bondage which, for many centuries, had enslaved the fairest portions of the civilized world. The mighty spirit who, like a morning star, rose upon the nations of Europe, to give token of a joyful day, and to bid the slumbering church

arise from her ignoble repose, and hail its approach, deserved, long ere now, to have had a biographer equal to the task of exhibiting his Life and Times. The few efforts which have been made to furnish a memorial of this truly great and good man, have been either limited in their design, or altogether defective in their execution; while they have all been wanting in the production of those original documents by which alone the testimony of antiquity, on such a subject, can be successfully presented to the public view.

With every possible advantage, therefore, Mr. Vaughan has addressed himself to an undertaking, in the prosecution and completion of which he has shewn a becoming zeal and enthusiasm. He is evidently a great admirer of the illustrious subject of his Memoir, and he has spared neither time, nor labour, nor expense, in the accomplishment of his favourite design. Of the Wycliffe Manuscripts in the two English Universities; in Trinity College, Dublin; in Lambeth Palace; and in the British Museum; Mr. V. has carefully availed himself; and has thereby been enabled to present the character, doctrinal views, and manifold persecutions of the Father of the Reformation, in many new and interesting lights.

There are two or three particulars which have struck us most forcibly in perusing these truly interesting Memoirs. In the first place, Mr. Vaughan has taken the utmost pains to supply an accurate portrait of the *theological creed and devotional feeling* of Wycliffe. In this particular his work stands entirely by itself, and challenges distinct contrast with all its predecessors.

Nor will any one undervalue this part of Mr. V.'s labours, who perceives, that although Wycliffe preceded Luther nearly two centuries, he was literally one in spirit with that illustrious man, and with the churches of the Reformation at the present day. He was not a mere political declaimer, nor a mere ecclesiastical disputant; but an enlightened advocate of the doctrine of the cross, assailing the then existing order of things, because opposed to the simple exhibition and the holy triumphs of that doctrine.

In the second place, in consulting the Reformer's Manuscripts, which require an immensity of labour to understand them, Mr. V. has shewn peculiar industry in endeavouring to ascertain the distinct date of each document, so as to render it, as far as possible, illustrative of the history of Wycliffe's mind, and of the gradual but interesting process by which he passed to the adoption of his final sentiments. Nothing of this kind has ever been attempted before; and we do, indeed, congratulate the Christian world upon the degree of success which has attended Mr. V.'s very enlightened effort to fix the Chronology of the Reformer's advance to the full light of the Reformation.

In the third place, we are of opinion that Mr. V.'s work will be found to contain more of the good and evil of Ecclesiastical History, and of the causes by which they were mutually produced, than will be found combined, in the same space, elsewhere. There is a spirit of philosophical induction running through all the investigations of these volumes, which gives a prominence alike to the sources both of truth and error. While Mr. V. has written for the scholar, accustomed to sift evidence, and to mark the relation of historical facts; he has been equally careful to provide for the taste of general readers, and to render the work interesting to all who have any sympathy in the destiny of that illustrious Briton who sowed the first seeds of the Reformation in the land of our fathers. There is a spirit also of catholicism running through these volumes highly creditable to the Biographer of Wycliffe, who was evidently less the partizan of any one of the reformed churches that now exist, than of the great principles of faith and practice which are common to them all.

The Introduction, which occupies more than 200 pages, abounds with interesting details, and will be found to whet the appetite for the invaluable matter which follows. It is divided into three chapters: the first, relating to the rise and character of the Papal system; the second, to the state of the Protestant doctrine on the Continent, from the fall of the empire, to the opening of the fourteenth Century; and the last, to the Ecclesiastical Establishment, and the

state of society in England, previous to the appearance of Wycliffe. In the life of the great Reformer himself, the history of the contest so long maintained between the advocates of a corrupted and pure Christianity, is resumed; and the reader is conducted triumphantly along the career of a man who far outstript his generation, and to whom belonged the honour of kindling a holy flame in Christendom, which burns brightly to the present day, and which is destined ultimately to consume every thing in the churches of the Reformation contrary to the mind of Christ.

We most sincerely thank Mr. Vaughan for the high gratification he has afforded us, and we are firmly persuaded that the entire Protestant community of this country will unite with us in the opinion we have expressed of his faithful and successful labours.*

MEMOIRS AND SELECT REMAINS OF THE
LATE REV. JOHN COOKE, *Forty-three*
Years Pastor of the Independent Church,
Maidenhead, Berks. By JOHN REDFORD,
M.A. 8vo. pp. 624. 14s.

Hurst, Chance, and Co.

IF our affectionate veneration for the character of Mr. Cooke disqualifies us, in any degree, for the task of noticing with impartiality his Memoirs and Select Remains, we must plead our intimate acquaintance with the life, and ministry, and mental habits of the deceased, as an apology for not transferring into foreign hands the reviewing a work, which derives its chief interest from the author's minute knowledge of Mr. Cooke's entire history. When we heard that Mr. Redford had undertaken to become the biographer of his departed friend, we greatly rejoiced; because we knew that his intercourse and predilections were such as to place him in the most favourable situation for accomplishing the undertaking. His fellowship with the deceased was close and endearing; and the opportunities which he possessed of estimating his mental powers, his extensive knowledge of men and things, and above all his profound acquaintance with the word of God and the human heart, rendered him the fittest man in England for doing justice to a character which deserves to be held in everlasting remembrance. We expected an interesting volume, and we have not been disappointed. The narrative of Mr. Cooke's early life is so replete with incident of the most extraordinary character, that no one can rise up from its perusal without feelings of unusual excitement. His

* The Portrait, which is engraved by Findon, after an original painting, is beautifully executed.

trials under the parental roof, his strong filial affections, his wonderful escapes from the very jaws of destruction, his overwhelming convictions of sin, his remarkable conversion to God, his gradual and most diffident entrance upon the sacred work of the ministry, and the steps by which his settlement at Maidenhead was ultimately realized,—are all, as delineated by Mr. C.'s biographer, worthy of a most minute examination. His character as a minister, a pastor, a friend, a father, a husband, a member of society, a patriot, is fully developed. His conduct in a variety of circumstances, and to a variety of individuals, is strikingly exhibited, as illustrative of mental vigour, undeviating Christian integrity, great self-command, and, whenever required, the most melting tenderness of disposition. Though fearless of man when called to act for God, it was greatly to the honour of Mr. C., that, in the private circle, he could weep with the disconsolate, and show himself, in all respects, the servant of the meek and gentle Saviour. His domestic character is beautifully drawn, and his deportment, in a succession of the most desolating bereavements, will be found to present an example of the most devoted piety, and of the most humble submission to the divine will.

We sincerely thank Mr. Redford for the *anecdotes* which he has furnished of Mr. Cooke's public life. They will be read with uncommon interest by all, especially the young and inquisitive; and they afford indisputable proof of the devoted character, the vigorous intellect, the ready wit, and the unshrinking fidelity, of the man to whom they relate.

The *Select Remains* and *Letters* of Mr. C. will prove a rich treat to his surviving friends, and a valuable legacy to posterity. Of the *former*, there are one hundred and forty-eight essays or reflections, upon almost every variety of subject belonging to Christian doctrine, character, and intercourse; and, of the *latter*, there are eighty-two written to private friends and acquaintances;—all useful—all powerful—and all illustrative of the man and the times in which he lived, and the persons with whom he had intercourse.

In conclusion, we beg to assure our readers that Mr. R. has made the best possible use of the most ample materials, and that the feeling of admiration which he cherished for the deceased has in no instance interfered with the discharge of his duty as a faithful biographer. The *Memoirs* are well and powerfully written; and we doubt not that posterity will have to thank Mr. R. for having added one production, at least, to the number of those which will survive the date of their existence.

A fastidious reader may think, perhaps,

that a few documents appear in the volume which ought to have been retained in their intended privacy; but, for our own part, we give Mr. Redford full credit for the practical wisdom which he has displayed, and state it as our opinion, that he has published nothing that may not serve the cause of truth, and holiness, and Christian charity. The labour in composing this volume has been great, but we trust the reward will, in every respect, be proportioned.

MEMOIRS OF THE LIFE, CHARACTER, AND WRITINGS, OF THE REV. MATTHEW HENRY. By J. B. WILLIAMS, F. S. A. 8vo. pp. 366. 8s.

B. J. Holdsworth.

We are most happy of an opportunity of introducing to our readers this additional fruit of Mr. W.'s literary industry, and of his devoted attachment to the memory of a family whose distinguished virtues, and active usefulness, and biblical labours, will be remembered and cherished while the world stands. Mr. W.'s life of Philip Henry has been received with great respect by all who were able or disposed to appreciate its merits; and had its price been somewhat more moderate, it must, ere now, have passed through several editions. Mr. Tong's *Life of Matthew Henry* is well known to most of our readers; but, besides that it is now very scarce, it is chargeable with very many inaccuracies and defects, which few living men were better able to rectify than Mr. W., whose connexions and whose studies have furnished him with all necessary information, and with every available document. After so long time had been permitted to elapse since the death of the immortal Commentator, we were not sanguine of seeing any Memoir that should, in all respects, realize the man and his labours; but we are frank to confess, that the sight and perusal of the volume before us has dissipated all our doubts, and has presented to our view such a vivid picture of our favourite writer on the Sacred Scriptures, that we can have no hesitation in pronouncing its resemblance to the pious original. Mr. W. has spared no pains nor expense in accomplishing his important design. The number of original documents which he has consulted is immense, and the effort which he has made to condense and faithfully to discriminate does him the greatest possible honour. He could never have succeeded so well in his undertaking, had he not entered upon it with a commendable enthusiasm, and prosecuted it with diligence and unremitting effort. We do hope that young ministers will avail themselves of Mr. W.'s labours. What a fine model will they find set before them in the history of

the humble, the diligent, the learned, the devout, the unassuming Matthew Henry! We thank Mr. W. for the noble treat he has afforded us, and sincerely trust he will be long spared to prosecute his useful studies. Let him proceed. There are other lives yet to rescue from comparative oblivion, and he is eminently fitted for the task of encountering the necessary labour.

FAREWELL TO TIME; OR, LAST VIEWS OF
LIFE AND PROSPECTS OF IMMORTALITY.
By the Author of the MORNING AND
EVENING SACRIFICE. 8vo. 7s. 6d.

Edinburgh; Oliver and Boyd; and Whittaker,
London. 1829.

THE object of this book is the most important which can engage the attention of pious benevolence. It points not to this world, but to the future. It speaks not to the busy about the things of time, but to the dying about the concerns of eternity. Its aim is to give comfort when all worldly joy is departing, the hope of mercy amidst the regrets of contrition, direction to our steps when one false movement may be fatal, and confidence towards God when the judgment is set and the soul is summoned to its final account. To accomplish his purpose, the author has availed himself of the grace and truth which came by Jesus Christ, the mercy which shines on Jehovah's character, the light of holy experience, the promises of eternal life, and the results of accurate study of the economy of nature and the course of Providence. It is pervaded by a spirit of seriousness which is completely free from morbid gloom and superstitious terror, and by a tenderness which shews itself not in affected pathos, but in the earnestness of its councils and the power of its sympathy.

In the first part the most interesting views of the divine character and administration, and of the mediation and grace of our Lord, are given for the meditation of the dying. In the second part there are a number of prayers entirely in the language of Scripture, and these are followed by others richly imbued with it. The duties of the dying and of their friends are then stated in some interesting particulars; and the book is closed with what the author calls "Prospective Views," in which he exhibits the representations which Christianity gives us of the intellectual greatness and moral beauty destined for redeemed humanity in a very lofty and energetic manner.

The devotion of this book is mild and solemn, the sentiments are tender and solacing, and the style is characterized in a superior degree by elegance and beauty. There are positions in it to which we cannot assent, expressions which we should be happy

to see modified, and speculations more ingenious than edifying; but we regard it as, on the whole, a truly valuable work, which the enlightened Christian will read with deep interest at all periods, and which will be welcome to the chamber of death as a light that shineth in a dark place. We have room only for one extract; it is taken from a reflection on the divine mercy:—

"How lovely does the face of nature appear, when the mercy of God is represented as falling on it like the silent and refreshing dew; or as lighting up its numberless scenes into varied and softened beauty, like the day-spring from on high, when it breaks through the shades of night and spreads its radiance on the mountains. As the sweet sound of a father's voice is to the prodigal son who seeks to regain his home, and who fears that all his wanderings are forgiven; as the blessed intimation of pardon to the convict, around whom the chains of death and the pains of hell had been cast;—so is the healing voice of divine forgiveness to the humbled and repentant children of men. I will join, therefore, with the Psalmist, in singing of the mercies of the Lord. I will unite my voice with that of the heavenly Hosts, who praised God, and sung—'Glory to God in the highest, on earth peace, good will to men.'"

FEMALE PIETY AND ZEAL EXEMPLIFIED,
in *Memoirs of Mary Ann Ely*, by her
Brother, JOHN ELY, Minister of Provi-
dence Chapel, Rochdale. 12mo. 4s. 6d.

Westley and Davis.

A BROTHER'S love for an amiable and kind sister is of the most tender and refined character. Such appears to have been the attachment of Mr. Ely towards the interesting and endeared subject of this Memoir, whose brief but useful and happy career is sketched with equal taste and piety in these pages. Under the heads, Childhood, Union with the Church, Personal History, Progress of Religious Character, Sunday-school Exertions at Chatham, Removal to Rochdale, Superintendence of the Sunday-school at Rochdale, Works of Charity and Zeal, some Passages of Personal History and Experience, Last Illness and Death, Mr. E. has furnished a very realizing picture of those principles and virtues which shone forth with such a mild splendor in the character of his now sainted relative. Apart from the local interest which this volume cannot fail to excite, in a somewhat numerous and strongly attached circle, we cannot but anticipate great benefit from the more extended circulation of a book which advocates, with such force of argument, the noblest and purest sentiments, and which defines so accurately the real nature of Christian ex-

perience, and the real obligations and responsibilities of the Christian character. As a present to young inquirers after the Divine truth, this volume is peculiarly adapted; and as a model of sound thought, combined with ardent spiritual feeling, we can conscientiously introduce it to the attention of our readers in general. If there be any fault in the execution of Mr. E.'s plan, it seems to be in the undue extension of the limits of the volume; but even this defect is more than compensated by the introduction of powerful sentiments, where there is a lack of original matter. To our female friends, in particular, we would strongly recommend the purchase and the perusal of this most interesting Memoir, from which, by the divine blessing, they may learn much to direct and to accelerate the usefulness of their Christian characters.

1. *THE MISSIONARY GAZETTEER; comprising a Geographical and Statistical Account of the various Stations of the Church, London, Moravian, Wesleyan, Baptist, and American, Missionary Societies, &c. &c. &c. With their Progress in Evangelization and Civilization.* By CHARLES WILLIAMS. 12mo. 8s.

Westley and Davis.

2. *PRESENT STATE OF CHRISTIANITY, AND OF THE MISSIONARY ESTABLISHMENTS FOR ITS PROPAGATION IN ALL PARTS OF THE WORLD.* Edited by FREDERIC SHOBERL. 12mo. pp. 454.

Hurst, Chance, and Co.

As both these works belong to the same department in literature, we have deemed it best to notice them together; more especially as their merits in composition, research, and Christian philanthropy, are so nearly equal. We would advise all the Secretaries and active Friends of Missionary Societies, both in town and country, to furnish themselves with both volumes, as books of constant reference, instruction, and excitement, in their work of faith and labour of love. To the Managers of Congregational Libraries, too, we would particularly commend them, as eminently fitted to interest and improve youthful readers, and to promote, throughout the country, a missionary spirit.

The idea of a *Missionary Gazetteer* is, to say the least, ingenious; and the actual existence of such a work, so well executed as the present, is an immense convenience. Although there is nothing new in Mr. W.'s book, yet from novelty, and, at the same time, simplicity of arrangement, it will have the effect of greatly interesting all the friends of Missions. As far as we have been able to examine its contents, it appears to

have been drawn up with commendable industry and care. There is nothing crude or hazardous in the author's positions, who confines himself, in general, to the mere relation of authentic facts. We may be permitted also to assure our numerous readers, that this *Missionary Gazetteer* is not constructed upon sectarian principles, and that it gives equal prominence to the labours of all Protestant Missions. Both in the collection and arrangement of facts, Mr. W. has evinced equal wisdom and diligence; and with such additions as the progress of Christianity may, from time to time, demand, we doubt not that his work will continue for many years a book of general reference.

Mr. Shoberl's *Treatise* is a republication and enlargement of a work which came from the pen of Mr. H. Zschokke, a well-known German writer some years ago. It is written upon a very philosophical principle, and will be very acceptable to the more enlightened friends of Missionary enterprise. It exhibits, successively, the present state of Christianity in Europe, Asia, Africa, America, and South India. It traces the political and social benefits which attend the propagation of the Gospel, no less than its direct spiritual consequences; and makes its appeal to the kings and princes of the earth, to unite in opening a highway for the march of divine truth throughout the earth.

There are, we think, a few objectionable sentiments to be found in this interesting volume; as, for instance, in page 2, Mr. S. thus expresses himself:—"Even the Polytheists and Idolaters, who, with rude simplicity, adore the power of a Supreme Being under images made with their own hands, or in the splendour of certain natural phenomena—even these reverence, fear, and love what we do!" This is rash and foolish, and altogether indefensible.

THE WORKS OF THE ENGLISH AND SCOTTISH REFORMERS. Edited by THOMAS RUSSELL. A.M. Vol. ii. 8vo. pp. 608, 10s. 6d. Large paper 21s.

E. Palmer.

WHEN we read the Prospectus of the work of which this is the first specimen, we greatly rejoiced, because it afforded a prospect that the writings of some of the greatest and best of men that ever lived would be rescued from comparative oblivion, and would be at the same time placed in a garb more elegant and attractive than they had ever appeared in before. Besides which, there appears an obvious propriety in giving to the Reformers and their labours every possible notoriety, at a time when the Papal system begins to shake to its very centre, and when, by the diffusion of scriptural knowledge, and the

excitement of a spirit of restless inquiry, we seem to be on the eve of a second Reformation, more complete and triumphant, in some respects, than that which took place in the fifteenth century. The present aspect of affairs in Ireland is such as to excite the liveliest hopes in the minds of all sincere Protestants; and there are not wanting symptoms on the continent of Europe of the approaching downfall of that man of sin, who is the son of perdition. We owe a debt of gratitude to the early Reformers that we shall never be able to repay, and we cannot do better than hand down their writings to posterity, that children and children's children may be taught to honour and to revere the names of men who stood foremost in the church's battles, and who broke the arm of ecclesiastical oppression and tyranny when it threatened alike the civil and religious liberties of mankind.

Amongst the champions of the Reformation, the name of William Tyndale ranks conspicuous; he was a man of vigorous intellect, of dauntless courage, and of ardent devotion to the living oracles. His translation of the New Testament will remain a monument of his zeal for the diffusion of the Scriptures among the common people. "I perceive," said he, "by experience, how that it is impossible to establish the lay-people in any truth, except the Scriptures be plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text." We are happy to inform our readers that the volume before us contains the following parts of the writings of Tyndale; viz. his "Prologues to the five Books of Moses;" his "Prologue to the Prophet Jonas;" the "Parable of the wicked Mammon;" the "Obedience of a Christian Man;" and the "Practice of the Prelates." His New Testament will constitute the *first volume* of the work, and will appear hereafter.

The execution of this volume is more than neat; it is extremely elegant: and the notes of the Editor indicate much industry, combined with sound judgment, and a real taste for ecclesiastical research. We cannot but add, that we have not seen any work so cheap in modern times. We sincerely wish the publisher all success in an undertaking so worthy of the present age, and of the English nation.

CHRISTIAN EXPERIENCE; or, a Guide to the Perplexed. By ROBERT PHILIP, of Maberly Chapel. 12mo. pp. 220. 3s.

The title of this volume is an appropriate comment on the excellent matter which it contains. In every page the author has addressed himself to the children of perplexity; and in each successive direction and admonition, has proved himself to be "a scribe

well instructed in the mysteries of the kingdom." The subjects discussed in these pages are of the most vital character in Christian experience:—1. The Work of the Law upon the Conscience. 2. The Work of the Spirit on the Heart. 3. The Witness of the Spirit. 4. The Special Fruits of the Spirit. 5. Justification by Faith. 6. Fellowship with God and the Lamb. 7. The Hope of Salvation, the best Safeguard of the Understanding against Error, and of the Heart against Sin. 8. Devotional Self-examination. 9. The Temptations and fiery Darts of Satan. 10. The Fluctuations of Religious Feeling and Enjoyment. 11. Causes of Backsliding. 12. Sanctified Afflictions. 13. Experimental Maxims. The views of Divine truth which pervade these Essays, are equally lucid and harmonious; while the methods adopted to impart, and to perpetuate Christian comfort, seem eminently to accord with the models of the New Testament. Indeed, we cannot help thinking that the prevalence of the sentiments contained in this volume would go far towards dissipating the whole of that gloomy experience which so often withers the Christian profession, and prevents both its peace and its fruitfulness. It would be difficult, perhaps, to say in what particulars Mr. Philip's views of the Gospel differ from those of his brethren in general; and yet we are thoroughly persuaded that they do differ, if not *substantially*, yet in the way of applying them to the condition of human nature. He seems to have thought for himself, and to have combined many of the peculiarities of systems greatly opposed to each other. We would not, by any means, pledge ourselves to every train of thought which occurs in this volume; but we do most heartily wish that the simple method of preaching Christ to the perplexed of every class by which it is distinguished, obtained in all our pulpits and in all our writings. There is a *directness* in the way in which "the truth" is made to perform its great work in the hearts and lives of men, that we exceedingly like; and we cannot but anticipate the greatest benefit to many souls, from the circulation of a work which so entirely identifies Christian experience with the natural and necessary tendencies of the Gospel upon all who rightly understand and truly believe its momentous declarations.

A VIEW OF INSPIRATION: comprehending the Nature and Distributions of the Spiritual Gifts and Offices of the Apostolic Age. By ALEX. MACLEOD. 7s. 6d.

Glasgow.

We regret that we cannot furnish our readers with any information concerning the author of this elaborate and profound work, because we are anxious to draw the public attention to it. It deserves the attention of Ministers

and Students especially. We frankly confess, that until we examined it, we were not aware that the extraordinary operations of the Holy Spirit were so *systematic*. We had, of course, often observed the diversities of gifts and operations peculiar to the Apostolic age, but we had not marked their precise distinctions, nor noticed their beautiful harmony. Our readers will perceive what we mean from the following Table of Contents:—1. On the Difference between Spiritual Gifts and the saving Effects of the Holy Spirit. 2. On the several Enumerations of Spiritual Gifts and Gifted Persons. 3. On the Word of Wisdom. 4. On Prophecy. 5. On the Word of Knowledge. 6. On the Gift of Tongues. 7. On the Interpretation of Tongues. 8. On Discerning Spirits. 9. On Miracles. 10. On Healing. 11. On Faith. 12. On the Diversity of Gifts. 13. On the Diversity of Ministries. 14. On the Diversity of Operations. 15. On the Manner and Extent of the Communication of Spiritual Gifts. 16. On the Necessity of Spiritual Gifts for the Work of the Ministry. 17. On the Nature and End of the Ministry. 18. On the Difference between Ordinary and Extraordinary Offices. 19. On the Office of Evangelists. 20. On the Evidence arising from Miracles. 21. On the Perfection and Authority of Revelation.

This classification must, of itself, suggest to every theologian, that if only the distinctions are established and illustrated, they cannot fail to simplify and enlarge his views of the ministry of the Spirit. But more than this is done—and done well too. The subject is traced through all its connexion with the Scriptures, and in all its bearings upon faith and practice. It is ingeniously and justly interwoven with the whole scheme of Redemption and Moral Government, and aptly and solemnly applied to the immediate interests of the Church. We mention this particularly, that the work may not be supposed to be merely critical, or necessarily dry. In many instances it is even fascinating, and always perspicuous. It is, indeed, larger than the generality of modern treatises, and thus seems, to the eye, a heavy work; but it amply repays the labour it imposes. Judging from occasional hints in it, we are inclined to think that it comes from one of the McLean school in Scotland.

POETICAL SKETCHES. By ALARIC A. WATTS. Fourth Edition. 8s.

London: Hurst, Chance, and Co.

It is really amusing to witness the sheer ignorance of many of the literary journals, in regard to the taste and literary habits of evangelical Christians. It is taken for granted, and argued from as a matter of

course, that they hate poetry, because they loathe infidel and profligate poets; that they have no taste, because they dislike the theatre; that there is no music in their souls, because they are never seen in the Opera House. Now, it would not be wider of the mark, if these journals were, gravely, to argue that we hate wine, because we do not get drunk; or that we disapprove of riding on horseback, because we do not hunt! Were it, therefore, worth while to set these journals right in this matter, it would be very easy to prove, that all the good poetry of the country finds its way and its welcome into the houses and the hearts of the great body of evangelical Churchmen, and Dissenters; that there are more of our "young men and maidens"

"Smit with the love of sacred song," and employing the wings of genius to aid their communion with the skies, than in any other class of society. And, by good poetry, we do not mean sacred poetry alone; but include all that is not effeminate nor licentious in the acknowledged poets of Europe. We do not repeat or sing the orgies of Byron, nor the blasphemies of Shelley, nor the smut of Moore—just for the same reason that angels would not. Those who believe that God is holy, and that man ought to be holy, will understand this reason at once. And it is one which, whilst it excludes all that is low and vile, admits and invites the aid of all that is calculated to sooth, soften, or elevate, the human mind. We are preparing for heaven, and, therefore, like the lark, have no objection to sing our way to it, whenever the song accelerates our flight. On this principle we have read, with no small degree of pleasure, Mr. Watts's Poetical Sketches. They are truly poetical; so true to nature and fact, that many of the lines link themselves at once to our imperishable recollections both of joy and grief. They prove, also, that, in setting our affections on things above, we have "chosen the better part;" for the poet, whenever he suffers or sympathizes, is glad to anticipate the rest of heaven.

THE FRUITS OF THE SPIRIT; being a Comprehensive View of the Principal Graces which Adorn the Christian Character. By JOHN THORNTON. 18mo. pp. 324. 4s.

Westley and Davis.

This is the Fourth Edition of a work well known in all the British churches, and in most of the religious circles in the New World. In its present neat and cheap form it will doubtless still obtain an increasing circulation. It is a treatise greatly distinguished by its evangelical sentiments and

servent piety; and we can cordially recommend it as a companion of the closet.

A CATECHISM, INTENDED TO EXPLAIN AND ENFORCE THE LEADING DOCTRINES AND DUTIES OF THE WORD OF GOD; to which are added, an Address to Young People, and a Specimen of the Manner of Teaching the Scriptures. By the REV. ROBERT SIMSON, Master of Colebrook House Academy, Islington. 12mo. 6d.

This is an unpretending but valuable little work, indicating, in no ordinary degree, the intimate acquaintance of the worthy author with the Word of God, and his practical knowledge of the best methods of conveying Divine truth to the tender minds of the rising generation. Mr. Simson has evidently benefited by his early advantages in the land of his fathers.

REVISED PRAYERS FOR FAMILY DEVOTION, every Morning and Evening, during a Quarter of a Year. Exclusively from the Works of Divines of the Established Church. By the REV. JOHN SHEPPARD, M.A., late of St. John's College, Oxford, Minister of Blackheath Chapel. Second Edition. 12mo. 6s.

Seeley and Burnside.

To members of the Established Church, who are not accustomed to conduct their family devotions extemporaneously, this volume will be very acceptable; and to others it will suggest some of the happiest trains of thought and expression, both for the closet and the domestic altar.

1. THE LIFE OF JOHN ELLIOT, the Apostle of the Indians; including Notices of the principal Attempts to propagate Christianity in North America during the Seventeenth Century. By JOHN WILSON, Missionary Student. 12mo. 3s. 6d.

2. THE LIFE OF SAMUEL RUTHERFORD, one of the Ministers of St. Andrew's, and Principal of the College of St. Mary's; with an Appendix. By THOMAS MURRAY, F.A.S.E., Author of "The Literary History of Galloway," &c. &c. 12mo. 4s. 6d.

3. LIFE OF JOHN ERSKINE, BARON OF DUN; containing Remarks upon the Religious and Political Affairs of Scotland during the Sixteenth Century. By JAMES BOWICK. 12mo. 2s.

Oliphant, Edinburgh.

We regret that the multiplication of such books as these, especially in the North, deprives us of the pleasure of introducing them to our readers by any lengthened notice.

We must, however, be permitted to say, that the three little works which stand at the head of this article have unusually strong claims upon the attention of the public, both on account of the interesting subjects of which they treat, and the able manner in which they are drawn up. It would be very difficult to point our young readers to three small volumes more fitted to rivet their attention by an excess of incident, than the lives of Elliot, Rutherford, and Erskine.

A DAILY EXPOSITOR OF THE NEW TESTAMENT; in which the Text is divided into Sections, with a Practical Exposition especially intended as Morning and Evening Portions, for pious Families and private Christians. By THOMAS KEYWORTH, one of the Authors of "Principia Hebraica." Vol. II. containing the Epistles and the Revelations. 8vo. 9s. 6d.

R. Baynes.

We congratulate the worthy author of this useful Exposition upon the completion of his laborious undertaking; and feel every disposition to support, and even to strengthen, our former testimonies to its peculiar excellence. Mr. K. is a sober, enlightened, evangelical, and highly-practical interpreter of the sacred text. The plan, too, he has adopted, is exceedingly fitted to the state of families and individuals. He has divided the respective chapters, without breaking the sense, and has thereby adapted the whole to the purposes of daily devotion. We suppose, from Mr. K.'s preface, that he sympathizes somewhat with the modern interpreters of prophecy. He has, however, expressed himself hypothetically, and with much temperance.

1. THE SUBJECTION OCCASIONED BY SIN, WITH ITS EVENTUAL ANNIHILATION. A Sermon to Improve the Death of Miss Jane Carter, by JOSEPH DENTON. pp. 85.

Westley and Davis.

2. THE TRIUMPH OF GRACE, or Some Account of the Character and Death of M—B—, by JOSEPH DENTON; pp. 47.

Westley and Davis.

We feel that we owe an apology to the worthy author of the publications at the head of this article, for not noticing them earlier. We have no doubt, however, that their intrinsic excellence has ere this procured for them a considerable sale; and it must recommend them to all persons, who have a taste for writings of this kind. The former is a judicious discussion of a very difficult portion of Holy Scriptures,—Romans viii. 19 to 23 inclusive: and although we do not think the text the most suitable that might have been selected for the occasion,

still a perusal of the Sermon will not fail to reward the reader. The latter is a pamphlet composed, for the most part, of letters of the pious deceased to whom it relates, prefaced and interspersed with remarks by Mr. Denton. Our limits will not allow us to exhibit selections from these letters, nor indeed to make extracts from any of them; but we hope it will be found that our opinion is correct, when we say, that both these little publications are characterized by sound scriptural divinity, clearness of thought, simplicity of diction, and, what is most desirable and valuable, great piety. While we exceedingly lament the vast numbers of useless, and, in many instances, pernicious books which are continually issuing from the press, we are glad to see the multiplication of books like these, as they are well adapted to enliven and to keep alive the best feelings of the heart, and are peculiarly suited to produce serious thoughts and salutary impressions in servants and young people. Mr. Denton's object is evidently usefulness; and we wish him abundant success in every attempt to realize it.

A TREATISE ON GOUT, APOPLEXY, PARALYSIS, and Disorders of the Nervous System.
By A. RENNIE, Surgeon, &c.

Burgess and Hill, Medical Booksellers.

THOUGH medical works do not come under our notice as reviewers, this publication is so simple, practical, and of such great and general utility, that we deem it necessary to recommend it to the perusal of our readers, who may learn from its contents to guard against the causes in which the maladies treated in those pages originate. The author is evidently a man of superior acquirements, of a keen, penetrating, and searching intellect. The volume embodies a great mass of useful information, arising from the analysis and development of general principles; illustrated and confirmed by an invariable appeal to facts, for which the author is indebted in part to the writings of his contemporaries and predecessors, which he has patiently and impartially examined, and in part to the opportunities presented by his range of professional occupation.

WORKS RECENTLY PUBLISHED.

1. *Eight Lectures on the History of Jacob*: delivered during Lent, 1828, at the Church of St. Luke, Chelsea. By the Rev. HENRY BLUNT, A.M., Curate of the Parish, &c. &c. The Profits of this Publication will be given to the Chelsea Infant School. 12mo. neatly bound in cloth, 4s. 6d.

2. *The Confession of the Church of England*, practically elucidated in Seven Discourses, preached during the Season of Lent, at the Parish Church of St. Andrew, Canterbury. By THOMAS BARTLETT, A.M., Rector of Kingston. 12mo, price 3s. 6d. boards.

3. *Letters, chiefly to Afflicted Friends*. By the late Rev. SAMUEL GILFILLAN, Comrie. To which is prefixed, a Memoir of the Author.

4. *Lectures to Young Persons*, on the Intellectual and Moral Powers of Man; the Existence, Character, and Government of God; and the Evidences of Christianity. By the Rev. JOHN HORSEY. 8vo. 8s. boards.

5. *Elements of Geography*, on a New Plan, rendered plain and amusing; more especially adapted to the capacities of Young Children, and designed for Preparatory Schools. Illustrated with Maps and Cuts. By INGRAM COBBIN, M.A., Author of "Elements of English Grammar," illustrated by Cuts; "Elements of Arithmetic," &c. &c. 18mo. 2s. 6d.

6. *The Repeal of the Sacramental Test, a Cause of Gratitude and Joy*: a Discourse delivered in Camberwell Meeting House, on Lord's Day, May 25th, 1828. By WILLIAM ORME.

7. *The Way of Salvation, and of Christian Edification*: an Essay. By JAMES CHURCHILL, Minister of the Gospel, Weston-green Chapel, Thames Ditton, Surrey. 12mo. 3s.

8. *Memoirs and Select Remains of the late Rev. John Cooke, of Maidenhead*. By JOHN REDFORD, M.A., 8vo. 14s.

9. *Memoirs of the Life and Writings of the Rev. Matthew Henry*. By J. B. WILLIAMS, F.S.A. 8vo. 8s.

10. *The Duties of Sunday-school Teachers*. By G. NETTLESHIP, Penrith. 3d.

11. *Evidence of the Truth of the Christian Religion*, derived from the literal Fulfilment of Prophecy; particularly as illustrated by the History of the Jews, and by the Discoveries of recent Travellers. By the Rev. ALEXANDER KEITH, Minister of the Parish of St. Cyrus. 6s.

12. *History of the Inquisition*, from its Establishment to the present Time. 18mo. 3s. boards.

13. *Flora Maitland*. By the Author of "Harriet and her Cousin." 18mo. 2s. 6d. boards.

14. *The Life of Faith Exhibited*. By the Rev. ARCHIBALD HALL, late of Wells-street. 6d. sewed.

15. *Susannah: or, the Three Guardians*. By Mrs. SHERWOOD. 18mo. 1s. 6d. boards.

WORKS PREPARING FOR PUBLICATION.

1. *The Evangelical Spectator*, a Series of Weekly Papers, by the Author of the "Evangelical Rambler," will be commenced on the 2d of August next.

2. Speedily will be published, in 12mo. price 1s. stitched; fine paper, 2s. boards; *Evangelical Lectures and Essays*, in which are exhibited, in a plain and familiar manner, the Fundamental Principles of the Gospel, and the Genuine Practice of the Law. By Samuel M'Millan, Minister of the Gospel, Aberdeen.

RELIGIOUS INTELLIGENCE.

LONDON.

KING'S COLLEGE, LONDON.

As, without reference to sect or party, we are the sincere and devoted friends of Academic and Collegiate institutions, we beg to acquaint our friends, that on Saturday, the 21st June, a numerous and highly respectable meeting was held at Freemason's Hall, Great Queen-street, for the purpose of establishing another University, in connexion with the Episcopal Church of England and Ireland. His Grace the Duke of Wellington presided, and the meeting was attended by the two Archbishops of England, by most of the bishops, by a large circle of the Clergy, and by many of the Nobility. The subscriptions, in donations, it is said, exceeded 20,000*l.* The Bishop of Chester stated, that the Dissenters would not be excluded from a share in the benefits of the New College; but there was a want of explicitness in what his Lordship said on this head. Dissenters are not excluded from Oxford and Cambridge, if they will subscribe the Articles of the Church of England, &c.; but no Dissenter, who acts on his principles, can subscribe any system of religion upon mere human authority. If the Bishop of Chester meant to tell the world that "King's College" is to be free from every excluding test, we do indeed rejoice. No enlightened Dissenter will quarrel with "King's College" because it ranks under the banners of the national Church, provided he may send his sons to it, without compelling them to profess themselves, *ex animo*, members of that church. It is time, surely, that such proscriptions should cease.

A MEETING FOR PRAYER AND FASTING.

IN the churches of the United States of America, many of the great revivals of religion which have recently taken place have immediately followed meetings for prayer and fasting. Why should not our British churches imitate their example, and thus restore the good and holy usage of the primitive church, and of the early Nonconformists? We are truly glad to find that the Dissenting ministers in the Eastern district of the metropolis, have agreed to set apart Wednesday, the 9th July, as a day for special prayer and fasting in their congregations. The services, we understand, are to be combined in the earlier parts of the day, and are to be held in each separate congregation in the evening. We most earnestly recommend

this plan to the adoption of the Churches generally; and beg of them to conduct all their devotions with a special reference to the outpouring of the Divine Spirit.

DISSENTING MINISTERS.

WHILE it is generally understood that a large proportion of the laborious ministers of the Gospel are subjected to painful privations through inadequate means of support, it is not less obvious that such a conviction alone has too little influence either upon the judgment or feelings, to effect extensively the amelioration of individual suffering; and hence it belongs to the operations of public societies to elicit those affecting details, which, by awakening through a sure process the common sympathies of our nature, lead to general and effective co-operation.

The ASSOCIATE FUND,—a Society for the relief of the above class of DISSENTING MINISTERS,—has existed for about five years, during which period it has been the honoured medium of extensive benefit in almost every county in England; but such are the constant demands upon its resources, that although the grants are generally limited to the sum of 5*l.*, and have never exceeded 10*l.*, the Treasurer is now considerably in advance; and the Committee must necessarily withhold further assistance, unless this renewed appeal to the friends of the Redeemer should induce them to devise more liberal things.

One of the late applicants writes as follows:—"Seven years ago, when I first turned my attention to the ministry, I had some powerful and wealthy friends who pressed me to enter the Church of England; but after duly studying the subject, and asking Divine instruction, I found I could not conscientiously comply; and those friends have since treated me with comparative neglect. I preach in seven villages, but for the last three or four years have experienced great inconvenience from the narrowness of my income. Indeed, such is my poverty, that I am frequently without a shilling for many days together. I am expecting an increase to my four children in a few weeks; and you will conclude, under these circumstances, my mind has been severely exercised, and my faith sharply tried."

This case comes with the most satisfactory recommendations, together with the assurance that from all sources the income of the individual does not exceed 40*l.* per annum.

Another minister acknowledging the

receipt of 10%, after expressing an overwhelming sense of gratitude for the providential supply, thus continues:—"My dear wife (who has lately been a great sufferer) and I had just been talking over our trials and mercies, and were thinking when we should be able to pay the doctor's bill, when the post knocked at our door, and presented your very valuable and welcome letter. You may guess the effect it produced on our feelings, and we were compelled to fall upon our knees to thank God as the efficient cause, and your Committee as the medium, of supplying our immediate wants; and I think, if ever we were sincere in our approaches to the throne of grace, it was then, 'What shall we render to the Lord for all his mercies?'"

Donations and subscriptions will, we understand, be most thankfully received by the Treasurer, Joseph Proctor, [Esq., No. 18, Cheapside; by the Secretaries,—the Rev. Thomas Lewis, Compton-terrace, Islington; and the Rev. John Yockney, Highbury-terrace, Islington; and by the members of the Committee.

SURREY MISSION SOCIETY,

COMPOSED of Christians of various denominations, for the purpose of preaching the Gospel, establishing Schools, circulating the Scriptures and Religious Tracts in the villages of Surrey.

The 31st Anniversary of this important Institution was held at Dr. Andrews's Chapel, Walworth, on Wednesday, April 9, in the morning, at eleven o'clock, when the Rev. Matthew Wilks read the 60th chapter of Isaiah, and offered up an appropriate prayer. After which the Rev. Rowland Hill preached an excellent sermon from 1 Timothy iv. 12. The Rev. R. Davis concluded with prayer.

The Society met again in the evening, when the Rev. Rowland Hill was called to take the Chair. The Rev. G. Rose opened the meeting with prayer; after which the Rev. T. Jackson read the Report, from which it appears that the Society continues its disinterested labours with success: it has four Missionaries wholly supported by it, and several others receive assistance from its funds. It has been the means of introducing the Gospel into about 100 villages, where in some instances stated congregations and regular churches have been formed; it has built eight chapels; and has at this time many poor children under tuition in its schools. The Committee regret that their funds are not equal to their expenditure; and respectfully solicit from the friends of the Redeemer in the county, that pecuniary aid, without which it will be impossible for them to maintain the ground which they now occupy, whilst there are

yet whole districts where the light of the Gospel is not enjoyed.

The congregations on both parts of the day were very large, and many found it good to be there. The collections amounted to 53%, besides a donation of 10%.

ITINERANT SOCIETY.

It will not, we apprehend, excite the surprise of our readers, that amidst the numerous institutions which, in their several orders, adorn our hemisphere of benevolence, and form the most lovely feature of the present day, some societies of unassuming character, but of inestimable benefit to mankind, should occasionally escape our attention. Such has been the case of the *London Itinerant Society*, formed about thirty years since, for the purpose of establishing schools and preaching the Gospel in the destitute villages within fifteen miles of the metropolis. This society has been instrumental in planting the rose of Sharon in this moral desert, and flourishing churches are now found, where, a few years since, the labourers of this Society proclaimed the truth to a few despised villagers. With an annual income averaging about £170, it at present occupies ten stations, where its agents preach and instruct the children of the poor.

Since its institution in 1796, upwards of forty individuals, who first exercised their talent as public teachers under its auspices, have become stated pastors of churches, several of them honourably and usefully employed in and around London; while others have relinquished their connexion with the Society, in order to preach among the heathen the unsearchable riches of Christ. We are authorized to state, for the information of persons residing where the Gospel is not preached, and where there exists a probability of assembling a congregation within fifteen miles of the metropolis, that letters addressed (post paid) to the Secretaries, 18, Aldermanbury, will meet the prompt attention of the Committee.

BIBLICAL INSTITUTE.

It is proposed, we have been informed by the members of the "Catholic (not the Roman Catholic) Mission," statedly meeting at Salvador House, to establish a BIBLICAL INSTITUTE upon such a basis as shall throw open its advantages to professing Christians of every denomination. If the object meets the views of the Christian public, it is proposed to effect it by the establishment of

I. LECTURES, for the discussion of Biblical History and Science; as, the Bibliography, Authenticity, and Inspiration of the Scriptures;—the Character and Integrity of the text; and the several branches

of Interpretation;—also the various Sciences directly or incidentally treated of in the Bible, as Geography—Natural History, Chronology, Biography, and Miscellaneous Antiquities.

II. CLASSES for the study of the Hebrew and Greek languages, in which, by the adoption of a system of mutual improvement, a great expenditure of money and labour may be saved.

III. A LIBRARY of reference and circulation.

The object of this Address is to ascertain the feeling of the religious public on the subject, and to obtain their co-operation in carrying the proposed object into effect. The members, therefore, invite all those persons who may wish to see such an institution established in the metropolis, to favour them with their names and address. Should they see, as the result of this invitation, a probability of succeeding in their object, they will convene a public meeting, for the purpose of submitting their plan of the Institute, and for the adoption of the necessary measures to carry it into effect.

Letters to be addressed, post paid, to Mr. William Carpenter, at the Committee Room, Salvador House.

PETITIONS FOR THE ABOLITION OF SUTTEES IN INDIA.

ATTENTION has, of late years, been excited to the horrid practice, in British India, of burning the widow with the dead body of her husband, and it is very desirable that petitions should be sent to Parliament, from every part of the country, praying for the abolition of this unnatural custom. Some idea may be formed of the extent of the evil from the following official return of Suttees under the Bengal presidency:—

1815 378	1820 597
1816 442	1821 654
1817 707	1822 583
1818 839	1823 575
1819 650	1824 572

Total, in ten years, in the Bengal Presidency 5997
Total, in the same years, in the Madras and Bombay Presidency 635

6632*

The evil is great, but not too great for the British power in India to remove with ease and safety. Numerous official documents attest the propriety and facility of the suppression of this most unnatural custom, opposed to the dictates of nature, unknown in the Institutes of Menu, and subversive of

the true principles of Hindooism. T. F. Buxton, Esq. M.P., purposes to have a discussion on the subject of its abolition, in the House of Commons, in the present Session, and to move for the latest information upon the subject. He stated, in conversation with the writer, that petitions to Parliament were desirable, as showing the sense of the country upon the subject. Petitions have been sent from Liverpool, Birmingham, &c., and other places are preparing to move. The insertion of this brief call to plead the cause of the poor injured widow in India, will much oblige an eye-witness of the murderous rite of Sutte.

Coventry, May 19, 1828.

J. P.

FESTIVAL IN COMMEMORATION OF THE REPEAL OF THE CORPORATION AND TEST ACTS.

ON Wednesday, June the 18th, upwards of 400 individuals dined at Freemasons' Hall, for the purpose of marking, with sufficient distinctness, the sense which Dissenters and others entertain of the value of the late concession of Parliament in favour of the great principles of religious liberty. His Royal Highness the Duke of Sussex presided, and a numerous circle of Peers and Members of Parliament, honoured the festival with their attendance. Several appropriate toasts were drank with demonstrations of lively joy, amongst which we were glad to learn that one related to the liberal and enlightened conduct of the Bishops. Though the Meeting was kept up to a late hour, all was orderly and dignified to the last. There were no songs, nor any unbecoming convivialities.

TOTTERIDGE-LANE CHAPEL.

WE are happy to inform our readers, that the Rev. James Davies' new Chapel, situated in Totteridge Lane, near Whetstone, the scene of his present ministrations, will be opened (D. V.) on the 31st inst. The building is neat and commodious.

MISSIONARY PRAYER MEETINGS.

MR. EDITOR;

WHILE we are exhorted frequently and earnestly to pray for the outpouring of the Holy Spirit, I take the liberty, in connexion with that request, to call the attention of the friends to Missions, to the state of our Missionary Prayer Meetings, which have, for some time past—alas! too long—been greatly neglected. And I further beg, through the medium of your excellent publication, to recommend to parents and tutors to endeavour to interest the rising generation in favour of these apostolic assemblies.

I am, Sir, &c. &c.

June 13, 1828.

KAPPA.

* See "Suttees' Cry to Britain," Second Edition, p. 13.

THE REV. JAMES ROBERTSON,

Late of Perth, has received and accepted an unanimous call from the Church and Congregation at Bethnal Green, lately under the pastoral care of the Rev. John Kello.

PROVINCIAL.

DREADFUL OCCURRENCE AT KIRKALDY.

Edinburgh, June 17, 1828.

INTELLIGENCE reached this city early yesterday morning, that a most disastrous event had occurred at Kirkaldy on Sunday evening, in consequence of the fall of the gallery of the church during Divine service. It seems that that day being the communion Sabbath, a more than ordinary assemblage of people had collected together that evening at the parish church, a modern building, under the impression that the Rev. Edward Irving was to officiate. The church was crowded to suffocation in every part; and just about the time when the clergyman was expected to enter the pulpit, a part of the great range of galleries on the western side of the edifice yielded to the enormous pressure of the multitude it supported, and fell with a terrific crash upon the yet more hapless assemblage underneath. The frightful tumult which ensued among the congregation is indescribable. Hundreds of persons rushed simultaneously to the different doors, under the idea that they had no other way of escaping instant death; and in this attempt many were trodden down, and perished. The bodies of 26 individuals, chiefly tradespeople, labourers, and servants, have been identified. The number of the wounded is very great. The accident seems to have been occasioned by the beam yielding a little at a particular point near the centre of the western gallery, when the joints slipped off it, and consequently out of the sockets in the wall behind; whereupon the entire portion came down, with the exception of the beam and the front work attached to it. The church was calculated to hold about 1800; but on this melancholy occasion, the crowd within could not be less than 2000. Those who were in the gallery that fell, escaped generally with bruises and contusions, more or less; and, in all probability, the casualties would have been comparatively small, if the rest of the congregation had retained sufficient presence of mind to remain for a little time in their seats; but as soon as the crash took place, they rushed to the doors in the wildest consternation, and many were suffocated or trampled to death, particularly on the gallery stairs, and in the vestibule.—Such persons as had sufficient

fortitude to keep their seats, escaped unhurt. Several who were under the gallery when it fell, prostrated themselves in the pews, and received no injury. Many reached the open air, having their clothes literally torn off them.

CHESHUNT COLLEGE.

ON Tuesday and Wednesday, the 29th and 30th of April, the Annual Examination of the students in this Seminary in classical and other studies took place. On the former day, two classes were examined in Hebrew, in the 40th Psalm, and the 44th chapter of Isaiah, explaining the idiomatical expressions, accounting for the punctuation, grammatical construction, &c.

In Latin, selections were read from Virgil's *Æneid*, Horace's *Art of Poetry*, Xenophon's *Cyropædia*, and Homer's *Iliad*. Themes and written translations from Latin and Greek authors were also read as specimens of English composition.

Numerous questions were answered in Roman History and Astronomy.

On Wednesday some of the students read in Hebrew, the 6th chapter of Hosea: in Greek one class construed Euripides (the Phœnician Virgins); and another, Demosthenes for the Crown: in Latin, *Perseus* and *Tacitus*.

All the students were exercised in the Greek of St. John's Gospel, and in the Acts of the Apostles. Numerous questions on collateral subjects were proposed and answered both in writing and *viva voce*.

The examiners on the former day were the Rev. J. Bickerdike, the Rev. Thomas Keyworth, and W. Stroud, Esq., M.D. Those on the latter day were the gentlemen whose names are affixed to the following declaration:—

“The Examiners have much pleasure in stating that they have been highly gratified with the result of their investigation, in reference to the attainments and diligence of the students in those departments which have come under their attention; and while they feel satisfied with the progress they have made, they are persuaded that their success reflects high honour on the academic discipline to which they have been subjected, and presents a most encouraging earnest of future and still more extended acquisitions.”

(Signed) JOSEPH FLETCHER,
ALEXANDER FLETCHER,
W. STROUD, M.D.
THOMAS KEYWORTH.

THE CASE OF LONG COMPTON, IN WARWICKSHIRE.

It is much to be regretted, that although many propositions have been made upon the subject of collecting for cases, none have

hitherto been found effectual. It is well known that many ministers, who come to the metropolis for the purpose of obtaining means for the liquidation of debts upon their places of worship, often meet with disappointment, and collect little more than sufficient to defray their actual expenses; thus their time and efforts are expended in vain.

Notwithstanding these discouragements, the case now recommended has such peculiar claims, that it is introduced to the notice of Christian benevolence with cheerful confidence. Its extraordinary merit arises from the great exertions made by the poor congregation themselves. In addition to their subscriptions and donations when the chapel was first built, they have, during a period of seven years, contributed by weekly subscriptions in that time to the amount of 120*l*. Their minister, the Rev. Samuel West, states, that they have a good Sunday School, and also a Christian Instruction Society, by which 170 families are regularly visited. It further appears, that the Minister has, during the last 26 years, laboured without remuneration; and while his own means are very limited, he has engaged to preach gratuitously until the entire debt is discharged; such disinterested and self-denying conduct ought not to continue without encouragement and support, and the case is therefore most strongly recommended to the friends of the Redeemer by the following respectable ministers:—the Rev. T. Coles, J. Mann, — Percy, Sibree, and several others in the country; the Rev. H. F. Burder, T. Lewis, and J. Stratten, in town.

The place of worship cost	468	0	0
Sums raised by the Congregation,			
Donations, and Weekly Sub-			
scriptions, &c.	274	0	0

Leaving a debt unpaid of	192	0	0
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We understand that Donations will be thankfully received, for this cause, by Messrs. Curling and Co., Cheapside; Mr. Houston, Great St. Helen's; Mr. Mustin, Hatton Garden; Mr. Walker, Piccadilly; and Mr. Proctor, Compton Terrace, Islington. When the said debt is discharged, the worthy Minister will then receive £20 per annum for his extensive labours, which is all the congregation can raise.

NOTICE OF ASSOCIATIONS.

THE Annual Association of the Independent Ministers of the county of Monmouth will be held at Hanover, near Abergavenny, on Wednesday and Thursday, the 6th and 7th of August next. The conference to begin on Wednesday, at 12 o'clock precisely.

The Annual Meeting of the Kent Independent Association will be held at the Rev.

J. Slatterie's, Chatham, on Tuesday and Wednesday, July 8th and 9th, on which occasion the Rev. T. Young, of Margate, has engaged to preach. On the afternoon of Wednesday, will be held the General Meeting of the "Kent Union Society, for the Benefit of Aged and Infirm Ministers of the Gospel, and for the Widows and Orphans of Ministers." And in the evening, the Anniversary of the Kent Auxiliary Missionary Society.

An Association of Ministers for the north of Lincolnshire, was formed at Gainsborough, on the 11th and 12th of June; on which occasion the Rev. J. Gilbert, of Nottingham, and the Rev. B. Byron, of Lincoln, preached. The next meeting is proposed to be held at Horncastle, in the month of October.

CHAPELS.

PRINCE'S-STREET CHAPEL, NORWICH.

THE congregation connected with Prince's-street Chapel, Norwich, having been absent from their place of worship during five months, while a new roof was put upon the building, returned to it on Lord's Day, March 16, 1828; when Mr. Alexander, the Minister of the place preached, in the morning; Mr. Green, a Baptist Minister, in the afternoon; and Mr. Innes, Minister of the Old Independent Meeting House, in the evening. These services took place on the Anniversary of the day on which the foundation-stone of the Chapel was laid, nine years ago; and the Ministers who preached in the afternoon and evening had permitted Mr. Alexander to occupy their pulpits till the building was repaired. The erroneous principle on which the former roof was constructed, rendered it necessary for the congregation to incur the expense of a new one, more correctly and substantially framed; and, without solicitation on their part, two of the Baptist congregations in the city, under the ministry of Mr. Kinghorn and of Mr. Puntis, together with Mr. Innes's congregation, presented them with upwards of a hundred pounds. The remainder of the money has been subscribed by the congregation belonging to the place, who had previously made large sacrifices towards the liquidation of the debt occasioned by the erection of the building, and by other friends, who united with the congregations in the city in testifying their Christian sympathy and liberality.

March 4th, 1828, the foundation-stone of a new Independent Chapel, at Witney, Oxon, was laid by Miss Townsend. The Rev. Richard Pryce, of Coate (Baptist), delivered a suitable address; and the Rev. Benjamin Howlett, of Burford, and the Rev. Nicholas Hellings, from Hackney Academy, Pastor of the Church, assisted on the occasion. Upwards of eighteen

hundred pounds will be expended on the purchase of the ground and the erection of the Chapel. Wm. Townsend, Esq., a native of Witney, and one of the Managers of the Tabernacle, contributes about eleven hundred pounds, and the Minister and congregation three hundred pounds, towards the undertaking. Further assistance will be necessary, for which an appeal will be made to the religious public. The whole of the property is placed in the Hackney Trust.

On Tuesday, March 25, 1828, a neat and commodious Gothic Chapel was opened for public worship in Hertford-street, in the City of Coventry, when three Sermons were preached: those in the morning and evening, by the Rev. Dr. Styles, of Kennington; and that in the afternoon, by the Rev. J. Morris, of Olney. The prayers of the Church of England were read by the Rev. F. Grindon, Minister of the Chapel; and extempore prayer offered by the Rev. Messrs. Jerard, Sibree, and Franklin, of Coventry, and Percy, of Warwick. The form of Church Government adopted in this place is that of the Congregationalists, or Independents, and the Liturgy is used in the public devotional exercises.

It may be gratifying to the religious public to be informed, that within the last seven years, the two old Independent Chapels in this city have been re-built and considerably enlarged; and that within the last twelve months, two new Independent Chapels, each capable of accommodating a congregation of 700 persons, and both numerously attended, have been erected: at the same time, it is pleasing to add, that no diminution of the four Congregations has been witnessed since the erection of these additional places of worship.

The New Chapel, North-Gate-street, Bury St. Edmund's, was opened on Tuesday, June 10th, 1828, on which occasion two sermons were preached. The Rev. Robt. Halley, classical and resident tutor of Highbury College, preached in the morning from 2 Cor. vi. 1. The Rev. Henry Bourne Jeula, of Greenwich, in the evening, from Rev. xxii. 21. The attendance on both services was respectable.

The Rev. M. Jeula, late of Spalding, received and accepted, in March 1827, a unanimous invitation to become the pastor of the church and congregation, for whose use the above chapel has been erected; and amongst whom he continues to exercise his ministry with pleasing prospects of success.

On September the 12th, 1827, the New Independent chapel, Ware, Herts, having been enlarged for the use of the Rev. J. Lockyer's congregation, was opened by the Rev. J. Harniss, of St. Alban's, the Rev. T. Wood, of London, and the Rev. C. Hyatt, of Shadwell. Congregations were numerous and collections liberal,

REMOVALS OF MINISTERS.

We are happy to learn, that the Rev. R. Gibbs, late of Newcastle-upon-Tyne, has accepted an unanimous invitation from the Congregational Church at Darlington, where he has commenced his stated ministrations.

Rev. J. Hargreaves, of Stone, has accepted an unanimous invitation to become the pastor of Bond End Meeting, Nuneaton, and entered on his stated labours there on the second Sabbath in June.

TO THOSE WHO FREQUENT THE SEA-COAST.

THE New Independent cause which has been established about eighteen months, at Bognor, in Sussex, having relinquished its connexion with the Sussex Congregational Society, and chosen a pastor, presents, at this crisis, powerful claims on the religious public. The Church, congregation, and Sunday-school, are flourishing. The resident supporters have only to deplore that their funds are still so low; but they confidently anticipate the sanction and support of summer visitants. The air of Bognor is mild, the sands are fine, accommodations reasonable, and the company is select.

SOUTHEND.

WE are happy to inform such persons as may be disposed to visit this watering-place, that the Independent Chapel has been reopened for public worship; and that the Rev. Mr. Fletcher, late of Doncaster, previously of Highbury College, is engaged as the preacher. Mr. F. commenced his labours on the 8th of June. Those who wish to combine usefulness with recreation, will find peculiar opportunity of doing so in this village.

DEBTS ON CHAPELS.

WE are requested to announce that the Congregational Churches in Liverpool have formed a Board for the regulation of applications in aid of the expense incurred by the erection of places of worship. The reasons for this measure are stated to be, the prodigious increase of such applications; the wish to secure a preference for the most deserving cases, since it is impossible to render efficient aid to all, and thus to relieve those who are disposed to contribute according to their ability, from the pain of refusing; and, above all, the urgent necessity for the immediate adoption of some plan which may prevent the enormous waste of public money in travelling expenses, and may insure the right appropriation of the sums collected, with the smallest possible deduction.

The number of cases to be sanctioned by the Board, is limited to eight in the year.

Two things are made indispensable to the reception of any case, 1st, That the Chapel

be vested in Trustees, and the deed of Trust enrolled; 2dly, That there be a Sunday-school conducted by the Congregation.

The preference will be given to those places of worship which have been erected in connexion with the exertions, and under the sanction, of the Society formed by the Congregational Churches of Lancashire, for the spread of the Gospel in their own bounds, usually denominated "The County Union."

Other things being equal, those cases will be most readily attended to, which are situated nearest to Liverpool, as thereby the expense of travelling is lessened, and the facility of obtaining accurate information increased.

The following considerations will also weigh with the Board in their selection:—The existence of a real necessity for the erection of a place of worship; the degree of exertion made by the persons for whose accommodation the place is built; the care

evinced in avoiding useless expenditure; and the extent to which the undertaking has been countenanced by the *actual contributions* of the Churches in the immediate vicinity, who possess, of course, the best means of judging, and who ought, in all instances, to be applied to first.

One object of this Board being to lessen the growing evils attendant on the present system of begging for Chapels,—and the long absence of Ministers from their spheres of labour being one of the greatest of those evils,—every facility will be afforded to those who visit Liverpool under its sanction, to expedite them in their work.

Applications must be addressed to the Secretary, the Rev. James Widows, No. 24, Virgil-street, Liverpool. No application will be attended to, that is not delivered free of expense. Applicants are requested to furnish full information on all the subjects adverted to above.

Liverpool, June 12, 1828.

OBITUARY.

REV. THOMAS WALKER.

APRIL 12th, 1828, finished his course, in his 73d year, the Rev. Thomas Walker, upwards of 30 years the humble, affectionate, diligent, and useful pastor of the Christian flock at Peppard, Oxon. In addition to his ordinary duties on behalf of his congregation, there were two points to which he directed the full force of his energies, soon after he pitched his tent in that retired spot; viz. the counteracting a *revel*, as it is called, which brought together on the Whit-Tuesday the very scum of the surrounding country, to partake in, or to be witnesses of, cudgelling, foot and ass-racing, and all the various abominations usual on such occasions: the day always ending in intoxication, fighting, and other evils too shameful to mention. Mr. Walker commenced an *Anniversary* at his chapel on that very day, which never failed to bring together a goodly company of truly pious and respectable people from the neighbouring towns, particularly *Reading* and *Henley*. This was always a high day to our deceased friend, who had the joy to see much of the virulence of the revel abated, and its countenance and numbers considerably diminished. Instances have been known of individuals, who, while on the roads to the revel, have had their consciences brought into powerful operation; have been led to halt between two opinions; and then to turn towards the chapel; where the religious services, usually conducted by esteemed ministers from surrounding churches, have been the means of inclining their hearts to things which do not perish in their using. The object next to be mentioned, in which his soul delighted,

was the establishing a *Sunday-school*. The readers of the Evangelical Magazine have oftentimes noticed, that the above Anniversary day was the day on which the children usually appeared in their new dresses, and were feasted with a dinner, &c. very unusual to them. That school has been a blessing indeed; which requires no better proof than that churches of the first respectability in town and country, can now reckon among their members, persons who learned their A B C in Peppard Chapel. As our friend was making his way to the house appointed for all living, by the infirmities of age increasing, the vale was cheered by frequent anticipations of that blessedness awaiting those who have believed through grace. His body was committed to the tomb, close to the pulpit whence had sounded from his lips the glad tidings of Divine truth to perishing sinners. The address at the grave was delivered by the Rev. Mr. Watkins, of Reading; the funeral sermon by the Rev. Mr. Churchill, of Thames Ditton. On both occasions the numbers that attended gave most pleasing evidence, that the reason why they wept was because they should see his face no more.

THE REV. J. COCKIN, LATE OF HALIFAX.

We have to announce the decease of this laborious and useful minister of Jesus Christ, who was, for many years, one of the trustees of the Magazine, and who was one of the early friends of the London Missionary Society. We have the promise of a Memoir from his son, the Rev. John Cockin, which, with a portrait of the deceased, we hope soon to give to the public.

ORDINATIONS.

WE beg to inform our Friends in general, that, both from the increased number of Ordinations, and the uniformity of the information they contain, we are under the necessity of resorting to the simple method of Registration, according to the following Plan :—

Date.	Minister Ordained.	Place.	Ministers officiating.	Remarks.
Nov. 16, 1827.	Rev. G. Smith.	Heath Street Chapel, Liverpool.	The Rev. Messrs. Lister, Maclean, Saunders, Dr. Raffles, and Mr. Burnet.	This is a new and promising Cause.
Dec. 25, 1827.	Rev. J. Orange.	Heanor, County of Derby.	The Rev. Messrs. Turton, Gawthorn, Mudie, and Gilbert.	
March 5, 1828.	Rev. W. E. Bailey, of Highbury College.	Steps Meeting, Tiverton, Devon.	The Rev. Messrs. Buck, Williams, Singleton, Luke, Cuff, and Robinson.	
April 1, 1828.	Rev. John Owen.	Chepstow.	The Rev. Messrs. Wooldridge, Lewis, Loader, J. Burder, Jones, and Powell.	
April 22, 1828.	Rev. Tho. Q. Stew.	Buntingford, Herts.	The Rev. Messrs. Dobson, Greenwood, Cox, Savill, Clayton, and Low.	
April 22, 1829.	Rev. W. Thorn, of Hackney College.	Parliament, Winchester.	The Rev. Messrs. Guyer, Reynolds, Carruthers, Adams, Griffin, and Adkins.	
April 22, and 23, 1828.	Rev. W. Davis, of the North Wales Academy.	Salem Chapel, Landover.	The Rev. Messrs. Evans, Williams, Leevess, E. Jones, Geshing, S. Evans, O. Jones, T. Evans, Powell, Hopkins, Morgan, and Peretreygwide.	Cause very prosperous; and a New Chapel wanted.
April 23, 1828.	Rev. John Cass Potter, of Homerton.	Tintwistle, Cheshire.	The Rev. P. Turner, Dr. Boothroyd, Dr. J. P. Smith, the Rev. J. Sutcliffe, and the Rev. J. Potter.	
May 7, 1828.	Rev. W. Waterfield, of Rotherham.	Peny-bryn, Wrexham.	The Rev. Messrs. Pearce, Maclean, Williams, Jones, Dr. Raffles, Weaver, Turner, and others.	
May 7, 1828.	Rev. J. Anyon.	Inglewhite, near Preston.	The Rev. Messrs. Slate, Deakin, Edwards, Griffiths, and Carnson.	
May 14, 1828.	Rev. R. Harris.	Cliff Chapel, Lewes.	The Rev. Messrs. Betts, Turnbull, Young, Dr. Harris, Winchester, and others.	
May 20, 1828.	Rev. John Edmunds, late Missionary to India.	Stretton, Potteries.	The Rev. Messrs. Wilson, Turner, Chalmers, and Dr. Raffles.	
May 29, 1828.	Rev. John Orange, of Rotherham College.	Barnsley, Yorkshire.	The Rev. Mr. Moorhouse, Dr. Bennett, Dr. Cope, R. W. Hamilton, and J. Rawson.	
June 12, 1828.	Rev. John Tippetts, late of Lynn.	Gravesend.	The Rev. Messrs. West, James, Slatton, Dr. Harris, and the Rev. Mr. Adey.	
June 25, 1828.	Rev. J. Robertson.	Bethnal Green.	The Rev. H. F. Burder, Philip, Morison, Reed, Dr. Harris, and others.	

MISSIONARY CHRONICLE

FOR JULY, 1828.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

ULTRA GANGES.

PINANG.

Extracts of a Letter from Messrs. Beighton and Dyer, Missionaries, dated Pinang, Nov. 21, 1827, addressed to the Home-Secretary.

DEAR SIR,

WE write to inform you of the state of the Mission in this island. We have sent to press a short Report of the state of our affairs, which will be forwarded afterwards: we regret that it should be so meagre; but you will not be surprised at it when you remember that since the death of Mr. Ince, no one has been permanently resident here to carry on the work which he commenced among the Chinese; so that scarcely a vestige of his labours was discernible by Mr. Dyer on his arrival.

Mr. Beighton has also been at the gates of death, which much impeded his work. Mr. Beighton has at present seven Malay schools, containing 210 scholars, of which number 57 are girls. The average attendance is about 135 boys, 35 girls. Many, both of boys and girls, are able to read fluently in the New Testament; and the schools are in an improving state.

Mr. D. has at present three Chinese schools; and in two or three days expects to establish a fourth. While Mr. D. only allows one master to teach 20 boys, he makes every master seek for 24 or 5, that there may be a regular average attendance of 20 children in each school, being convinced that one master cannot teach more than twenty in their own way. On the 1st of December, Mrs. D. hopes to open a school for 50 Chinese girls, to be taught on the Lancasterian plan; and the apparatus is now in

preparation. Should Mr. D. hereafter have funds placed at his disposal, it is his wish to establish a boy's school for 50 or 100 children; in which masters should be trained, and also endeavours should be made to train up instruments for the Saviour's work.

Mr. B. has a congregation of about 65 Malays every Sunday morning; to whom he preaches Jesus Christ, and him crucified; but we have not yet the pleasure of announcing anything decisive concerning any. Several, however, know much of the Gospel.

Mr. D. has at present no regular service in Chinese, which arises from two or three circumstances, to be removed in time; but he is able to go among them, and to publish to individuals the everlasting Gospel. He is always kindly received by them, and very hospitably treated by them. Occasionally he is heard with apparent interest. Many Tracts and Scriptures are distributed among the Malays and Chinese, and we expect the blessing from above to accompany them. At present the population of Pinang is crowded together at George Town; that of James Town is decreasing; so that, at present, there may be 30 or 40 houses. We, therefore, only make occasional visits to the southward. Could we procure a native teacher or two, we would send them *there* to labour; but it is evidently our duty to expend our strength on George Town at present, and to direct our labours principally to it. Mr. D.'s teacher has gone so far as to say that he wishes to receive baptism by and by; he says also, that he wants to write to the Society "about doing Jesus Christ's work." However pleasing this and many other things may be, Mr. D. would not think it right to baptize him at present: however, he knows the Gospel, and, in case of his conversion, would make an admirable teacher.

He does not worship idols; and sometimes he says what would astonish those who could listen. Our English service on Sunday evening is well attended; but we are not permitted to see any fruit of our labours.

We have only further to add on this subject, that we are very happy in our work, and content with the circumstances in which our heavenly Father has placed us: our ardent wish is to spend and to be spent in the service of our blessed Master. We are thankful that it is given to us to walk together in love, as also toward our brethren in the other stations of the Ultra-Ganges' mission. We trust that the Directors will not be discouraged with this branch of the Mission so long as the Lord encourages the hearts of his servants. If our lives are spared, we hope we shall daily grow in diligence, and zeal, and love. Mrs. D. is well. Accept our united regards.

I am, dear Sir,

Yours affectionately,

SAMUEL DYER.

EAST INDIES.

Extracts from a Letter of the Rev. Daniel Tyerman and George Bennet, Esq. the Deputation of the Society to the South Sea Islands, &c. &c. dated Mauritius, Dec. 7, 1827; addressed to the late Secretary.

REV. AND DEAR FRIEND AND BROTHER,

AFTER leaving Calcutta, on the 19th of December last (1826), and while on board the *Aurora*, in the river Hoogly, we wrote you, for the general information of the Directors, per the *Carnaby Castle*, which was to sail direct for England on the 1st of January of the present year (1827). These dispatches contained reports of all the Society's missions in the Presidency of Bengal, and which we hope reached you in due course. A short time before we left the Madras Presidency, on the 13th of October, 1827, we were gratified by the arrival of an official letter, signed by the Treasurer and yourself, forwarded to us from the Isle of France, bearing the date of July 11, 1826, and a private letter from yourself, dated August 30, 1826, and for which we thank you, while we bless God that he has so graciously lengthened out your valuable life, and that of our many aged and much esteemed friends and brethren. The death of Dr. Bogue is an event of which we heard with deep regret. For him to live was Christ, and to die was, doubtless, his boundless gain. It has afforded us great joy to hear that so able and excellent a man as Dr. Henderson has been found to succeed him in the most important duties of the

Mission College; and we pray that a double portion of the Spirit may rest upon him, and all those under his tuition, that they may enter on missionary ground as workmen who need not be ashamed. We have had the pleasure of seeing all the young brethren and their wives, who lately arrived at the Madras Presidency, and are most highly pleased with them. They are an honour to the Society, and will prove, we trust, a blessing to the cause. They have gone to their respective stations in good health; and we are happy to add, that this blessing is enjoyed by our esteemed brethren there in general, excepting Mr. Beynon, who, we regret to say, suffers much from the climate at Bellary; but when we last saw him he was something better. Ere this reaches you, we presume that Mr. and Mrs. Lillie will have reached England. On our arriving at Belgaum he consulted us on the state of his health. Such were the medical gentleman's views of his case, as well as our own, that we were perfectly convinced that to detain him here would be to risk his life, without any hope of his ever being an efficient missionary; and no alternative was left us but advise his immediate removal from India. We regard him as a very valuable young man, and of considerable promise as a missionary; and deeply regret his being obliged, from the climate not suiting his constitution, to return. The death of Mr. Trawin filled us with sorrow. It is a great loss to the cause. We regarded him as one of the best of men, and one of the most able and devoted of missionaries. We know not his superior, and have but rarely seen his equal. But the will of the Lord be done.

As it respects ourselves, we are overwhelmed with a sense of the divine goodness and our own obligations. Our wonted good health is continued without interruption, notwithstanding our perpetual exposure to danger and disease through the whole of our tour in Southern India, in visiting all the missionary stations,—a tour of little less than three thousand miles, during which we were exposed to almost all imaginable varieties of climate, and of trials, during nearly eight months' incessant exertion. But goodness and mercy followed us all the way, and we completed our long and most interesting journey in as good health as when we commenced it. O how much we owe to God, for favours so distinguishing!

As before mentioned, we left Calcutta on the 19th of December, 1826, for Madras, on board the *Aurora*, Captain Earl; but could not get out of the river Hoogly, to sea, till the 29th of that month. We touched at Vizagapatam, where we remained for a few days, and saw the state of the mission there. We then proceeded for Madras, where we arrived, after a safe and pleasant voyage, on the 11th of January, 1827. On

the 3d of February we commenced our tour into the interior of the Presidency, to visit all the Society's missions; and completed our journey on the 20th of September. A general meeting of the Madras District Committee was commenced by the time of our return, and general business was commenced the next day, and was continued daily for a fortnight. We left Madras for the Isle of France, on the 10th of October, on board the ship *Frances Charlotte*, Capt. Talbert, a merchantman of about 300 tons, and arrived at Port Louis on the 24th of November, in continued health, and met with a friendly welcome from Mr. Le Brun.

We shall now proceed to report to you the state of all the Society's Missions in the Peninsula, noticing what may be interesting in going from station to station, and shall conclude our letter with such miscellaneous information and remarks as may be necessary. We shall report on the different missions in the order in which we visited them.

Geographical Description of Vizagapatam.

We passed through a heavy surf, and landed at this place on the 5th of January, 1827. The town of *Vizagapatam* is situated on the sea coast of Peninsular India, within the province of the Northern Circars, in lat. $17^{\circ} 42'$ North, and long. $83^{\circ} 28'$ East. It lies open to the Bay of Bengal to the east, from whence a heavy surf rolls in upon the beach, and often renders landing there both difficult and dangerous. Hills are situated both to the N. E. and the S. W. of the town, and more distantly behind it to the westward, which, though exceedingly barren in appearance, form a striking and interesting scene. Two conical hills, situated just out of the town to the S. W., bearing, the one a Hindoo Temple, and the other a Mussulman's mosque, of a white appearance, form very interesting objects. Past the bases of these hills an arm of the sea runs, which widens to a great extent, stretching behind the town for some miles into the interior. This flat country is not covered by the sea, except when there are very high tides. Here a great deal of salt is made, and also chunam, or lime, by burning sea-shells, which are dug out of the alluvial strata.

A low sand-bank, about four miles in length, running parallel with the shore, and situated between this lagoon and the main sea, is the site occupied by the town, which extends about a mile and a half along the sand-bank, and occupies the entire width, which is about half a mile. The town is compact, laid out in streets of sufficient width, and generally cross each other at right angles. There is a fort nearly in the middle of it, facing the sea, on one side of the cantonments, which are occupied by a few invalid soldiers. The houses of the

Europeans hold but a middle rank, and few of them are good. The houses, or cottages, of the natives have a more neat and comfortable appearance than those of the peasantry of Bengal. Here are several Hindoo temples, which are lower than those in Bengal, and built in a very different style. Some of them, being richly endowed, draw a great number of Brahmins around them, who exert all their influence to keep up their importance, but which, however, is rapidly falling into contempt. Here are some Mohammedan mosques, but the Mussulmans are both few and poor. There is no English Protestant church, or chaplain, and the place in which the Missionaries conduct their public religious services is a private dwelling-house.

Within a short distance from Vizagapatam, there are several small villages, which have a neat and comfortable appearance. The staple articles of this place are wax, salt, and indigo. The people are ingenious in working in ivory and bone, of which they make boxes, &c. Their dress is as in other parts of India; consisting, in that of the man, of a piece of cloth wrapped round the loins, and in cold weather another bit of cloth is thrown over the upper parts of the person. The females use but one piece of cloth, the one end of which goes round the middle, hanging half way down the leg; the other end covers the head and upper parts of the body. Ornaments for the neck, ears, nose, arms, and ankles, are innumerable, and in great variety. Their principal food is rice, and some other vegetables, mixed with curry. All articles of food are here very cheap.

From a census which was taken about four years ago, including Vizagapatam, and its immediate vicinity, it appeared that there were about 35,000 souls. The great mass of the people are Hindoos, or Gentoos, only one fifteenth being Mohammedans. The Telooogo language is that which is commonly spoken. There are about 200 Europeans, principally invalid soldiers. About three hundred are Indo-Britons, or country-born; and there is a considerable number of the descendants of Portuguese, who have nearly lost their own language, and are in nearly the same spiritual and moral condition as their Gentoo neighbours.

State of the Mission at Vizagapatam.

The Missionaries, Messrs. Gordon and Dawson, appear to be diligently employed in their several departments, and to the extent of their strength. Mr. Gordon is employed in the work of translation, and has got the whole of the Old Testament in a state of forwardness. He also takes part in the English services, and, every evening, visits some of the schools. He is highly esteemed by the people, and appears to be a

truly excellent man; but we regret to say that his health appears to be in a very precarious state. His illness has continued for the last four months. A voyage is recommended by his medical adviser, as being essentially necessary to his restoration. He is said to have a very extensive knowledge of the Teloo-goo language.

The school department is immediately under the direction of Mr. Dawson. The schools are in excellent condition. There are at this time twelve in connexion with this mission in the town and neighbourhood. One of them is a school of girls, under the kind care of Mrs. Vaughan. Two of the schools are composed of country-born children; the rest are the children of Hindoos; with a mixture of Mohammedans. Besides the girls' school, there are several girls at the boys' schools, both in the town and villages. All these schools are conducted entirely on Christian principles; the Scriptures are read, Watts's Catechisms are taught, &c. They also learn writing and clothing. The masters, in general, appear to be suitable and well-selected men.

Though our time was very limited here, yet, with great exertion, we saw all the schools, generally at their own school-rooms; but, in an instance or two, two or three schools assembled in the same place. In examining these, both in reading and also as to their knowledge of the principles of Christianity, we had every reason to be well satisfied. No schools in India, so far as we have yet gone, are in a better state. All the school-rooms are remarkably neat and clean, with sand strewed over the floors, on which the children write with their fingers. There are many children among them of respectable parents.

There are, besides these twelve schools, two others in the town for Indo-Britons, and one kept by a poor private soldier, gratis. So that there are fifteen schools in the town and its vicinity, containing about 400 children of both sexes, all under direct Christian instruction, and highly promising. This statement includes the orphan schools, of about forty girls and thirty boys, mostly the descendants of European parents. We are happy to state also, that they appear to be well and very frequently superintended, each school being visited several times in the week, and carefully examined as to their proficiency.

The brethren are not in the habit of preaching formally to the natives. But in visiting the schools, the people assemble around them; when they address them, while catechising the children. This is an excellent method; but we wish that it were accompanied by preaching in the streets and bazaars. Much religious knowledge has been, however, diffused among the people by these means, by diffusing tracts, &c.

Much prejudice has been removed, though much still remains. The Missionaries perform two English services every Lord's day—one morning, the other evening—in the house above named, when considerable congregations attend; and with the exception of the congregations in Union-Chapel, Calcutta, larger than we have seen yet at any of the missionary stations in India. There were present about 150 persons; principally country-born, at the public services. A church has been formed here, which contains twelve members.

On Lord's-days, from nine o'clock to half-past ten in the morning, there is a public service held at one of the largest school-rooms in the town, in the Teloo-goo language, at which time the congregations vary very much; sometimes very few attending, at other times a considerable number. After this is an English service. At three in the afternoon the Missionaries catechise a class of the orphan school-children, and address them. English service again in the evening, by Mr. Dawson. A prayer-meeting is also held with the poor of the flock. On the week-days Mr. Gordon is employed about his translation, from nine in the morning till five in the afternoon, when he goes to visit some of the schools in rotation. Mr. Dawson visits daily four or five of the schools. Every evening Mr. D. allows the neighbours to attend his family prayer, when he gives them a short exhortation.

This place was formerly regarded as highly salubrious, and, as such, was selected as a place for invalid soldiers; but it is now, from causes unknown, regarded as very unhealthy.

When we were at Madras, we had an opportunity of attending a meeting of the Committee of the Bible Society, and were highly gratified on hearing from the Report, which was read, so favourable a testimony given to Mr. Gordon's translation of the Scriptures. It was spoken of in the highest language by the Committee of Translations.

The mission here is greatly indebted to Mrs. Vaughan, a pious and respectable widow-lady, who resides in the town. When the Missionaries have been ill, and unable to visit the schools, she has often, for a considerable time together, kindly done it for them.

On the 8th of January, 1827, we left Vizagapatam, and landed in safety at Madras on the 11th of the same month, where we were received with the greatest kindness by

* We deeply regret to state, that Mr. Gordon, whose health the Deputation above describe, as having been in a very precarious state, departed this life on the 17th of Jan. 1828.—Ed. See page 321.

our missionary friends, and many others who had long been expecting us. We remained at Madras till the 3d of February, when we commenced our journey to visit the several missionary stations of the Society in the interior. From the period of our arrival in Madras, our time had been insufficient to form our ideas of the state of the mission in that city; we therefore resolved to take a more minute survey of it after our return, and for this reason, defer our report of it till we have given reports of all the stations visited in the course of our tour.

(To be continued.)

DECEASE OF MISSIONARIES.

It is with deep concern that we announce the two following additions to the long catalogue of death, which it has been our painful lot to record during the past twelve months; viz. the Rev. John Gordon, late Missionary at Vizagapatam, where he had faithfully and diligently laboured for nineteen years, on the 16th of January last; and Mrs. Miller, wife of the Rev. William Miller, Missionary in South Travancore, shortly after their arrival at the place of their destination, on the 21st of the same month. The following letters contain interesting, though melancholy, particulars of these lamented events.

DEATH OF REV. JOHN GORDON.

Letter from the Rev. Edmund Crisp, Missionary at Madras, dated 17th January, 1828; addressed to the Treasurer and the late Secretary.

MY DEAR SIRS;

It devolves on me to communicate the mournful intelligence of the decease of my highly-esteemed friend and brother, Mr. Gordon, of Vizagapatam. It was yesterday, the 16th instant, at about two o'clock in the morning, that he entered into rest: and such it must indeed have been to him, after the course of protracted suffering through which he had passed. In the early part of December, his health had experienced such a decline that his medical attendant deemed it essentially necessary for him to leave Vizagapatam, and to proceed to the Neilgherry Hills, the bracing climate of which, it was thought, was the only thing that could give him relief. With the intention of going thither, our departed friend, with Mrs. Gordon and his son James, arrived at Madras, on the 26th of December, and on the next day came and took up their abode with us.

Mr. Gordon's health was then so bad that it was deemed utterly impracticable for him to undertake so long a journey by land, till

he should, in some measure, regain his strength. Medical aid was called in, but symptoms became more unfavourable, and the weakness of the sufferer gradually increased, till at last he sunk under the influence of what appeared to be, not so much any particular and local disorder, as a general derangement of the system—the consequence of the various severe attacks of illness which he has had at different periods of his residence in India. For some days before his decease Mr. G. appeared to be on the verge of the grave, and on Sabbath-day (the 13th instant) such were his symptoms, that we really thought the hand of death was upon him. He recovered, however, slightly; and lingered on through two more days of suffering, after which, at the time I have before mentioned (Wednesday, Jan. 16th) his spirit was released, and entered on the joys of the redeemed who are before the throne of God.

The state of his body seemed to affect, in a very painful manner, the frame of his mind; and a dark cloud for a long time hung over his soul. Occasional expressions which dropped from him, indicated a severe and trying conflict with the great enemy of souls, whose malice so far prevailed as to lead our suffering friend to doubt his own sincerity, and to question altogether his interest in the Gospel of Christ. An exceedingly deep view of the depravity of human nature seems to have been made use of by the tempter to drive our excellent friend to the conclusion, that he knew nothing experimentally of the grace of Christ; and the law, instead of proving a schoolmaster to lead him to Christ, that he might be justified by faith, appeared to load him with shame, sorrow, and despondency. He was often prayed and conversed with, and several kind Christian friends visited him for the same purpose. From these means he gained some relief, and divine light, in some measure, broke in upon his mind. He was not latterly so disconsolate as he had been, and was able to realize more of the grace of God as his father in Christ Jesus; and as this became evident, the extreme unwillingness to die which he before manifested, gave way to a "desire to depart and be with Christ." On Monday morning (the 14th) he said he felt disappointed in not having been released from the body, as he and we had expected, and "Come quickly!" "Cut short thy work in righteousness!" "Oh set me free!" with other similar expressions, frequently used by him, showed that he was now desirous of flying away that he might be at rest. I am persuaded that a desire to finish the translation which he had in hand contributed, in the earlier part of his illness, to make him so desirous of life. He expressed a wish that his papers should be given over to the Madras Bible Society, and

he pointed out what books he considered to be in a state fit for publication. These were, in the Old Testament, Genesis, and Exodus to chap. 20, and from Isaiah to Malachi. The New Testament also, in fair copy, is in such a state that Mr. G. said it might be published after being once looked over by any competent person. He has left, besides these, a rough translation of the remainder of the Old Testament, and this with the valuable MSS. left by the Rev. E. Pritchett, form a treasure by which it is hoped some future labourer may be so enriched, as to be able to present to the public the Telogoo Scriptures complete, with very little difficulty.

His bereaved widow and sons feel deeply the heavy loss they have sustained, but Mrs. Gordon is supported by the consolations of the Gospel, and by the firm persuasion that, low as was the opinion Mr. G. had of himself, he is now enjoying a crown of righteousness which the Lord the righteous Judge has given him.

Particulars respecting Mr. Gordon's family will reach you through the regular channel, the Secretary of the District Committee (Mr. Taylor), and all I would now do is to commend to the kind notice of the Directors, three children in England, and two in India, left orphans by my esteemed friend and brother.

I cannot conclude, without mentioning that we are laid under great obligations to the medical gentleman who attended Mr. Gordon, William Bannister, Esq., for the kind and assiduous attentions shown to our departed friend. In him Mr. G. found not only a professional attendant, but a kind and sympathizing Christian friend.

DEATH OF MRS. MILLER.

Extracts of a Letter from the Rev. Charles Mead, Missionary in Travancore, dated 25th January, 1828; addressed to the Home-Secretary.

MY DEAR SIR;

I WROTE you a short letter by the *Bolton*, dated the 6th of last month. It is now a painful duty to inform you that our valued and dear sister, Mrs. Miller, was called to leave this world on Monday, the 21st inst., about twenty-four hours after the birth of a still-born child. Her sufferings began on the Thursday preceding, with every prospect of a speedy and safe confinement; but He who is infinite in wisdom saw fit to disappoint our expectations, and we were called; and I hope, enabled to resign her into His gracious hands. Mrs. M. had enjoyed very good health from the time of her arrival at Madras, and bore the journey by land remarkably well, to Nagercoil. We anticipated the

privilege and pleasure of long enjoying her society. She promised to be very useful; and from her unfeigned piety and amiable disposition, she would have been a great blessing to the heathen, and an agreeable and affectionate fellow-labourer in the Mission. We all deeply participate in the sorrow her death has caused; but her beloved husband, particularly, feels he has sustained a loss of no ordinary description. His mind has, however, been divinely supported, and he will, we trust, continue to experience a strength imparted "equal to his day." In England, if you lose a dear relative or valued friend, you have many *at hand* to sympathize with you, and help you to sustain the trial; but, though our circumstances are necessarily different, it is cheering to recollect that we share in the sympathy and prayers of our Christian friends, when they learn the dispensations of Divine Providence regarding us. We have likewise a great High Priest who is touched with the feeling of our infirmities, and we generally find, that "as afflictions abound, our consolations abound also."

The Directors, and Mrs. Miller's friends in particular, will be gratified to learn that she sustained her afflictions in a truly Christian spirit—with patience, humility, seriousness, and resignation. She was a rich partaker of the faith and hopes of the Gospel, and knew in whom she believed. When contemplating the probability that she would not long survive her confinement (if she got through it), her mind was calm in the prospect of death. She had lived in communion with God, and found Him near at hand in the day of trouble. Mrs. M. possessed a thankful, contented, and cheerful disposition. The mercies of Jehovah to her, even in this season of affliction, were the frequent subject of her remarks, and thanksgivings to his holy name engaged her heart and tongue. When delirious, from excessive pain, she expressed herself with great propriety upon all subjects connected with religion. Indeed, it was upon these topics, almost exclusively, that she spoke. On Saturday night, after prayer had been offered at her request, she was much composed, and was heard to say, "Lord, now lettest thou thy servant depart in peace!" This prayer was ultimately fully heard and answered. Mrs. Miller was easier on the Sabbath, and hopes were entertained of her recovery; but upon the arrival of Dr. Provan at night, she was found much reduced, and became exceedingly restless and anxious. Early on Monday morning, she appeared sensible for a short time; and, taking one of her female friends by the hand, and looking steadfastly towards heaven, she said, "Watch!" with much feeling; and added, "Take care of my dear Miller; I know you will." This may be considered her dying charge, and

will, I believe, be duly attended to, as far as it is possible to supply so severe a loss.

In the course of the morning bleeding was resorted to, with the view to produce a re-action in the almost exhausted frame; and though once there seemed to be a gleam of hope, it was but momentary. Our dear sister lay silent and free from pain, until her happy spirit took its departure from the body about noon, when, we doubt not, she entered into the joy of her Lord.

The same night, by the pale light of the moon, we committed her remains to the cold earth. The boys and girls of the Mission-school sung a funeral hymn in conveying her coffin from our house to the grave. Upon me devolved the last painful duty of briefly addressing the natives assembled at the place of interment, upon the loss they and we had sustained by the departure of our friend. Their views likewise were directed to the morning of the resurrection, when all that are in the grave shall hear the voice of the Son of God;—when “those who have slept in Jesus will He then bring with him.” After reading the 15th of 1 Cor., and offering up prayer in Tamil, that the event might be sanctified to all in the Mission, and to the natives around us, we retired to Brother Mault’s house, and read Mr. Jay’s Discourse, entitled “The Saviour comforting his Disciples,” and concluded with singing and prayer.

I believe I need not apologize for being so minute in describing this mournful visitation. I have endeavoured to be brief, and have purposely omitted the recital of many interesting circumstances bearing a resemblance to the usual experience of most Christians in similar situations. The early departure of our dear sister is an addition to the list of those who have been removed from the sphere of missionary exertion at their entrance upon it, and who appeared eminently qualified for usefulness among the heathen. It is calculated to make those who are candidates for this service count well the cost before they enter upon it. It is plain they must “not love their lives unto the death.” This, indeed, was the case with our departed friend, and *others* who have preceded her, whose memory is still endeared to us, and whose example continues to animate us in our course.

Dear Brother Miller continues to reside with us; and such is the present state of his mind and feelings, that I believe a solitary station would be attended with great risk to his health and future usefulness.

I am happy to add, that the work of the Lord prospers amongst us. Several families in different villages have forsaken their idols within the last and present month.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARIES, &c.

COLCHESTER.

THE First Anniversary of this Branch was held in the Rev. J. Herrick’s Meeting-house, Helen’s-lane, on Feb. 25, 1828; Rev. J. Herrick in the Chair. Although the weather was very unfavourable, the attendance of the friends of Missions was numerous, and the Meeting was one of considerable interest.

The Rev. Dr. Philip, of Cape Town, Africa, and the Rev. John Campbell, of Kingsland, addressed the Meeting in a very impressive and interesting manner; detailing the progress which has been made (under the divine blessing) in the great work of evangelizing the heathen world, and urging the claims of Missionary Societies by the most powerful of all motives—a concern for the glory of God and the salvation of men. The various Resolutions were moved and seconded by the Rev. Dr. Philip, Rev. J. Campbell, Rev. G. Sykes (Wesleyan minister), Revs. Ashton, Robinson, and Churchill.

The total amount collected by the Association, during its first year, is 104*l.* 1*s.* 5½*d.*; and the sum of 31*l.* 17*s.* 7½*d.* was collected at the different services connected with the Anniversary Meeting towards the income of the current year.

NORTH-EAST CAMBRIDGESHIRE.

Wednesday, April 23, the First Anniversary of the North-East Cambridgeshire Missionary Society was held at Burwell, when two Sermons were preached: the morning, by the Rev. J. Snelgar, of Cambridge; and in the evening, by the Rev. J. Kinghorn, of Norwich. The business of the Society was transacted in the afternoon; when Mr. Snelgar presided, and the following gentlemen addressed the Meeting in appropriate speeches:—Messrs. Woodford, Compton, Cater, Reynolds, Kinghorn, Mays, Ball, and Woodyard. The assembly was numerous, and the collection respectable. The contributions are divided in moieties to the London and Baptist Missionary Societies.

DARWEN.

On Sunday, May 11, Rev. Spedding Curwen, of Frome, preached in the afternoon at the Lower Chapel, Darwen, and in the evening at Belthorn; when collections were made in aid of the London Missionary Society.

On the morning of May 15, Rev. R. S. M’All, A.M., of Manchester, preached the Annual Lecture at the Lower Chapel, Darwen. In the afternoon of the same day,

the Lower Chapel Branch Missionary Society held its Fourth Anniversary. The Rev. W. Jones, of Bolton, opened the Meeting with prayer. Thomas Harbottle, Esq., of Manchester, having been invited to occupy the Chair, Resolutions were moved and seconded by the Rev. Dr. Paterson and Rev. Spedding Curwen (as the Deputation from the Parent Society); the Rev. G. Payne, A.M., L. Forster, J. W. Alexander, and W. Brailsford, of Blackburn; S. Ellis, of Bolton; R. Fletcher and R. Little, of Darwen; W. H. Stowell, of North Shields; R. Slate, of Preston; J. Gill, of Walmsley; R. Harris, of Horwich; and J. H. Heron, Esq., of Manchester.

The collections on Sunday and at the Public Meeting amounted to 23*l*. 0*s*. 0*d*.; and at Belthorn to 1*l*. 5*s*. 6*d*.

BOLTON.

On Sunday, May 11, Sermons were preached in Duke's-alley Chapel, Bolton, by the Revs. Dr. Paterson and Spedding Curwen, on behalf of the London Missionary Society.

On the following Wednesday, the Annual Meeting of the Duke's-alley Chapel Branch Missionary Society was held in that place; Thomas Harbottle, Esq., of Manchester, occupied the Chair. The Rev. Dr. Paterson and S. Curwen, the Rev. Messrs. Birt, of Manchester; Dyson, of Halshaw Moor; Slate, of Preston; Harris, of Horwich; Forster, of Blackburn; and Jones and Ellis, of Bolton; assisted in conducting the business of the Meeting.

The collections after the services, together with the subscriptions for the year, amounted to 56*l*. 12*s*. 6*d*.

BLACKBURN.

The Second Anniversary of the Mid-Lancashire Auxiliary of the London Missionary Society was held in Blackburn, on the 18th and 19th of May. On Sunday, the 18th, three Sermons were preached in behalf of the Society: that in the morning, by the Rev. Spedding Curwen; in the afternoon, by the Rev. Dr. Paterson; and in the evening, by the Rev. R. S. McAll, A.M.

On the afternoon of the following day, the Public Meeting was held; Samuel Fletcher, Esq., of Manchester, in the Chair: on which occasion addresses were delivered by the Rev. Dr. Paterson and the Rev. Spedding Curwen, and by the Rev. R. S. McAll; the Rev. Messrs. Carnson, Slate, Ellis, Littler, Fletcher, Alexander, Payne, Forster, and J. H. Heron, Esq. On the evening of the same day, a most eloquent and impressive Sermon was preached by the Rev. R. S. McAll, A.M.; after which the ordinance of the Lord's Supper was adminis-

tered: the Rev. Dr. Paterson presided; and the Rev. Spedding Curwen addressed the spectators.

The collections amounted to 56*l*. 17*s*.

CLITHERO.

On the 20th of May was held the First Annual Meeting of the Branch Missionary Society at Clithero. Appropriate and impressive addresses were delivered by the Rev. Dr. Paterson and the Rev. Spedding Curwen; also by the Rev. Messrs. Richards, Greenall, Alexander, and Forster. It is hoped that the interest then excited will be as durable as it was lively, and that the salutary impressions which were made on the minds of the audience will long be productive of correspondent practical effects.

COLNE.

On Wednesday afternoon, the 21st of May, a Public Meeting of the Colne Auxiliary Missionary Society now to be designated a Branch Association of the Mid-Lancashire Auxiliary, in connexion with the London Missionary Society, was held in the Independent Chapel, Colne.

No Meeting had been held for nearly three years, owing to the extreme pressure of the times, and in which our town and neighbourhood largely participated.

The Chair was taken by the Rev. G. Payne, A.M., of Blackburn, who called upon the Rev. D. Calvert, of Sandy Syke, to introduce the Meeting by prayer.

A brief report of the transactions of the Society, since the last Meeting, having been read, the cause of these Missions was ably and eloquently advocated by the Rev. Dr. Paterson and Mr. S. Curwen; by the Rev. Messrs. Forster, of Blackburn; Scott (Baptist), of Colne; — Wadsworth, of Clithero; Bray, of Horton; Greenall, of Burnley; and Lynn (new Methodist Connexion), of Colne. An impressive and judicious Sermon was delivered in the evening, by the Rev. Dr. Paterson; after which, and during the Meeting in the afternoon, collections were made, amounting to 11*l*. 10*s*.

CHELMSFORD.

On Whit-Monday, May 26, a Meeting was held in the Independent Old Meeting-house, Chelmsford, for the purpose of re-organizing the Branch Missionary Society belonging to the Rev. J. Gray's congregation; John May, Esq., of Maldon, in the Chair. Various Resolutions were moved and seconded by the Rev. Dr. Henderson, J. Thornton, A. Wells, R. Burt, J. P. Doulson of London, J. Meadmore (Wesleyan), W. Podmore, and J. Gray. The Meeting throughout was characterized by a high tone.

of chastened and enlightened piety. On the preceding day, two preparatory Sermons were preached by the Rev. W. Ellis. Notwithstanding the combination of several local unfavourable circumstances, the collections amounted to 21l. 2s. 6d.

SOUTH Bucks.

The Annual Meeting of this Auxiliary Society, which was very numerously attended, was held at High Wycombe, on Thursday, the 29th of May, and afforded a high degree of Christian pleasure, which, it is to be hoped, will be followed with proportionable zeal and liberality in the great cause during the present year. Two very appropriate Sermons were preached on the occasion: that in the morning, by the Rev. R. Philip, of Kingsland, at Crendon-lane Meeting; and that in the evening, by the Rev. J. Blackburn, of Claremont Chapel, London, at Ebenezer Chapel. The meeting for business was held in the afternoon, in the Town Hall, when Joseph Blower, Esq., of London, took the Chair. One of the Secretaries having read the cash account, &c., the Meeting was addressed by the Rev. J. Hall, of Chesham; Rev. J. Arndel, who gave a succinct but interesting and animating account of the proceedings of the Parent Society; Rev. Messrs. Blackburn; Styles, of Marlow; Pearce, of Maidenhead; Philip; Sugden, of Stoken Church; Statham (Baptist Missionary from India); Williams, M.A., Curate of High Wycombe; and by J. G. Tatem, Esq., Rev. Messrs. Hall, Styles, Judson, Ashwell, Arndel, Harrison, and Geary, engaged in the different devotional exercises of the day. "Let the people praise thee, O God! let all the people praise thee!"—J. H. Sec.

THE WEST RIDING OF YORKSHIRE.

The Fifteenth Anniversary of this Auxiliary was held at Huddersfield, June 3d, 4th, and 5th. The services commenced on Tuesday evening, June 3d, when the Rev. J. Ely, of Rochdale, preached in Ramsden-street Chapel. The Rev. W. Eccles prayed before the sermon.

On Wednesday morning, the ministers and friends of the Society breakfasted together at Highfield; when the report was read, and the several Resolutions submitted.

At ten o'clock the same morning, the Rev. W. Orme, one of the Secretaries of the Parent Society, preached in Highfield Chapel. The Rev. J. Rawson and H. Bean, prayed before the sermon.

The Public Meeting for business was held in Ramsden-street Chapel the same evening. The Rev. John Cockin having prayed, George Rawson, Esq., the Treasurer, was called to the Chair, and delivered an appro-

priate address; and the Rev. R. Cope, LL.D., the Secretary, read the Report, which contained a brief outline of the Society's operations, and concluded by calling upon the friends of the Society to sanction the Monthly Missionary Prayer-meetings by their attendance. Resolutions were then moved and seconded by the Rev. Messrs. Cook, Moorhouse, Bowers (Wesleyan), Morison, Lorraine, Cockin, Orme, Ellis, (Missionary), Calvert, Ely, Clarkson, Bean, Waterhouse, Bellamy, Tiler, Barling, Eccles, and Dr. Cope; also by S. Hodgson, and J. Clapham, Esqrs.

On Thursday morning, at seven, a Prayer Meeting was held in Ramsden-street Chapel, in which the Rev. Messrs. Tiler, Scott, and Ely, engaged. At ten, the Rev. J. Morison, of Chelsea, preached in Ramsden-street Chapel; after which the Rev. W. Ellis gave an interesting narrative of the South Sea Mission. Messrs. Cook and Lorraine prayed, and Mr. White read the hymns. The Rev. Dr. Raffles preached in the afternoon, at Highfield Chapel. Messrs. Waterhouse and Potter prayed. Hymns, Mr. Bean.

A large congregation of communicants and spectators assembled in the evening, in Ramsden-street Chapel, at the celebration of the Lord's Supper. The Rev. W. Orme, who presided, delivered a suitable address, and prayed for the Divine blessing. The elements were distributed by the Rev. Messrs. Laird, Cockin, Rawson, Bellamy, Martin, Bean, Cook, and White; Messrs. Ely, Morison, and Ellis, severally exhorted the communicants and spectators; and Dr. Cope concluded the whole by prayer. The whole services were interesting and profitable, and appeared to give a fresh impetus in favour of the Missionary cause. The sum of 203l. 16s. 8d. was collected at the several Meetings.

The next Anniversary was appointed to be held (D.V.) at Leeds, on the first Tuesday, Wednesday, and Thursday, in June, 1829.

The Ministers and Friends at Huddersfield are requested to accept the cordial thanks of the Committee, for their kindness in accommodating the Ministers, as well as for their liberality in contributing to the cause of Missions. R. COPE, Sec.

PENRITH.

The Second Missionary Anniversary of this Society was held at Penrith, on the 8th and 9th of June. On the morning of the 8th, the Rev. Thomas Scales, of Leeds, preached in Ebenezer Chapel, and in the evening in the Presbyterian Chapel. On the evening of the 9th, the Public Meeting was held in Ebenezer Chapel. After prayer, by Mr. Scales, an abstract of the Parent Society's Report was read by Mr. Nattleship,

and the Resolutions were moved and seconded by the Rev. Dr. Paterson, of Edinburgh; the Rev. Dr. Thomson, Penrith; the Rev. Messrs. Scales, Harper, Selbie, Levell, and Forsyth (Wesleyans), and Nettleship; also by Messrs. Robison and Allison. The collections after the several meetings amounted to 15*l.* 16*s.* 1*d.*

MANCHESTER MEETING.

EAST LANCASHIRE AUXILIARY SOCIETY.

It is exceedingly gratifying to us, to announce to the Members and Friends of the Society that the Annual Meeting of the East Lancashire Auxiliary Missionary Society, held at Manchester, on Monday, the 16th ult. was marked by manifestations of glowing, yet well-tempered zeal—of devoted attachment to the Missionary cause, and of noble and generous liberality, similar to those which distinguished the Anniversary of the same Society last year. The following are Extracts from particulars of the Meeting, as given in the *Manchester Gazette* of Saturday, the 21st ultimo.

The Meeting was held in the Rev. W. ROBY's chapel, Grosvenor-street; H. HERON Esq. in the Chair. After speeches had been delivered by the following ministers, viz. Rev. JNO. CLAYTON, jun.; Drs. JACK and WARDLAW, JAMES PARSONS, W. ELLIS, (Missionary) I. A. COOMBS, and Mr. SAMUEL FLETCHER, "Mr. GEORGE HADFIELD rose in the body of the chapel, with an evident embarrassment of manner, which showed that he was not quite assured that the course he was about to move would meet approval. He said that the sneers of the world were to be expected, although the sacrifices that had been made in the promotion of the missionary cause were nothing, when compared with the sacrifices which were every day made for worldly pleasures. The people of Manchester had not habits of expense and extravagance, and they could afford to make such an exertion as had been made; aye, and to repeat it. It was practicable to raise the standard still higher. The 700*l.* that had been collected in the chapels was but comparatively a beggarly offering, and he hoped that some means would be devised to do as they had done last year in some way or other. The cheers with which these remarks were received, seemed to encourage Mr. Hadfield to proceed. He said he had expressed a wish to make an appeal similar to what he had made last year, but he had rather unwillingly been persuaded against it—he did not think he was quite right in giving up his judgment—he had a strong wish to try its effect yet. This excited more cheers. "Let them call it excite-

ment, if they will," continued he, "but who that gave his money then is now a pin the worse for it? If there is one man that repents of what he did, let him hold up his hand;—none; well, I think we may try to raise the odd thousand." The cheers of encouragement were now redoubled. "I see it is possible to do as we did before; and all that we can do is nothing commensurate with the requirements of Christianity."—Mr. Heron, the Chairman, said it was within the range of possibility to do as they had done before; and if it was thought advisable to begin then, he would give the sum he had given last year, 20*l.* Mr. Hadfield said he would adhere to his old bargain; if 1000*l.* were raised, he would give 100*l.* of it. "Who is willing to make an offering to this good cause?" said Mr. Heron. Immediately on this appeal, Mr. Kershaw handed in his name as a subscriber of 50*l.*; Mr. Goodie, 25*l.*; Mr. Fletcher, 100*l.*; Mr. John Smith, 50*l.*; and Mr. W. Denby, 52*l.* 10*s.* Mr. Thomas Harbottle then rose, and, after stating that the Society still required an extra exertion, said he would, as he had done last year, subscribe 20*l.* Mr. John Potter, in one of the back seats, then rose and said, "Put down my son, Edwin, for 100*l.*" The Rev. J. Addison Coombs then said he would take upon himself to subscribe 100*l.* for his poor congregation in Salford. The Rev. Mr. Roby subscribed 10*l.*; the Rev. Mr. M'All, 10*l.*; Dr. Clunie, 10*l.*; Mr. Thomson, 10*l.*, and the same for Mrs. Thomson; Mr. Newall, 25*l.*; Mr. Samuel Hall, 10*l.*; Rev. Mr. Walker, 5*l.*; Rev. Mr. Priddie, 5*l.*; Mr. Clay, 20*l.*; Mr. J. S. Heron, 10*l.*; Mr. John Petty, 10*l.*; Mr. J. Heron, 10*l.*; Mr. Murray, 10*l.* Mr. Rich. Roberts then rose, and after remarking that as there still existed a necessity for liberal contributions, and as all that was given would be expended economically, the fear of being thought too ostentatious ought not to deter them from giving: he would, he said, give 50*l.* After some remarks from Mr. Clayton, in which he said, that the excitement which the world ridiculed was no more than ought to be felt in such a cause, and that only 5500*l.** of the 10,000*l.* that was wanted, had been made up by last year's extra collections, the Chairman announced, that the sums already subscribed amounted to 798*l.* This announcement was received with great applause; and it was renewed, when Mr. Heron read, "Margaret Morris, 2*l.* to make up the 800*l.*" Then Mr. Elkanah Armitage was announced as having given 21*l.*; after which, a tall man, with spectacles, said, that about a year and a half ago, a child of his, then six years of age, having read Mr. Ellis's "Tour through Hawaii," felt a great

* The amount is about 6,000*l.*

desire to send a Bible to one of the little black girls in the native schools, and having collected a pound, it was added to last year's extra collection, and he begged leave to give a pound in her name to this. Then a man in a coloured neckcloth, called out from the gallery, that he would give his pound; and it was proposed by Mr. Hadfield, that collectors should go round to receive the names of those who wished to subscribe such sums, but did not like publicly to announce their wish. Mr. Samuel Brooks on this rose and said, that as much had been said about excitement, he would rather the subscription stopped, and he would guarantee that it should be made up to 1000*l.* next day. "I am much obliged to you, Mr. Brooks," said the Chairman, "but it is still ten minutes to eleven, and the sum will be made up to-night." "The English of Mr. Brook's speech," said Mr. Hadfield, "is, that he means to give us a check on his bank for 200*l.* as his own subscription." Mr. Brooks then gave in his name for 25*l.*, and several smaller sums were handed in. Mr. Fletcher seeing two gentlemen out of their pews, begged that they would not go from seat to seat, but allow the whole to be completely a free-will offering, which he said he should like also to be confined to the wealthy, as the poor gave regularly and liberally. Mr. Coombs again rose, and said, that on reflection, he thought he had named too small a sum for his congregation, and begged them to be put down for 50*l.* more. Smaller sums to the amount of about 20*l.* then were handed in. Dr. Wardlaw said, the excitement was not heat without light, but was akin to that which the disciples felt, when they said, "Did not our hearts burn within us, when he talked with us by the way?" it was an excitement which he should be exceedingly glad to see in his cold country; "it was not an ebullition of mere feeling, but the result of a warm and steady adherence to the best of causes." After about 70*l.* more had been subscribed, the Chairman, looking to the end of the chapel, where, we believe, Mrs. Heron sat, said, "I have had several long looks to do as we did last year, and I will put down Mrs. Heron's name for 10*l.*" It was now a quarter-past eleven, and the hour was announced, with an intimation that the subscription must now be closed for the night; several more names were then immediately handed in, and Mr. Heron said, "I have much pleasure in stating, that the amount is now 1058*l.* 9*s.*" This announcement was received with great applause, which was, however, instantly checked, by the Chairman's giving out a line of the hymn to be sung—

"Praise God from whom all blessings flow."

"Early in the following morning a few of Mr. Birt's congregation sent 25*l.* to the trea-

surer, and in the course of Wednesday, the donations towards the deficiency in the Society's funds, amounted to 1,124*l.* The collections at the various chapels in Manchester, amounted to 850*l.*; and as 500*l.* more may be expected from the surrounding towns, the whole of this year's contributions will be 2,500*l.*"

Under the *Manchester* (or head) article of the Gazette, the Editor thus recurs to the subject:

"Mr. Heron was in the chair.—Motions had been made, and speeches delivered, as usual. The collectors had gone round with the boxes, and returned to their seats; and, of course, it appeared that the donations which those who were present had purposed to give, were already bestowed. A reverend gentleman was on his legs, commencing one of the latest motions for the evening (the appointment, we believe, of next year's officers), when, from the seat he stood up in last year, was heard the well-known voice of our townsman, Mr. Geo. Hadfield. Every one started with the pleasurable anticipation of some spirit-stirring and purse-opening requirement. All knew, and felt, that whatever the words might be which sounded from that pew, they would be accompanied by deeds correspondent. The learned gentleman's remarks (for our readers at a distance should know he is a lawyer) we have reported in the part of our paper already referred to, as we have also the animated proceedings which followed. We must, however, here notice, even at the risk of a little repetition, some admirable sentiments of Mr. Samuel Fletcher, as to the class of persons by whom exertions like those he recommended and exemplified should be made. When the proposal was made for sending persons round to receive smaller sums from those who could not give large ones, and whose modesty might restrain them from proclaiming their names, 'No, no,' said Mr. Samuel Fletcher, with great warmth, 'no; I don't like the going to people's seats, and almost forcing them to give. Let all be done openly and voluntarily. It is the rich who ought to make exertions like these. The poor do, and have done, wonders; their donations are magnificent when compared with their means; ours never have been at all in proportion: their gifts are sacrifices; and in your collections they have been always freely and most largely offered. Let the rich give now; from them even sums like those we have heard of to-night, deserve not the name of sacrifice; they are free-will offerings from our abundance; and let us not call upon the poor to eke them out to the amount we may wish to raise, with the fruits of their hard labour, from which what they can spare they have given us already.' The work then went on as we have related, with renewed vigour. Sums

were announced for the wives, and sons, and daughters of gentlemen who had before given for themselves; and, certainly, some of the families were of almost patriarchal size. We thought of Malthus' and his theory, but soon forgot him in the recollection of another, who sang a different strain when he said, 'Children are as arrows in the hand of a mighty man; happy is he that hath his quiver full of them.' So it seemed here; some loaded quivers there were, and strong were the hands and happy the countenances of those to whom they appertained. The goal desired was soon reached; 1,000*l.* was intended to be raised, (though Mr. Hadfield said he had been thinking of 2,000*l.*) and, on the Chairman's adding up his list, the sum of 1,048*l.* (of course in addition to the box collections) finished the subscriptions of the night.

"We are bound to add, that all was done with the sober and deliberate earnestness of men actuated not by momentary excitement so much as by deep and living principle. Excitement there doubtless was, for we firmly believe that most, if not all, of the contributors, *had done* what they designed to do before the subscribing began; but it was only the stirring up of a fire which burned with less light and heat than its materials could naturally yield: there needed but some friendly and active movement to raise it to a brilliant and glowing flame; that movement was supplied by the appeal of Mr. Hadfield, enforced by his example, and then all went on by easy and steady steps to the fine result which we have stated."

We much regret that our limits will not allow us to insert the concluding remarks of the Editor.

FORMATION OF NEW SOCIETIES.

HENLEY-UPON-THAMES.

May 28, the Missionary Society at Henley-upon-Thames, which has hitherto been for general objects, was formed into an Auxiliary to the London Society.

John Wilks, Esq., one of the Secretaries to the Protestant Society, kindly took the Chair, and opened the Meeting with his usual ability.

The Rev. J. Arundel, Secretary to the Parent Institution, and the Rev. W. Ellis, Missionary from the Sandwich Islands, attended, and, in an interesting manner, stated the objects and success of Missionary exertions. The Meeting was also addressed by the Rev. Messrs. Douglas, Laurie, and Everett, of Reading; Pearce and Owen, of

Maidenhead; and Mann, of Cowes, Isle of Wight.

In the evening, the Rev. W. Ellis preached at the Independent Chapel, and gave a delightful and encouraging account of the effects of the Gospel in the Islands of the South Sea. The collections amounted to upwards of 41*l.*

SUGGESTIONS FROM CORRESPONDENTS.

May 17th, 1828.

REV. AND DEAR SIR;

ENCLOSED you have a note for 10*l.*, my first subscription to your excellent Institution; and, with the blessing of your Lord and Master, I will next year double it; for you cannot "increase" or "press forward" without *increased funds*;—but how (you will say) are they to be raised? I answer, let a deputation of your body wait upon each of your subscribers, and urge them to adopt the plan I have above suggested, and you will not want funds. Yea, more, I would say to those who subscribe their guinea a-year—"Allow me, Sir, to put you down a *monthly* subscriber of that sum." Yea, and some would be found to whom you might, with safety and propriety, suggest their altering it to a *weekly* subscription, if they are able; and if the Lord would please to open their hearts, as He did Lydia's, they would be *willing* too: I am sure I would, for one, (and I am only a poor, working tradesman) if I had not a more immediate call upon me in my own family. And what should we lose by it? Yea, rather, what should we not *gain* by it? We should bring down Heaven into our souls. We should then feel a consciousness of being fellow-workers with God; and by thus identifying ourselves with God, we should become more separated from a wicked world.

I would also suggest, that tickets be sent to every minister in the kingdom, with blank spaces for names of *weekly* subscribers; I cannot, indeed, sufficiently urge it upon you to get *weekly* subscribers; for if they are ever so small, if *regularly* collected, they will amount to large sums at the end of the year; because they will embrace so many more individuals within their sphere than could be found of guinea subscribers. And allow me to add, you can, with a much better grace, ask a subscriber of sixpence or one shilling a-week to double his subscription, than you can a guinea annual subscriber. I would send to every minister at least 500 such tickets; and, by so doing, you will lay him under an obligation to *press forward* in the work. And who that loves his Master will like to return the tickets *blanks*? May God bless these few remarks from the most unworthy of his people, and all the praise shall be his, now and for ever.

Yours, faithfully,

To the Rev. J. Arundel.

W—

* It will be seen, from the preceding extract, that contributions received on the two following days, had increased the collections to 850*l.*, and the subscriptions towards the deficiency in the Society's funds to 1124*l.*

DEPARTURE OF MISSIONARIES.

On Monday, May 2, Mr. Edward Baker, whom the Directors received from the Church of Christ under the pastoral care of the Rev. William Jay, Bath, sailed from Gravesend, in the ship *Seppings*, Captain Loader, for the Mauritius, as printer to the Madagascar Mission, in the place of Mr. Hovenden, deceased.

NOTICES.

TO AUXILIARY SOCIETIES, &c.

THE officers of Auxiliary Societies and Associations are respectfully informed, that, in compliance with the suggestions of some friends in the country, the Directors have ordered an extra number of the *Abstract of the Society's Annual Report* to be printed, for the use of such Auxiliary Institutions as are desirous of circulating the same prefixed

to their Annual printed Lists of Contributions, instead of incurring the additional trouble and expense of preparing and printing a separate local Report. The *Abstracts* may be had by application to the Rev. John Arundel, the Home Secretary, at 7s. per hundred. The amount to be carried, by each Society, to the account of its *Incidental Expenses*.

PRESENTS OF MAGAZINES, &c.

The Members and Friends of the Society are hereby respectfully informed, that the Directors will be glad to receive presents of Magazines and Pamphlets, for gratuitous distribution among Europeans and others acquainted with English, resident at and in the vicinity of the Missionary Stations of the Society, provided they are *bound*, and sent to the Mission-house *free of cost*. The packages to be addressed to the Rev. J. Arundel Home Secretary, Mission-house, 28, Austinfriars, London.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 15th April to 31st May, 1828, inclusive.]

IN LONDON AND ITS VICINITY.

G. Bacchus, Esq.	50	0	0
Smith Wright, Esq.	42	0	0
W. Strange, Esq.	25	0	0
R. Charles, Esq.	21	0	0
A Lady	10	0	0
Rev. T. T. Sturtevant (U.S.)	10	0	0
Anthony Brown, Esq., Alderman	10	10	0
K.	10	0	0
W.	10	0	0
H. Holland, Esq.	5	0	0
Rev. J. P. Smith, (D.D.)	5	0	0
Mrs. Smith	5	0	0
E. C. S. D.	2	8	0
W. T.	0	10	0
Mrs. Lockyer, for the support of the Native Teacher, John Lockyer, 5th payment	10	0	0
Beresford-street Auxiliary Society	30	0	0
Rev. Dr. Andrews	30	0	0
Collected by Mr. W. C. Simpson	1	18	3
Chelsea—Union Chapel—Collected at Missionary Prayer Meetings—per Mr. Edwell	3	9	0
Gate-street Chapel Auxiliary Society	12	6	6
Rev. T. Stephenson	12	6	6
Subscriptions	12	6	6
Male Branch			
Collected by			
Master Daily	0	8	0
— Knight	0	13	1
— J.	0	3	2
— Lewis	1	13	11
— E. Perkins	0	11	1

Female Branch.

Collected by			
Miss Balfour	6	18	2
— Bevan	1	3	0
— Broughton	0	9	0
— Digby	1	5	4
— Gordon	0	19	3
— Hyde	0	11	0
— Joyce	1	4	7
— M. Little	0	10	0
— L. Little	1	7	2
— Stower	1	5	10
Donation	0	2	0

9 13 9

25 6 6

Less Expenses 9 17 0

24 9 6

Mill Wall Chapel—Rev. J. Denton.

Collection, &c. 6 11 0

Swallow-street Scots' Church—Collected by

Mrs. Davison 1 0 4

Sion Chapel Sunday-school—per Mr. Morris.

Collected by

Miss Bell 28 10 0

Mr. Taylor 1 9 0

Sunday-school Children 8 6 7

13 5 7

Tottenham-court Chapel—Collect. after Prayer

Meetings in the Vestry—per Mr. J. Freese 10 0 0

Gloucester Chapel—Rev. B. Isaac.			
Collection	4	0	0
Subscriptions	2	1	6
	6	1	6
Less Expenses ..	0	1	6
	6	0	0

White Row Meeting—Rev. H. Townley.—			
Collections after Sermons	14	4	0
Missionary Boxes of			
Mrs. King ..	1	6	6
— Branton	0	8	0
Messrs. Townsend and Co.	0	14	0
Odd Pence, after the Expenses of each day..	2	16	3
Peckham.—Camden Chapel—			
Coll. after Sermons—per Rev. J. A. James			
and Rev. G. Collison	118	6	9
Hare-court Auxilliary Society.—			
Rev. W. S. Palmer	13	8	10

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bucks.—Hambleden and Skirmet Penny-a-Week			
Society—per Mrs. W. Keene.....	4	1	9
Devon.—Tawstock—per Mr. R. Gribble.			
Subscriptions.....	4	19	4
Collection	2	8	6
Missionary Boxes	0	17	4
	8	5	2
Less Expenses ..	0	8	0
	7	17	2

Derbyshire.—Dronfield—Rev. T. Roscroe.			
Collected by Miss Limn	2	6	3
Essex Auxiliary Society—W. Ranking, Esq.			
Treas. (on Account).....	102	0	0
Epping—Rev. J. Alcott.			
Collection	3	7	2
Subscriptions	11	18	6
Miss Burton's Young Ladies ..	1	8	6
	16	14	2
Saffron Walden—Rev. W. Clayton, (D) ..	5	0	0

Hampshire.—Alton—Rev. C. Howell.			
Collection	2	10	0
Subscriptions	3	9	6
Collected by M— Howell	3	4	6
Missionary Box—Chapel.....	0	6	6
Ditto, Rev. C. Howell	0	10	0
Small Sums	0	6	3
	10	6	9
Bentworth—Collected by Miss Murrell	4	6	6
Ovington—Missionary Box —per			
Miss Goodwin	7	5	4
Sunday-school Children	0	9	0
	7	14	4
	22	7	7

Andover—Rev. J. Jefferson and Friends.....			
Cosport—Rev. J. J. Carruthers.			
Collection after Sermons per			
Rev. T. Adkins	9	8	6
Ditto, at Public Meeting, (with			
Interest).	4	19	0
Mrs. Voke, towards relieving			
the Distressed Griquas	2	0	0
Missionary Box.....	0	11	6
Ladies Bazaar	10	0	0
Collected by Miss Lander.			
Sunday-school ..	1	15	9
Children of Congregation.	2	17	7
Missionary Box	0	12	0
Paid by Mr. Blanchard	9	0	0
Mrs. White's Missionary Box..	2	2	6
Miss Clapp's School	0	3	0
Collected by Mr. E. Parker.....	0	6	6
Elson Auxilliary Society, Col-			
lected by Miss Deering	3	3	5
Collection after Sermon	0	14	2

Female Auxiliary.

Collected by			
Miss Aldridge ..	0	16	7
Mrs. Brown	2	2	7
Miss Darby	0	9	6
— C. Darby	2	19	11
— Falconer	0	19	9
— Humphreys.....	5	3	4
— Lander	5	3	4
— M. Legg	0	14	11
— R. Legg	0	16	8
— Reeves	0	14	4
Interest	9	3	0
Subscriptions	25	15	6
	96	13	4
Less Expenses ...	1	11	8
	95	1	8

Romsey Association—Mr. T. B. Winter,			
Treas.			
Collected by Ladies	17	0	0
Collection at Rev. T. Reynolds'			
Meeting	11	1	10
Sunday-school, for the support			
of Native Schools in India ..	3	19	2
	32	1	0
Titchfield—Rev. J. Flower and Congregation	6	0	0
Kent.—Lewisham Auxilliary Society—			
Rev. T. Timpon.			
Subscriptions ..	13	11	10
Sunday School.....	1	6	0
Missionary Boxes	1	3	10
	16	1	8
Milton—Rev. Mr. Deane—Collection after			
Sermon per Rev. R. Hill, (A. M.)	8	0	0
Middlesex.—Mill Hill—Rev. H. March.			
Congregational Collection ..	6	8	2
Young Gentlemen of the Gram-			
mar School.....	3	16	6
Missionary Boxes of			
Mr. Newland	3	0	0
Miss Russell's Young Ladies ..	1	6	6
Subscriptions	3	3	0
	17	14	2

Poyle—Rev. L. Hall.			
Collection at Missionary Prayer			
Meetings.....	6	2	10
Sunday-school	1	2	5
	7	5	3

Barnet—Rev. A. Stewart.			
Subscriptions, &c.	6	12	6
Hayes—Collected by Mr. J. Hunt	3	16	6

Norfolk.—Norwich Tabernacle Aux. Society—			
Mr. J. Butcher, Treas. and Sec.			
Subscriptions	10	3	6
Collected by			
Mr. Brett	3	10	6
— S. Caley.....	3	0	0
— J. Doman ..	3	9	6
Missionary Boxes	1	8	6
Male Juvenile Branch	10	0	0
Female ditto	15	17	4
Collection per Rev. W. Ellis ..	21	12	2
	70	8	6
Less Expenses ..	1	7	0
	69	1	6

Norwich—A Friend, per Mr. Sykes			
Lynn—Coll. per Rev. W. Ellis ..	5	8	0
Ipswich Girls' School	0	5	3
Subscriptions	1	2	1
	6	15	4

Northamptonshire.—Brigstock—A few Articles			
sold, being a Widow's Mite—per Rev. R.			
Pickering	0	14	0
Oxfordshire.—Banbury—Rev. N. M. Harry.			
Subscriptions	2	1	0

Collected by		
Miss Hemmings	4	2 0
Mr. J. H. Wall	4	0 0
	10	3 0
Henley.—Rev. R. Bolton.		
Collection at the Formation of		
the Auxiliary	33	18 1
Collected by Ladies	7	0 0
Ditto, by J. and H. Knight ..	0	17 6
	41	15 7

Shropshire.—Bridgnorth.—Rev. S. Barber.		
Subscriptions	5	9 0
Alms accompanying Prayers ..	1	17 0
Bridgnorth and Eardington Penny		
Society—per Mr. Southwell ...	4	4 5
Cam Hall Academy Missionary		
Box—per Rev. S. Barber ...	2	3 0
	13	13 5

Somersetshire.—Bridge-street Ladies'		
Association—Rev. J. Leifchild. 232	9	11
Less Expenses ..	7	4 3
	225	5 8

Surrey.—Tooting Auxiliary Society.—		
Rev. W. Henry	48	0 0

Suffolk Society in Aid of Missions—		
S. Ray, Esq. Treas.		
Beccles	37	18 4
Bergholt	21	14 2
Bungay	21	19 5
Bury St. Edmunds	43	10 8
Mr. Sabine (don.) ..	10	0 0
	53	10 8
Craftfield	4	2 9
Debenham	18	13 2
Framlingham and Rendham	11	7 3
Gorleston	2	10 0
Halesworth	14	0 3
Hadleigh	10	7 6
Ipswich—Tackett-street Meeting	54	2 2
Lowestoft	7	2 6
Melford	2	0 0
Needham Market	6	7 6
Southwold	9	15 2
Stowmarket	48	18 4
For Female Education in India	1	2 6
For Schools in Madagascar		
Sunday School Children	4	13 4
Missionary Boxes	6	0 0
	60	14 2

Sudbury	48	17 0
Wattisfield	12	0 0
Woodbridge	26	8 2
Walpole	6	0 0
Wickhambrook	13	13 6
Wrentham	12	5 1
	455	8 9
Less Expenses ..	8	15 8
	446	13 1

Warwickshire.—Birmingham—Rev. J. A.		
James, towards the Establishment of a New		
Mission, or for the Extension of one of the		
present Missionary Stations	50	0 0
Mrs. James, for the support of the Native		
Teacher, Rowland Hill, 8th payment....	10	0 0

Wiltshire.—Bulford and Dorrigton—per		
Rev. J. Angear	11	5 0
Wilts. and North-East Somerset Auxiliary.		
Acknowledged in former Chronicles	256	13 9
Particulars of Amount inserted in March		
Chronicle, page 228.		
Bradford.—Rev. D. Fleming.		
Subscriptions	10	0 0
Collection	15	1 9
	25	1 9
Rev. J. Chippenham—Reece—Collection.	12	0 0
Corsham—Rev. J. Slade—Collection	4	14 0
Holt—Rev. J. Hamlyn.		
Subscriptions and Collection	22	12 0
Heytsbury—Rev. Mr. Tate—Subscriptions	10	0 0
Melksham—Rev. J. Honeywill.		
Collection	5	4 6
Trowbridge—Rev. Mr. Millard.		
Collection	2	0 0
Frome, Rook-lane Meeting—Rev. Mr. Witty.		
Subscriptions and Collection	21	10 10
Zion Chapel—Rev. A. Tidman.		
Weekly Subscriptions ..	22	16 0
Annual Ditto	13	12 0
Collection	12	5 2
	48	13 2

Less Expenses	29	0 0
	379	10 6

Wales, South, Aux. Society—		
Rev. D. Peter, Treas.		
Tierscross and Rosemarket—		
Rev. H. Davies	8	3 0
Waterston—ditto	0	10 0
Frystop—ditto	0	10 3
	9	3 3
Rhydyceisiad—ditto	1	1 8
Sunday-school	1	9 10
	2	11 6
Bethesda, Llangattock Crick-		
howell—Rev. W. Hopkins	3	8 0
Pennel, Cwmdu—ditto	6	9 0
Tretawer Sunday-school	1	5 3
Missionary Box, by Miss J. Parry	1	0 0
	12	2 3

Less Expenses ...	0	3 0
	23	17 0
	23	14 0

Scotland.—Wick and Pulteney Missionary		
Association—per Rev. R. Caldwell....	10	10 0
Dundee—West Port Chapel Association—		
Rev. D. Russell	5	0 0
Greenock Auxiliary Society—R. D. Ker, Esq.		
Treas.	10	0 0

Guernsey—St. Andrew's Chapel—		
Rev. A. Chavaunes.		
Collection after Sermon	5	12 10
Ditto, at Monthly Meetings	2	10 0
Mrs. Chavaunes' Missionary Box.	0	17 2
	9	0 0
Less Premium, &c....	0	12 6
	8	7 6

In Aid of the distressed Grigias.

Friend—per Rev. D. Washbourn	1	0 0
Nottingham—Mr. Harrison	1	0 0
Gosport—Mrs. Voke	2	0 0

For the Widows' and Orphans' Fund.

W. Flanders, Esq.	10	10 0
Mrs. Burn	0	10 0

For the Education of Native Females in India.

Taunton—A Friend, per Rev. H. Townley 2 0 0

For the Support of Native Schools in India.

Norwich—J. J. Gurney, Esq. ... 10 10 0
Suffolk—Stowmarket Association 1 2 6

For the Support of Schools in Madagascar.

Suffolk—Stowmarket (vide page 331.) 10 13 4

For the Anglo-Chinese College.

Newcastle—Produce of Fancy Work, per Mrs. Finlay 4 0 0

The Thanks of the Directors are presented to the following; viz.—

To Miss Galpine, for "Barkitt on the New Testament," &c.—A Friend, at Lewes, per Rev. W. F. Platt, for 12 new flannel waistcoats and 12 new shirts.—Friends, in Scotland, for a box of sundries for the South Sea Islands.—Messrs. Thompson and Sons, for two parcels of fancy trimmings, &c.—E. S., for "Horre's Deism Refuted," and "Boyle's Style of the Scriptures"—Rev. J. Peggs, for 64 copies of his "Suttee's Cry," 35 ditto "Pilgrim's Tax," and 40 ditto "Berridge's Letter."—Mr. R. Baynes, for four copies of Hurriem's Works, 3 vols., and 4 ditto of Evans's on the Christian Temper.—Martha Unthank, for 12 cotton night-caps, knit by herself, who is a pensioner in one of Mrs. Westley's Alms Houses, in the 90th year of her age, and totally blind; and who presents the caps to the Society for the express purpose of their being actually worn by some of its Missionaries, for whom she accompanies her little present with her prayers for each individual who may gratify her by accepting her humble offering.—To Anonymous, Rev. Messrs. Jones and A. Bishop, Mrs. Ford, Mrs. Joyce, Messrs. Collins, Norris, Ward, Smith, Crowder, Hancock, Adam, and a Friend, at Boroughbridge, for Evan. Mag. and other Periodical Publications and Pamphlets.—Also to Rev. John Burder, for 3 vols. of the Evan. Mag., Legacy of Joseph Stephens, a labourer.

For Fancy Articles for Sale in India.

To Miss Clayton, Saffron Walden; a Friend, at Norwich; and the Ladies at Cannon-street Chapel, Louth, by Rev. R. Soper.

Presented to the Mission College Library,

By Mr. Joseph Poulton, Hackney, Patrick, Lowth, and Whitby's Commentary, 6 vols. folio.—Mrs. Price, Hackney, 30 vols. on various subjects of Divinity.—Rev. John Bruce, Liverpool, 1 vol. of Sermons, by ditto, and "Death on the Pale Horse," by ditto.

ERRATUM.

In Chronicle for May, page 279, Column 1, line 17, *after been read* such.



MR. DAVID JONES.

HOLYWELL FLINTSHIRE.

Engraved by G. PARKER from an original painted by J. R. WILLMAN.

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR AUGUST, 1828.

Memoir

OF

THE LATE REV. THOMAS GRITTON,

Of Keswick, in the County of Cumberland.

THE record of the pilgrimage of those who have served God in the Gospel of his Son, if fully developed, would be replete with interest; as it would, perhaps, in every case, discover some peculiarity in the administration of the Great Shepherd, in reference to those whom he has called to feed the flock which he purchased with his own blood. For the production of the same ends, infinite wisdom can, and does, employ indefinitely diversified means; and even in means of the same generic character, there are peculiar shades of difference, which, if accurately marked, and illustrated by their bearing upon the circumstances and feelings of those in the course of whose moral discipline they are employed, would serve to furnish an enlarged acquaintance with the dealings of Divine Providence, and of the applicability of general truths to the endlessly varying experience of the children of God. Nothing could possibly be more interesting than a view of the system of training, under which a faithful pastor has been led from his comparatively novice state in the Church of Christ,

till he has arrived at the maturity of age and experience in the Christian life, and in the business of the Christian ministry. Such a record would not only be interesting, but also of great utility to those who are only setting out as the servants of the most high God, to show unto men the way of salvation.

These remarks have been suggested by the regret felt in the drawing up of the following sketch, arising from the slender materials that could be rendered available, and which prevents us from furnishing a more circumstantial detail of facts, which we have reason to believe might have been useful to both pastors and churches.

Mr. Gritton was born in London, December 30, 1756. His father was a clock and watch-maker, in tolerably easy circumstances. After an education suited to his circumstances in life, and to his prospects in after life, he was put to business. During his apprenticeship it appears that he had been somewhat impressed with the importance of eternal things; and he often spoke with great interest of

his having at that time agreed with a juvenile companion to purchase a Bible between them, which they should have in the evenings alternately.

Nothing farther, however, is known of his early history. In the year 1784-5, he was more deeply impressed with a sense of his lost and ruined condition as a guilty creature, and of his need of a better righteousness than his own. In the statement of his experience at his ordination to the pastoral office, he says, that these impressions were succeeded by a season of indifference, and a stronger propensity to the dissipations of youth, than ever he had before experienced. This seems, however, to have been of but short continuance. He was admitted to the Lord's table in the year 1785, and shortly after turned his attention to the ministry.

He was received into the Academy, Grove-House, Mile End, in the year 1786-7. There he acquitted himself to the entire satisfaction of the reverend Tutor, the Rev. Stephen Ad-dington, as appears from the letter dismissory which was given to him when he left that seminary. His public labours commenced in the 1788, from which, down to 1825, he has left a minute journal of the sermons he delivered, with the times when and the places where they were preached.

When he left the Academy, he was engaged to supply a church destitute of a pastor, in Kilsby, Northamptonshire. After having preached with great acceptance and usefulness to that people, he was ordained over them. Soon, however, after he had been invested with the pastoral office, difficulties seem to have arisen which led him to think of leaving that station, and retiring to Pickering, in Yorkshire. There he remained amidst evident discouragement for a short time, and removed to Kendal, in Westmoreland, from which also, after two years, he re-

moved to Keswick, in Cumberland, where he laboured till he finished his course.

Mr. Gritton entered into the marriage relation with the late Mrs. Gritton, daughter of Mr. John Russell, of Ramsgate, during his stay at Kilsby. The afflictions, often incident to an increasing family, seem, during the first years of his ministry, to have pressed hard upon him. Perhaps this will account, in some measure, for the frequent changes which he made; although other reasons plainly existed which rendered these changes necessary.

At Keswick, a wide field and a barren presented itself to him; and he entered upon the cultivation of it with his characteristic zeal; but, it is to be regretted, without seeing much fruit resulting from his labours. The situation of the place, surrounded with all the beauty and grandeur of mountain and lake scenery, makes it the resort of pleasure during the summer months, from all parts of the kingdom. This seems to have produced a dissipating effect upon the minds and habits of the people generally, and an indifference to the Lord's day, and to public worship, which was truly distressing. The bulk of visitors paid no regard to the sacred day; and the flocking of strangers to the scenes of beauty attracted the inhabitants, who followed in their train, and left the means of grace behind them. In consequence, Mr. Gritton had, comparatively, few to hear him. Yet, with all the disheartening influence of a very small congregation, he was in the habit of preaching with all the energy and pathos of one who could rise above the influence of external circumstances, and could treat his subjects according to their importance, without depending upon the stimulus given by a crowded assembly.

He did not confine his labours to the town, but extended them to the surrounding villages—where he re-

ceived greater encouragement, and was blessed with more success. It was in prosecuting his labours in the country, that he caught the complaint which for a considerable time made it impracticable for him to continue these excursions, and which at last was the cause of his death. He was faithful to the last in delivering his testimony—whether men would hear or whether they would forbear. Perhaps his death may be blessed in making an impression upon some minds, on which none had been made by his public ministrations. He died, after a short but severe illness, on the 28th of February, 1828.

During his affliction he was patient and serene. His mind was evidently deeply imbued with the solemn prospect which was before him. There was no discovery of anything like rapturous emotion—but a calm and steady waiting for his Lord. He was particularly refreshed by having the Scriptures and other devotional writings read to him; and, as expressive of his own feelings, requested particular portions to be selected.

On his being asked whether he felt comfortable in his mind, he on one occasion said, “Yes; I have preached Christ to others, and I need him as much as any one can. I am a sinner; and as a sinner I must be saved; and the blood of Jesus cleanseth from all sin.” On another occasion, when speaking of the finished work of the Redeemer, as his only hope, he said, “None but Jesus—none but Jesus! O what an unspeakable mercy that I have him not now to seek!” When suffering much from difficulty of breathing, he remarked, “My patience is nigh ready to fail. I am excited to pray for relief, or a release; but the will of my heavenly Father be done: to that I desire cheerfully to submit.”

When requesting a brother in the ministry to pray for him, he said, “Bear me to the footstool of the throne; present me as one who needs mercy, and

whose humble hope is in the blood and righteousness of Christ alone. Pray that I may be enabled to let patience have her perfect work.” He referred with the greatest calmness to his approaching dissolution, and informed the same brother in the ministry that he wished him to preach his funeral sermon, mentioning the portion of Scripture from which he was desirous the people should be addressed, and adding, “I do not mean a sermon about me. I do not care how little is said of me. But, remember, preach Christ—*preach him directly*. Many preach him so *indirectly*, that they seem afraid lest they should give him too much prominence in their discourses; but them that honour him, He will honour.” The passage he selected, was Heb. xiii.—“Remember them who have had the rule over you.” In his expiring moments, a hope was expressed by the respected brother who now labours in that part of the vineyard with promising success—“Sir, I hope you now feel Jesus to be precious to your soul?” “Yes,” he replied, “I do; He is precious;” and shortly after he fell asleep.

A sermon was addressed, from the passage he had chosen, on the evening of the day on which he was interred, to a crowded and attentive audience, many of whom appeared to be deeply affected.

As a man, Mr. Gritton was generous and kind, particularly given to hospitality. He was always glad to entertain even strangers, especially when they discovered any of the features of the children of God. As a father he was tender, and affectionately desirous of the best welfare of his children. He has left two sons and two daughters, who, it is hoped, will all be followers of his faith, and will consider the issue of his conversation. As a minister, his discourses were charged with the most important instruction, conveyed chiefly in Scriptural language, and delivered in

a way which plainly showed that he felt what he said, and spoke because he believed. He was uncommonly correct in quoting the word of God, and used frequently to say, that he could not bear to hear it quoted in a slovenly and inaccurate way. He was always a steady and active friend to religious institutions, especially to the London Missionary Society, the visits of whose deputations were a source of peculiar satisfaction to him. He is now translated from the scene of labour and of trial, to that of enjoyment. "I heard a voice from heaven, saying, Write; blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit; for they rest from their labours, and their works do follow them."

IT IS NOT A NEEDLESS ALARM.

THE other day one of my friends was thrown into great perplexity by the receipt of an anonymous letter, which stated that a plot was laid for plundering her house. At one time she thought, "perhaps it is not true—it may be a false alarm;" but on a second consideration it appeared desirable to sift the matter, and to use every precaution for the security of life and property—and it was well she did so; for only a short time elapsed before the robbers came; but the arrangements which had been made prevented the theft, and probably the murder of the whole household.

I will now act the part of the anonymous letter writer, and sound the alarm, for there are thousands of households in the most imminent danger, who seem not to be aware of it; and I earnestly entreat every person to whom this communication may be sent, not to put it down hastily, saying, "Perhaps it is not true, it may be a false alarm," but give the matter a second consideration. Peradventure it may lead to a discovery, and prevent the ruin of body and soul. Multitudes imagine, that if they pass through life with an unblemished reputation, it is enough—nothing more is, or will be required of them,—that God is well pleased with their doings, and that

when they die, an abundant entrance will be administered to them into the everlasting kingdom of our Lord and Saviour Jesus Christ. I once belonged to this class of people; but God in his mercy brought me out of the snare, and has convinced me, that notwithstanding a man may receive the plaudits of his friends, and be supported by an approving conscience, yet he may at the same time be forgetting the one thing needful, neglecting the great salvation, and treading under foot the Son of God.

The author of the Epistle to the Hebrews, strove to convince his countrymen of this, by stating a solemn fact, and proposing an important question. "He that despised Moses' Law," said he, "died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" Solicitous to convince my countrymen of the same truth, I will illustrate the fact, and enforce the question.

First, Consider the Fact. "He who sinned against Moses' Law died without mercy." Here we see,

1. That there were crimes for which no mercy should be shown.

Murder, adultery, incest, idolatry, and blasphemy were of the number; they were all capital offences, and called for the interference of the civil magistrate. In these cases death, immediate death—death in all its rigors, was the consequence, for God had commanded it.

2. No man could be punished for these crimes, but on the fullest evidence.

Behold the goodness and severity of God! Although he will by no means clear the guilty, yet he will not permit the innocent to suffer. The evidence of a solitary witness was not admitted in criminal cases; and if any man were detected in bearing false witness, he was adjudged to suffer for the crime of which he charged his neighbour. In the mouth of two or three witnesses every thing shall be established.

3. The man who committed one of these things, is said to *despise* Moses' Law.

It was considered a peculiarly aggravated offence,—the highest possible insult both against Moses and against God. The reason of it is this—God

in his infinite mercy appointed sacrifices to atone for lesser offences, and provision was also made for one who sinned ignorantly; but these sins must be proved to have been committed after a man had been instructed in his duty, and therefore it was "wilfully, after having received the knowledge of the truth." Hence it came to pass, that these who indulged their evil propensities, in defiance of knowledge, convictions, threatenings, &c., acted like a man who, seizing the parchment roll on which the Law was written, and after casting it on the ground, trampled it under foot; or, breaking the two tables of stone, threw the pieces in Moses' face. Treating the *Lawgiver* with insult, saying unto him, "I will not deny myself one gratification, whatever be the consequence—no, not if I die without mercy for it." Hear the word of the Lord—"If any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering, and the priest shall make an atonement for him, and it shall be forgiven him; but the soul that doeth aught presumptuously, the same reproacheth the Lord, and that soul shall be cut off from among his people; because he hath despised the word of the Lord, and hath broken his commandments, that soul shall be cut off, his iniquity shall be upon him."

4. The punishment of the Law-despisers were various, but all of them very dreadful.

They were burnt—they were stoned—they were hanged on a tree. One instance will suffice to show how particular and unalterable the command was respecting them—"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thy own soul, entice thee secretly, saying, Let us go and serve other gods, thou shalt not consent unto him, nor hearken unto him, neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him, but thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterward the hand of all the people, and thou shalt stone him with stones that he die."

Here you have seen the fact clearly proved; let us now proceed to consider the question—"Of how much sorer

punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?"

Is there any thing more dreadful than to die without mercy? Yes; it is to die without an interest in the atonement of Christ. A wicked man may be sentenced to death by the laws of his country, and the nature of his crime be so heinous that the well-being of the state requires his death; and neither the clemency of the monarch, nor the entreaties of friends, can mitigate his punishment. Justice must take its course. Mercy is excluded. Yet, even in his dying agonies, this wretched criminal may look unto Jesus who came into the world to save sinners from the wrath to come; and whilst dying without mercy from man, he may, by an act of faith on the Son of God, obtain the forgiveness of all his sins, and a preparation for eternal glory. "Lord, remember me," said the dying thief, "when thou comest into thy kingdom;" and Jesus said unto him, "To-day shalt thou be with me in Paradise." On this ground, we hold out encouragement to every sinner to seek mercy from God, even with the last expiring breath.

Can there be a sorer punishment than being hanged, or stoned, or burnt to death? Yes; God is able to destroy both soul and body in hell. Stephen was stoned to death, and his divine Master was hanged on a tree, and the bodies of many of the saints have been burned to ashes; but there is something far more dreadful than this, and I wish you clearly to understand it. The person may die on a bed of down, in a chamber of state, surrounded with the kindest friends, attended by the most eminent physicians, soothed with the choicest cordials, go out of the world with the gentleness of a lamb, and yet die without God, without Christ, without mercy, without hope, yea without the least preparation for eternity; and whilst the humble believer in Christ shall be taken to heaven from the heap of stones, or from the midst of the flames, the other shall be sent down to hell, to become the companion of the devil and his angels.

Is there a greater sin than murder, adultery, incest, idolatry, or blasphemy? Yes; it is treading under foot the Son of God. Think of *his person*! He is the brightness of the Father's glory,

and the express image of his person, in whom dwelleth all the fulness of the Godhead bodily—God manifest in the flesh, and God over all blessed for ever. Think of his *dignity*. Let all the angels of God worship him, and let all men honour him even as they honour the Father. Think of his *kindness*! He came into the world to save sinners, of whom I am chief. Think of his *power*! He is able to save unto the uttermost all who came unto God by him. Think of our absolute need of him. No man knoweth the Father but the Son, and he to whom the Son shall reveal him. He is the unspeakable gift; he is the last hope, and the only hope of a sinner, and what can that man expect who slights or rejects him?

Trampling Christ under foot is a *figurative* expression; he never was *literally* trampled upon. They spat in his face, and smote his cheek with the palms of their hands; they crowned him with thorns, and scourged him with a scourge; they nailed his hands and feet to the cross; and after he bowed his head and gave up the ghost, a soldier pierced his side, and, forthwith, there came out blood and water. This was insult and cruelty; *but for this there was mercy*. Christ himself prayed—"Father, forgive them, for they know not what they do;" and when he commissioned his disciples to preach the Gospel to every creature, he strictly charged them to "begin at Jerusalem." "Make the first offers of mercy to my murderers: tell them that the blood which they shed cleanseth from all sin: charge them to come and prove its efficacy. Let them look unto me, and be saved." Therefore, trampling under foot the Son of God must be a peculiarly aggravated sin—a presumptuous, deliberate, and unrepented neglect of him,—a sin which none can commit but persons who have been instructed in the knowledge of the truth respecting his person and work,—a sin, for which there remains no mercy, no sacrifice, no atonement, no hope. Ah! dreadful sin! It shuts the gate of heaven against a man, opens the bottomless pit, plunges him into it, rolls a great stone to the mouth of it, and seals it with seven seals.

1. It is slighting Christ's invitations.

The invitations of the Gospel are plain, and easy to be understood, and

are addressed to every class of mankind with a tenderness, earnestness, and adaptation characteristic of the Redeemer's heart. Suppose a person of exalted rank were to send a plain and pressing invitation to some poor wretched creature who lived upon the bounty of his friend; and when the paper is put into his hand he scarcely reads it, and then, with all imaginable contempt, throws it away, or breaks it in pieces, and neither returns an answer nor pays the least regard to his benefactor;—how would his conduct be regarded among men? You know how it would be regarded. Now think how nearly this statement resembles the conduct of tens of thousands towards the Son of God. His love is unutterable, and his invitations, how full, how rich, how free! Oh, be assured that none who read, or hear them, yet slight them, can do it with impunity.

2. It is disbelieving Christ's promises.

The business of life is carried on chiefly by faith. The commercial world would be brought to desolation in a day, unless men had confidence in one another's promises. The credit of some is so well established by their long-tried and unbending integrity, that they can command the faith of the Royal Exchange; whilst others, of bad character, are suspected and shunned, and cannot obtain credit for a shilling. Now, what would be the feeling of the man of unrivalled worth, if he saw people avoiding him, refusing to believe one word which he spake, or to accept of one bill which he presented; and, at the same time, by their example and conversation, attempting to draw away every person from him,—would not his soul be filled with mingled emotions of grief and indignation? And what do you think the Lord Jesus Christ feels, when all he says is treated with indifference, and all that he has done is viewed with cold ingratitude, and all he promises to do is disregarded? Will he permit this to pass unpunished? Do you think he will? O, no! He that believeth on the Son of God hath everlasting life, but he that believeth not the Son hath not life, but the wrath of God abideth upon him.

3. It includes breaking Christ's commandments.

Christ is a king; for this end was he

born, and he must reign until he hath put all enemies under his feet. A king issues his decrees, and expects obedience. The man who receives this decree, and has it bound and gilt, and exhibited as a family ornament, yet violates the precepts it contains; mocks his sovereign, tramples under foot his authority, and does all he can to hurl him from his throne;—such a man might boast of loyalty, but his conduct says, “I will not have this King to reign over me:” and except he turn and repent, and do works meet for repentance, he will be accounted a rebel, and meet a rebel’s doom.

And is not that man also a rebel against the Lord Jesus Christ, who calls him Lord and Saviour, but obeys not his holy commandments? and is not that man also a rebel against God, who has a Bible in his library, perhaps on his table, and who can tell largely of the book and its Author, yet lives in the daily, allowed, unrepented violation of its sacred precepts? O! how my soul longs to bring such transgressors to repentance. O! how much better for them to have been Mohammedans or Hindoos, than to *know what they do*, and yet *live as they do*! What will their hearts feel when the righteous Judge shall say to them, “Depart from me, ye workers of iniquity; you wilfully persevered in your transgressions after you were warned of your danger, and now nothing remaineth for you but that fiery indignation which shall consume the adversary?”

PRACTICAL OBSERVATIONS.

1. Blessed is the man unto whom Christ is precious.

We do not tread under foot that which we consider precious. It is our treasure, and on it we set our hearts. Such is Christ to a true disciple. Amidst conflicting passions within, and sins and temptations without, O what inexpressible comfort does it yield to be able to say, “Lord, thou knowest all things, thou knowest that I love thee!”

“Yes, thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust.”

Reader! if you have experienced this felicity, you know that no words can describe it; and if you have not expe-

rienced it, I beseech you, for your soul’s sake, earnestly seek it: you will find it the sweetest foretaste of the joys above, and the best preservative from every sin. Adorable Saviour! may every reader of these lines find happiness in thee!

2. It is certain that no real penitent can be included in the curse spoken of in this paper. The despiser of Moses’ Law, and those who trample under foot the Son of God, are called *adversaries*; but you are not an adversary to the Lord Jesus, who are now weeping over your sins and praying for mercy. O! no; would you not rather kiss his feet and wash them with your tears, and wipe them with the hair of your head, than trample upon him? Would you not rather have the blood of the covenant applied to your troubled conscience, than count it an unholy thing? Then let the impenitent weep, and let the despisers of the Gospel tremble, but let not your heart be troubled. “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

3. Every thing which looks like neglecting the person and the authority of Christ, should be most strictly avoided. For this purpose attend unto the admonitions recommended by the Apostle.

“Let us hold fast the profession of our faith without wavering; for he is faithful who hath promised, and let us provoke one another to love and good works. Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another daily; and so much the more, as ye see the day approaching.” These methods must prove infallible to all who use them.

4. You may not be an open apostate, and yet be in a very dangerous condition.

Matthew Henry says, that “an open apostate is one who, with a full and fixed resolution, despises and rejects Christ, the only Saviour; despises and rejects the Holy Spirit, the only Sanctifier; despises and renounces the Gospel, the only way of salvation, and the words of eternal life,—and continues to do so obstinately and maliciously, after he has known, owned, and professed the Christian religion.” If this be an apostate, then I think there are very few: but are not those persons nearly

as, bad, who compliment Christ, with the title of "*Our Saviour*," and neither accept his invitations, believe his promises, nor obey his commands? Alas! how many are nursed on the lap of Christianity, and have all the blessings of the Gospel daily set before them, who never make these blessings their own! Having eyes, they see not their misery; and having hearts, they feel no desire after mercy; and even Jesus, the Friend of sinners, appears to them neither attractive nor desirable. Ah! do you see no danger here? It is contempt. It cannot go unpunished. How can ye escape if ye neglect so great salvation? O friend! it is a vain thing for any man, who slights the Gospel, to think that he shall escape the righteous judgment of God. Neither rank, age, property, influence, nor any other thing, can prove security to him. The eye of God will find him, the voice of God will rouse him, the hand of God will punish him. His case is desperate—his doom is fixed. His situation may be compared to the Antediluvians, who refused to listen to the voice of Noah. The Patriarch preached to them one hundred and thirty years, but at last his sermons ended—he stepped into the ark—the Lord shut the door to keep him in, and to keep others out; and the flood came and destroyed them all. It may be compared to the sons-in-law of Lot: they refused to hearken to the admonitions of their father, though the angels sent him with the message, and the Lord rained fire from heaven, and consumed them. Examine this matter well, and see what is coming on the ungodly. Trample under foot the authority of Christ, and what remaineth? "The hottest hell must be your place." Vengeance is mine, I will repay, saith the Lord; and when vengeance overtaketh a man, he will know that it is a fearful thing to fall into the hands of the living God.

Lastly,—Let all who attend Gospel ordinances, carefully consider whether they are free from the curse which is following Gospel-despisers.

This is a most important consideration. It is an individual concern. Art *thou* the man? There never were so many opportunities as at present, for obtaining a clear and comprehensive knowledge of Christ. There never were so many professors; and, consequently, there never were so many

people *capable* of sinning wilfully, after having received a knowledge of the truth. Privileges are awful responsibilities; this clothes even the promises with terror and alarm, and should lead every hearer of the Gospel carefully to examine his own heart, because the Gospel of our salvation will prove either a blessing or a curse. I confess that I tremble for many whom I know and whom I love, lest they should continue to refuse the offers of love, and at last be numbered with the unbelievers. Look around you, and see what vast numbers have embraced Christ with their whole hearts, and are devoting their lives to his glory. What an animating sight! Look again, and see greater numbers who hear the truth, assent to the truth, profess to love the truth, and remain with their hearts in the world. Ah! here is the deception which is so dangerous. Their hypocrisy may never be discovered in the present life, but what a cloud of witnesses will rise up against them to condemn them at the last day! Suppose, when the assembled world shall stand before the judgment seat, each individual waiting with awful suspense to hear his final doom, that the heart-searching Judge should summons one of these persons to come forward, and then addressing his pastor, say, "Dost thou know this man?" "Yea, Lord, he frequently attended my ministry." "Didst thou warn him of his sin and danger? Didst thou tell him of my atoning blood? Didst thou explain to him my love, my power, my faithfulness, my justice? If thou hast not, his blood will I require at thy hand; but if thou hast, thou art clear. Speak, and give in thy testimony." "Lord, I am conscious that I declared to him all thy counsel, as far as I was able." "Where are the parents of this man? Come forward. Is this your son?" "Yea, Lord." "Did you teach him, when a child, to read the Holy Scriptures, which are able to make men wise unto salvation; and did you explain to him the only way in which a sinner can be saved?" "We instructed him both by precept and example to fear and honour thee." "Where are the congregation with which he used to assemble? Come forward. Do you know this man?" "Yea, Lord, we often saw him in the house of prayer; some of us sat in the same seat with

him; now and then we saw him affected, as if an arrow of conviction had pricked him to the heart; and we are sure that he heard words whereby he might have been saved." Then the righteous Judge, turning to the guilty creature, will say, "Hearest thou how many there are who witness against thee? What sayest thou of thyself? Art thou speechless? Doth thy own conscience condemn thee? Take him away—take him away, ye executioners of my vengeance; bind him hand and foot, and cast him into outer darkness, there shall be wailing and gnashing of teeth."

Do you not think that something like this will actually take place? Are you prepared to meet such a procedure? O how can you pass a day, or an hour, without seeking a preparation for it? Now is the accepted time! Now is the day of salvation! O! kiss the Son, lest he be angry, and ye perish from the way; when his wrath is kindled but a little, blessed are all they who put their trust in him.

A WATCHMAN.

St. Petersburg.

ON SOBER-MINDEDNESS.

"Young men likewise exhort to be sober-minded."—*Titus* ii. 6.

THE illustrious apostle, whose words are just quoted, was himself, in early life, possessed of a character precisely the reverse of that which he exhorts Titus to recommend to his youthful converts. Impetuous in his temper, and ardent in all his undertakings, he was for some time a relentless persecutor of the Church of Christ. That he consented to the murder of Stephen we are expressly informed; and if he did not imbrue his own hands in his blood, he at least kept the clothes of those who stoned him. Even at the commencement of that eventful journey, in which it pleased our adorable Redeemer to reveal himself to him as the root and the offspring of David, he was "breathing out threatenings and slaughter against the disciples of the Lord." No sooner, however, did this chosen vessel become a recipient of divine grace, than

a change of a truly wonderful nature was effected. No sooner was it said of Saul, the persecutor, "Behold, he prayeth," than the lion was turned into a lamb; the proud, self-righteous, disdainful Pharisee, into a meek and lowly follower of the meek and lowly Jesus; and the most implacable oppressor of the infant church, into its warmest advocate and brightest ornament.

But although all this was the case; and although the alteration in his spirit and department was such as to induce those who witnessed it to ask, with astonishment, "Is not this he that destroyeth them which called on this name in Jerusalem?"—yet there are passages, both in the Apostle's life and in his epistles, which afford room for believing that he had many severe struggles with the remains of his youthful impetuosity. The change which divine grace produces in the heart and dispositions, though complete, is gradual; and though the victory is certain, the contest is not unfrequently arduous. Hence the admonition of this same Apostle, "Work out your own salvation with fear and trembling;" and the comfortable assurance with which it is accompanied, "For it is God which worketh in you both to will and to do, of his good pleasure."

Whether this occasional rising of his youthful temper, and the unpleasant circumstances in which it sometimes placed him, composed the "thorn in the flesh," of which the Apostle feelingly complains, can only now be matter of conjecture. There can be little doubt, however, that the dispute between him and Barnabas (which, though graciously overruled for the furtherance of the Gospel, must have been the ground of much immediate unhappiness to both) had its origin in this very cause. It was probably the remembrance of this, and other incidents of the same nature, and the importance which he was thence led to attach to the early subjugation of the warmer feelings of our nature, which made him so anxious to impress on the mind of Titus the necessity of the admonition—"Young men likewise exhort to be sober-minded."

There are various particulars in which it is of vast consequence to young persons to be sober-minded; a few of which I shall endeavour to

point out; and while I do so, I would address my youthful readers in the words of the Apostle, in his Epistle to the Hebrews—"I beseech you, brethren, suffer the word of exhortation."

In the first place, it is of great importance to youthful converts to be "sober-minded" in their anticipations of spiritual growth. "*Grow in grace,*" says the Apostle Peter, in his second Epistle, "and in the *knowledge* of our Lord and Saviour Jesus Christ." "Giving all diligence," says he, in another part of the same Epistle, "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity;—for if *these things* be in you, and abound, they make you that you shall be neither barren nor unfruitful in the *knowledge* of our Lord and Saviour Jesus Christ." It is very evident from these passages, that there is a close, and indeed an inseparable connexion between our advancement in holiness and our progress in religious knowledge; or, in other words, between our growth in grace and our employment of the means of it. Are you, my youthful brother, frequent and fervent in your approaches to the throne of grace? Are you diligent and prayerful in your perusal of the sacred Scriptures? Are you punctual and attentive in waiting upon the preaching of the word? If you are not, how do you, how can you, expect to grow in grace, while you stand aloof from the Saviour, and make no effort to extend your knowledge of him? But, perhaps, you can answer from the heart, that you really "give all diligence," and yet, that the benefit which you derive from the means of grace is barely perceptible. Be "sober-minded," and do not despair. Continue stedfast in the use of the appointed instruments, and be assured that your Lord will yet meet you in his ordinances. Though "the wheels of his chariot" may be "long in coming," it is to try your faith, not to sink you in despondency. "For a small moment" he may have "forsaken" you, "but with great mercies will he gather you;" and though you "sow in tears," you shall hereafter "reap in joy." Remember that those plants which are the longest in coming to maturity,

are generally the most hardy and durable; while those which are rapid in their growth, are not unfrequently as rapid in their decay. The gourd which sheltered the head of Jonah sprang up in one day; let it console you to reflect that it perished in another.

In the second place, it is of vital consequence to young converts to be "sober-minded" in their pursuit and expectation of temporal honours or advantage. The Christian is, in every sense of the word, a "stranger and pilgrim on the earth;" he has "here no continuing city;" while it is at once his duty and his privilege to "seek one to come." So far, therefore, as his eternal interests are concerned, it is comparatively of little moment whether his life below be spent in a palace or a cottage; whether he sway the sceptre of a powerful empire, or merely guide his plough across the fields of his own little farm. But as God has, for wise and gracious purposes, appointed that there should be various ranks and conditions among men, it is lawful and proper for the Christian to seek to better his condition, if he can do so without any sacrifice of principle or conscience. While thus employed, however, he must "be sober, and watch unto prayer." If at any time he feel that the cares of this world are rendering him less alive to the concerns of the next,—if he experience more difficulty than heretofore in "casting aside every weight," and girding himself manfully for the journey towards Zion,—if prayer become a burden, religious conversation irksome, or the thought of death unwelcome;—then it becomes him indeed to pause, and retrace his steps: he has passed across the boundary which hedges in the narrow path; and if he continue to go forward, his ruin is inevitable. The cultivation of the arts and sciences, whether engaged in for the purpose of advancing his temporal interests, or solely as a pleasant recreation, is also lawful and praiseworthy in the Christian. Under due regulation, it will contribute to enlarge his views of the power and beneficence of the Almighty, while his discoveries may benefit his brethren of mankind. Yet, in the pursuit of these avocations also, it is necessary for the youthful Christian to be "sober-minded." Pure as the plea-

sure is which arises from the cultivation of the mental powers, there is danger even here of the substance being lost in the shadow. The consideration of abstract truths, and the prevailing practice in our schools of philosophy, of training the operations of nature to second causes, have an obvious tendency to withdraw the mind from God; while the contemplation of those splendid discoveries in physical science which the genius of man has elicited, and the beauty and sublimity of those moral speculations to which the unrenowned soul of man has occasionally given birth, sometimes tempt the young inquirer to doubt whether he has in reality ever fallen. How important is it, therefore, for the young convert to Christianity to be "sober" and "vigilant" under such circumstances! How necessary is it for him to remember that, with all his splendid endowments, man is still, by nature, a lost and a ruined creature; and that the vigour of his intellect, the brilliancy of his imagination, and the expansion of his affections, serve only (like the beautiful remains of ancient architecture discovered in the desert) to demonstrate the exalted condition from which he has been precipitated by sin. Of sensual pleasures I say little in this place. With them the follower of Jesus has nothing to do. My advice to the young convert respecting them is accordingly comprehended in the emphatic words of the Apostle, "Touch not, taste not, handle not," anything whereby the new man that is in you may in any measure be defiled.

In the third place, it becomes the young Christian to be "sober-minded" in the formation of friendships, as well as in his expectation from them. There are few terrestrial enjoyments more elevated than those which arise from the exercise of the social affections; and as man was formed by his Creator for society, the young instinctively look around them for some deserving object on whom they may bestow their regard. Such connexions, if framed on a scriptural basis, and if cemented by religious converse and mutual prayer, will advance the spiritual as well as the temporal interests of the youthful convert. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Yet, if he would avoid disappointment and regret in after life,

the young Christian must be "sober-minded" in his estimation of the character of his friend. Let him look into his own heart, and see how much remaining corruption, how much selfishness, how many vain and foolish thoughts, are daily to be detected there; and let him remember that his friend is a frail and erring mortal like himself; that, "as in water, face answereth to face, so the heart of man to man." Let the youthful Christian consider these things, and he will not expect more from the friendship, even of the best of men, than he is likely to receive. For, if some noble exhibitions of Christian attachment be recorded—if one man have sacrificed his fortune, and another have risked his life or his reputation for his friend,—these are not to be looked for as incidents of everyday occurrence. Alas! the complaint of the Psalmist is still more frequently called for—"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him: but it was thou, a man, mine equal, my guide, and mine acquaintance: we took sweet counsel together, and walked unto the house of God in company." But if, notwithstanding the cautions which I have offered, and the sober-mindedness of his own anticipations from his friends, the youthful Christian should still feel that his confidence has been misplaced, let him comfort himself with the thought, that in an unchangeable God, and an ever-present Saviour, he has, indeed, "a friend that sticketh closer than a brother." There is a still nearer and dearer connexion, into which the youthful Christian may be disposed to enter. To it the same remarks, in a great measure, apply; for from it the same lofty expectations are formed; and from it, as a matter of course, the same disappointments not unfrequently flow. But let the youthful convert take the Bible for his guide; let him be prudent in his choice, and marry "only in the Lord;" above all, let him be "sober-minded" in his anticipations of conjugal felicity, and all will be well.

In the last place, it is essential that the youthful convert be "sober-minded" in his expectations of being spiritually useful to others. "Come and hear all

ye that fear God, and I will declare what he hath done for my soul." Such is the language of every one who has tasted and felt that the Lord is gracious. But the Christian, and more especially the young Christian, is seldom satisfied with declaring his joy and comfort to those who are able to appreciate them. He feels an irresistible desire to communicate the glad tidings of salvation to such of his family and friends as are still "in the gall of bitterness, and in the bond of iniquity." Forgetting, too, for the moment, that a change of heart is neither produced "by might nor by power," by argument nor by entreaty, but by the "Spirit of the Lord of Hosts," he is frequently cast down and disquieted because he finds that his affectionate endeavours are altogether in vain. But let him recollect his own unwillingness to receive the truth as it is in Jesus, when it was first brought under his notice—let him call to mind "the refuges of lies" to which he successively betook himself, rather than surrender all confidence in his own fancied attainments,—and let him ponder well the saying that is written, "the carnal mind is enmity against God;" and he will speedily be convinced that the case of the friends, whose obduracy he deplores, is neither new nor singular. This view of the matter will also teach

him where to look for assistance in the work he has undertaken. It will lead him, not to relax, but to redouble his endeavours; and to add to scriptural arguments and Christian importunity, the very powerful persuasive of a meek and consistent deportment, together with frequent, fervent, and persevering prayer. Under the use of such means, he has abundant reason to expect that his labour of love will not prove abortive. But though the objects of his solicitude should shut their ears against his arguments, and perversely refuse to hear any more on the subject, even then let him rejoice that the throne of grace is at all times accessible, that God's ear is never weary, and his arm never faint. Let him be "sober-minded" still, as to his expectations of benefit; but let him continue to pray, and that "without ceasing." Whether it be offered up for himself or others, "the effectual, fervent prayer of a righteous man availeth much." God's thoughts are not like our thoughts; neither do his ways resemble ours. He is as sovereign in his works of grace, as in those of creation and providence. But he has said, that he will hear his servants when they call upon him; and has declared that his "word shall not return unto him void."

Edinburgh.

H. E.

POETRY.

PARAPHRASE OF PSALM CXXVI.

WHEN God the chains of Israel broke,
And pardon to his exiles spoke;
So strange, so new, the tidings seem'd,
We felt, at first, like men that dream'd.

Our mouths, which had been seal'd so long,
Were fill'd with laughter and with song;
While heathens, by his kindness won,
Cried, See the wonders God hath done!

The Lord, indeed, great things hath wrought,
When he to us deliv'rance brought;
And 'tis for this we strike the string,
And strains of joy and gladness sing.

As streams that toil to reach the main,
Lord, turn our captive hosts again;
That those, in spring constrain'd to weep,
A harvest of delight may reap.

He, who begins in pain and woe,
The seeds of heav'nly truth to sow,
Shall yet with songs of rapture come,
And bear his sheaves in triumph home.

H. E.

TO THE EVENING STAR.

HAIL, STAR OF EVE! whose silver beams,
In yonder dark'ning sky,
Are like that heavenly LOVE, which gleams
When youth, and all its fever'd dreams
Of life have glided by.

While Sol, in golden splendour bright,
His daily course maintains;
Amidst the glare, thy milder light
Abash'd retires, and shuns the sight,
With all thy sister trains.

But when (his wonted journey o'er)
He sinks behind the main;
The shades of eve thy charms restore,
As sweet, as lovely as before,
To cheer the soul again.

So, when ambition's meteor blaze,
Or fickle fortune's smile,
Deludes the feet from wisdom's ways,—
The sacred flame of LOVE decays,
And leaves the heart awhile.

But let the shades of anguish low'r,
The night of age descend;
And LOVE resumes her faded pow'r,
And lights her torch in sorrow's bow'r,
A never-failing friend.

Yet, gaily as thy beauties shine,
O'er all the hosts of heav'n;
To LOVE (though lowly oft the shrine,
In which her head must here recline)
A brighter course is giv'n.

For when each orb Creation owns
Shall swift to ruin run,
Amidst their loud expiring groans,
Above the first archangel's thrones,
Her reign shall have begun.

That reign, while endless ages roll,
Shall bless the courts above;
Since HE, who fram'd, who rules the whole,
The seraph bright, the human soul,
Ev'n GOD himself—is LOVE.

H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

THE MOURNER IN ZION COMFORTED; or,
*the Consolations of the Gospel adapted to
the Cases of the Spiritually Distressed.*
By WILLIAM HAMILTON, D.D., Minister
of Strathblane. 12mo. pp. 379. Price 5s.

Hamilton and Adams. 1828.

HAPPY would be the Scottish Church; we should again see its pristine glory, as when Knox and Welch, Bruce and Dickinson, Rutherford and Halyburton, and men of souls akin to theirs, were its pillars, if its parishes were occupied by a body of clergy like the author of this volume! Dr. Hamilton is honoured and loved by us, from the impression made by a work published some years ago, intitled, *The Establishment of the Law by the Gospel*; and which forms a worthy companion to the writings of Witherspoon, Maclaurin, and Dr. Erskine. The present work contains clear delineations of evangelical doctrine applied to the experimental feelings of the believer, with discrimination and scriptural wisdom. It is not likely to make those sad whom God authorizes to be comforted; nor is it calculated to gratify the suspicious and morbid craving for consolation which marks a numerous class, who ought rather to be alarmed and directed to close searchings of heart. The subjects treated upon are, indeed, such as have been often discussed by the best practical writers, from the age of the Puritans to that of Edwards and Doddridge: but they need to be constantly brought into view. Every generation of mankind has its varying and peculiar temptations; and we are abundantly assured that, in our own time and country, numerous mistakes and delusions prevail in relation to all the subjects treated

by Dr. Hamilton. Those errors are, in very many instances, most pernicious to the interests of genuine religion, both in its public character, as the great testimony for God in the darkness of an apostate world, and in its personal influence upon the heart and the practice. The topics discussed are the following:—The Importance of Religious Joy; Distress arising from the Greatness of Sin; the Fear of having committed the Sin against the Holy Ghost; the Fear of being not elected; Humiliation and Sorrow for Sin; Weakness of Faith; the Want of Assurance of Salvation; the Remains of Corruption; the Want of Liveliness and Spirituality in Duty; Desertion; Temporal Affliction; the Fear of Death; the Evidences of a State of Grace.

The tender, faithful, discriminating, scriptural method in which these momentous subjects are treated, cannot but recommend this interesting volume to the diligent study of sincere inquirers into the way of holy life and peace. In every chapter we could find a desirable extract, but our limits restrict us to a narrow measure of quotation.

“If the Assurance of salvation were essential to the nature of faith, and inseparable from a state of grace; then the essence of faith would consist in a belief of our own salvation. The Scriptures, however, represent the essence of faith to consist, not in a belief of our own justification, acceptance with God, or salvation; but in a belief of the testimony of God—the record which he has given concerning his Son. They describe faith by coming unto Christ, fleeing for refuge to lay hold on the hope set before us—believing on him, and trusting in him. Saving faith may therefore be said to be, not

a mere belief of the truth in general, but such a belief as leads the soul to apply to the Lord Jesus Christ for spiritual life and salvation, and to rely on him for all the purposes for which he is offered to us in the Gospel. Now, though from this act of the soul assurance of salvation may and ought to result, it is at the same time evident that, however closely related, they are neither radically the same nor inseparably united. By faith we pass from death unto life; by assurance we know that we have become the subjects of this blessed change. By faith we believe to the saving of the soul; by assurance we know that we have believed through grace. By faith we embrace the Saviour, and obtain an interest in all the blessing of his salvation; by assurance we know that Christ and all his fulness are become our own. In Scripture, accordingly, we find the assurance of salvation represented, not as the essence, but as one of the fruits and effects, of faith."—pp. 178—180. "If, therefore, the essence of faith consists, not in the confidence of our own safety, but in the reliance of the soul upon Christ for salvation; if assurance of our interest in the love of God is the Gift of the Holy Ghost, and is forfeited by our secure and careless walk; if, daring bitter and violent temptation, without losing our relation to the Saviour, we may not only be deprived of the hope of heaven, but even of the *exercise* of faith itself; if many of the people of God have been compelled to walk in darkness without light, while they continued dear to his heart; and, above all, if some Christians who are filled with alarms and fears respecting their everlasting interest, are in a far more hopeful condition than many professors who live at their ease, and have the most absolute confidence in their final felicity;—then we are warranted to conclude that the assurance of salvation is neither essential to the nature of faith, nor inseparable from a state of grace; and that a man may be a child of God and an heir of heaven, though at times uncertain of his situation, and apprehensive of the issue of his hopes and expectations.

"Having thus endeavoured to provide for the comfort and establishment of those whose souls are broken and bowed down, from an apprehension that they are in a graceless condition, because they are destitute of the assurance of salvation; in faithfulness to a far more numerous class, and who are in a far more dangerous condition, I must now show that the assurance of salvation is a blessing which has been attained, and which is still attainable; and that it is the duty of every Christian to labour to secure it."—pp. 189—198.

These objects the author then pursues at length.

"— The transgressions of believers are

only occasional and temporary: their constant employment is to do *good*. They exercise themselves to have a good conscience in the sight of God and of man. Who are the men who hold forth most steadily the word of life, and shine most brilliantly in the beauties of holiness? The men who are foremost in every good work, and most active and indefatigable in every humane and benevolent enterprise. Who are the men that hallow our Sabbaths, crowd our churches, educate our youth, and pour in the funds requisite to feed the Institutions from which the various streams of piety and beneficence flow to purify and bless our polluted and wretched globe? Who are these, but the men who lament that they cannot do the things which they would, and complain that iniquities prevail against them?

"Their outward offences are slight, rare, and transient: they no sooner discover that they have fallen by their iniquity, than they instantly mourn over the evil that they have done, and, in all the fervour of importunity and all the lowliness of humility, implore forgiveness from that God whom they have offended, and grace in all time to come to walk in his commandments. Can you assert that such men are the servants of sin? Can you say that cold is the natural temperature of summer, because, in that season, we have a few chilly blasts? That light is not the usual effect of sunshine, because the day is sometimes darkened and deformed with clouds and storms? Or, can you affirm that holiness is not the believer's chosen favourite element, because he is sometimes inadvertently or unconsciously surprised into sin?

"But look at the ranks of the unregenerate, the worldly, and the carnal: and what do you discover? Do you see men who are rivalling the faithful in their zeal? who are contending, side by side, against the apathy and insensibility of the ignorant and secure, and the general prevalence of selfishness and sin? Men who are labouring to extend the triumphs of virtue, and eclipse the followers of the Saviour in every branch of practical goodness? You will behold among them, men who burlesque every thing that is sacred, and oppose everything that is serious: but, in vain will you search for one who loves God with his whole heart, who takes Christ for his pattern, and who strives to walk in all the commandments and ordinances of God."—pp. 222, 223.

These passages may assist our readers to form an idea of the character, as to both sentiment and manner, which pervades this volume. We have found nothing to animadvert upon in the way of even the slightest censure; except we notice the author's inadvertent lapse into a very common oversight, by using a phrase composed of two passages in the Psalms, and which, by this collocation, acquire the character of either a

contradiction or an enigma. "Life lies in his favour, and his loving-kindness is better than life." Is, then, the *loving-kindness* of God something superior to his *favour*? Does not every attentive reader of the Bible know that these two terms are synonymous? The error which, because it is so common, demands to be corrected, lies in not observing the ambiguity of the word *life*. In Psalms xxx. 5, as in many other passages of Scripture, it signifies *supreme happiness*: but in Psalm lxiii. 3, it denotes only our *present state of existence*, marked with imperfection, sin, and sorrow. Such incongruous combinations of clauses from different parts of the Bible, similar in sound but widely different in signification, ought most carefully to be avoided: they are productive of very great mischief, by obscuring and perplexing the minds of serious persons, and by giving a sanction to the still more dangerous practice of misinterpretation and bold perversion of the oracles of God, with which many assuming teachers amaze the ignorant, beguile the unwary, and "draw away disciples after them."

THE EVIDENCES OF CHRISTIANITY: *stated in a popular and practical manner, in a Course of Lectures, delivered in the Parish Church of St. Mary, Islington.* By DANIEL WILSON, A. M., Vicar. In Two Vols. Vol. I. containing the Lectures on the Authenticity, Credibility, Divine Authority, and Inspiration of the New Testament. 8vo. pp. 550. 12s.

G. Wilson, Essex-street.

THE multiplication of works on the Evidences of the Christian Religion, is a distinct and prominent feature in the literature of the present age; and a pleasing proof of the degree in which the efforts of infidelity have roused the friends of the Gospel, to a sense both of danger and obligation. Could the sceptics and atheists of the French Revolution have anticipated the consequences of their impious efforts to annihilate the religion of the Cross, they would surely have spared themselves the disappointment and the disgrace of a failure so complete. We were glad, on a recent occasion, to introduce to the notice of our readers a very able volume in defence of Christianity, by certain Ministers belonging to the Monthly Meeting. Of that volume we should find it difficult to speak in terms of sufficient commendation. Concise, argumentative, and elegantly written, it deserves a place in every well selected library. We are pleased to find, that Mr. Wilson acknowledges his obligations to the Monthly Lectures. This is enlightened and liberal in a Clergyman of the National Church; and indicative of that candour and Christian charity, which are

the brightest ornaments of the clerical character. Although we are not prepared, by any means, to affirm, that the volume before us is equal in merit to the one already mentioned, we are disposed, after a careful perusal of it, to assign to it a high rank among works of the class to which it belongs. As the production of an individual, it is most eminently creditable to the judgment, research, scriptural knowledge, and devotional spirit of the esteemed author. It excels most works of its kind in its *adaptation to the times*. Popular objections are answered in a popular style; and infidelity is proved to be as foolish as it is criminal.

The Lectures which compose the volume, are thirteen in number. The 1st is Introductory; the 2d relates to the temper of mind in which the subject should be treated; the 3d is intended to prove the indispensable necessity of a divine revelation, as evinced by the state of man in all ages; the 4th is upon the authenticity of the New Testament; the 5th exhibits the direct proof of its authenticity; the 6th establishes the credibility of the Gospel; the 7th enforces the divine authority of Christianity, and introduces the subject of Miracles; the 8th, the authority of Christianity, and the subject of Prophecy; the 9th, the fulfilment of Prophecy; the 10th, the Propagation of Christianity; the 11th, the beneficial Effects of Christianity; the 12th, the Inspiration of the Holy Scriptures; and the 13th, the Inspiration of the Holy Scriptures continued, and a Review of the whole argument derived from *External Evidences*.

Our readers will perceive, from this outline, that the author's range of subject is very wide; and we can assure them that in every department of his great argument, he has occupied his ground with distinguished ability, leaving behind him, wherever he has directed his course, a sweet savour of Christ, and a resistless testimony for His truth.

A BRIEF INQUIRY INTO THE PROSPECTS OF THE CHURCH OF CHRIST, *in connexion with the Second Advent of Our Lord Jesus Christ.* By the Hon. and Rev. GERARD T. NOEL, A. M. pp. 366. 8vo. 9s.

London: Hatchards, 1828.

It must be allowed to be a very difficult part of Christian wisdom to maintain the correct medium between a timorous or careless inattention to the topics of unfulfilled prophecy, and a disposition to interpret them upon theories of detail and specification which gratify the eager curiosity of the human mind to pry into futurity, rather than "minister godly edifying." An emphatic blessing is pronounced upon those

that "read—and hear—and keep," the words and things of the Apocalyptic visions: (Rev. i. 3.) and, in the analogous predictions of Daniel, it is declared that "many should run to and fro, and knowledge be increased," and that "the wise should understand." But it is there also said, "The words are closed up and sealed till the time of the end:—Blessed is he that waiteth and cometh to the thousand three hundred and five-and-thirty days," the close of one of the most interesting prophetic periods. (Dan. xii. 4, 9, 10, 12.) The principle of these divine declarations seems to us to be expressed in the well-known words of our great philosopher:—"The folly of interpreters has been to foretell times and things by this prophecy, [*i. e.* the Book of the Revelation] as if God designed to make *them* prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things, but that, after they were fulfilled, they might be interpreted by the event, and his own providence [*i. e.* foreseeing], not the interpreter's, be then manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by providence. [Sir Isaac still uses this term to denote the divine foreknowledge.] For as the few and obscure prophecies concerning Christ's first coming, were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse: and this prophecy, thus proved and understood, will open the old prophets, and all together will make known the true religion, and establish it." "It is a part of this prophecy that it should not be understood before the last age of the world; and, therefore, it makes for the credit of the prophecy, that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the Gospel be approaching, it is to us and to our posterity that those words mainly belong; Dan. xii. 4, 10. Rev. i. 3."—Sir ISAAC NEWTON'S [Posthumous] *Observations on Daniel and the Apocalypse*, p. 251.

What, Sir Isaac meant by, "the long-lost truth," he never himself, publicly at least, explained; and many conjectures

have been offered upon it. We are most inclined to think that he had not in mind any particular doctrine, but the whole system of the Gospel, purified from all misapprehensions, corruptions, and abuses, and propagated in the world with new zeal and exertion; for he mentions "the general preaching of the Gospel" as the sign which should mark the commencement of the period in which so much additional light should be poured upon the meaning of the Apocalyptic series of prophecy.

From the best consideration that we can give to this subject, we are led to believe that the present is the era pointed at more than a century ago by that illustrious man; and that the Spirit of God is now especially inviting and encouraging men to the study of the prophecies. But, in order to the attaining of those results which shall abide the trial, the grand test of TIME, we are still more deeply impressed with the conviction, that the study should be pursued with great humility, moderation, cautiousness, a kind and candid temper towards the maintainers of opposing hypotheses, the diligent use of all the means of Bible-exegesis, and eminent devotion. We have seen some instances of a remarkable absence of all these qualities, excepting the last, which we take not upon us to charge upon any man; it can be cognizable only to him who seeth in secret. But, leaving this solemn question to his decision, we cannot anticipate either holy edification or interpretative success, which we believe cannot be separated by a wide interval, from any writer,

"Whose wondrous nothings, in so strange
A style,
Amaze the unlearn'd, and make the learned
smile;"

whose poverty and puerility in theological science, and whose lamentable deficiency in the very rudiments of biblical learning, on which all correct interpretation must be built, are united with a startling wildness of imagination, thoughts governed by no law of logic, and exhibiting a strange caricature of genius, a mode of writing which is the very panorama of affectation, and a haughtiness of dogmatism which is no symptom of the calm perception of evidence and the firmness of conviction.

But the volume before us is not chargeable with these failings in spirit and temper. It breathes, throughout, the dispositions and character of a holy and devout Christian; and it manifests a constant anxiety to promote the interests of practical godliness. Though some parts of the theory on which it is constructed do not appear very propitious to missionary enterprise, the author's Evangelical feelings enable him to triumph over the tendencies (as we apprehend) of his system, and to urge it as a "duty incumbent

upon the Christian, to make the most strenuous efforts to sustain the mission of heralds to the world, and the diffusion of the Scriptures among the nations."—p. 287.

That there will be a glorious coming of our Lord Jesus Christ, for the purpose of giving to his cause and kingdom a triumph over the powers of evil in this world, is the faith and expectation of true Christians in general; but, as to the manner and development of this most interesting event, or series of events, a great difference has obtained. Without descending to the numerous minor variations, we venture to represent that difference as taking the form of two chief classes of hypotheses, of which we conceive the essential distinction to be, that the one is characterized by an adherence to the *ordinary means and influences* of the Gospel dispensation, and the other by the introduction of an extensive apparatus which shall be *extraordinary and miraculous*. To the first of these classes, we believe that the general body of Protestant divines and interpreters belong; but lest, in stating this view of things, any unintentional imputation should be made, the person who writes this article begs that it may be regarded as only the statement of an individual.

It is supposed, therefore, that the approaching millennial glories will be introduced, extended, and maintained throughout their destined period, upon the general principle of an *extraordinary blessing of the providence and grace of God, upon the ordinary methods of human instrumentality which his word has prescribed*. Under the conduct of divine beneficence, science and all useful knowledge are making a most astonishing progress, and events are rapidly succeeding each other, in every part of the earth,—arousing men from the torpor of ignorance, and producing effects eminently favourable to the peace and liberty, the friendly intercourse and the temporal happiness, of all nations. In the mean time, the people of God are excited to unusual and increasing exertions, in the translation and circulation of the Holy Scriptures; in sending well-prepared and qualified missionaries, to use every form of oral instruction for the propagation of the Gospel; and, in the employment of all other suitable methods for the illumination and conversion of men, in every nation, and of every class in society. With these labours of love and duty, the *influences of the HOLY SPIRIT* will be granted, with a power and a copiousness unknown before, and increasing with the progress of evangelical instrumentality. Christians will be more earnest and abounding in the exercise of praise and joy for this heavenly gift, and prayer for its larger increase. All the kinds of opposition, whether falling under the denomination of infidel, or of nominally Christian—including the papacy, or the apos-

tate Judaical, or Mahometan, or heathen—shall gradually lose their power, melt away, and be consumed; partly by the operation of political events, partly by the extension of education and general knowledge, and, above all, by the efficacy of the Gospel in the conversion of vast and increasing multitudes in every part of our world. The conversion of the Jews, it is held as the more probable expectation, will involve the abolition of their national distinctions, and their being gradually absorbed into the mass of Christians, in all the parts of the earth where they may have dwelt. By an accelerating progression, evil shall diminish, and good shall be multiplied; the great bulk of mankind will be truly holy, and eminently spiritual and devoted; peace, liberty, good government, equitable and philanthropic patriotism, and international justice, shall everywhere prevail. From the general establishment of this happy state of things, the *millennial period* will commence; a period of long duration, but concerning which we presume not to speak confidently, whether it is to be taken strictly, for ten hundred common years— or, generally, for a very long duration yet not rigorously specified—or, according to the known language of prophetic symbols, for a period so vast as three hundred and sixty thousand of years. This will be the reign of Christ and of his saints, the triumph of his spiritual dominion over the hearts and in the lives of men, the empire of his truth and holiness through the earth, and the joy participated by glorified spirits in the separate state of blessedness; the first resurrection, that of "the souls" of the martyrs (Rev. xx. 4, 5); namely, their principles and their cause; the binding of Satan, by restraining his seducing power, and controlling the influence of all the forms of temptation.

Throughout this blessed period, there will be no usurpation of the rights of conscience, no enforcing of articles and creeds, no disqualifications or inflictions of any kind for differences in religious sentiment; and the fullest encouragement will be given to the most free, ample, and unprejudiced inquiry: yet infidelity, in every form, will flee before the light of evidence; and all the modes of false religion will cease from their dominion over the minds of men, by the effect of solid conviction, and a divinely satisfying experience of the power of true religion.

Literature, science, and the useful and elegant arts, will be cultivated, and probably carried to an unexampled height of improvement; but they will be made subservient to holy purposes, to the promotion of general happiness, and to the love, adoration, and service of the Supreme Author of all knowledge and goodness.

Agriculture, manufactures, and commerce, will be carried on upon the most active, ex-

ensive, and productive scale; but truth, honour, benevolence, and piety, will direct all their plans and operations. Men will abhor and renounce all unwarrantable projects and speculations, overreaching, and every other fraudulent artifice, greediness of gain, avarice in the retention of it, luxury, pride, and selfishness in its use.

Governments will be righteous, secure, and happy; bad laws will be abrogated, and good ones faithfully observed. Liberty, personal and politic, civil and religious, will be distributed with an equal hand. Injustice, ambition, oppression, cruelty, under the forms of law, and that embodying of all evil, war, will be exploded in opinion, and in practice rejected. In all nations, both the governors and the governed will be generally men of noble principle, sound knowledge and wisdom, upright, just, beneficent, holy, and useful persons. That system of political economy will bear rule, which is built on the eternal rock of righteousness, which will be diffusive of universal happiness, and which will be, in a word, becoming to "the people of the saints of the Most High."

Yet this will not be a state of unmingled purity: it will not exhibit perfect holiness or perfect happiness: it will not be heaven, "where is nothing that defileth." The children of men will still be born, as they are now, in a state of natural corruption and depravity. They will still need "the washing of regeneration, and the renewing of the Holy Ghost." It will be most presumptuous, criminal, and dangerous, for any to conclude that, because it is their privilege to live in that day of Gospel victory and general piety; therefore, and of course, they may regard themselves as real Christians. Though it is probable that peculiar degrees of health and longevity will be granted, we have no reason to suppose that the human race will be exempted from disease and death. This life will still be a state of probation, and will have its many difficulties, snares, and temptations. The very prosperity and felicity which will so abound, will be the occasion of peculiar dangers. Security and spiritual pride, negligence, and carnal indulgence, will be objects of no superfluous apprehension. Though, with the ministry of his word, God will give a wondrous increase; there will be still a necessity for Paul to plant, and Apollos to water; still must ministers watch, and pray, and labour. The various means of grace, in order to conversion and edification, will still be requisite: they will, moreover, be used with fidelity and diligence, and an extraordinary divine blessing will attend them. Churches will not be warranted to remit their discipline, their examinations, or their prayers; nor individuals to deem themselves above the necessity of watchfulness, self-scrutiny, and self-government, the daily

confessing and bewailing of sin, and constant supplication for pardoning, restoring, and upholding grace. The unexampled bestowment of the influences of the Holy Spirit will make more deep a sense of the value and necessity of those influences, and will render prayer more fervent for their continuance and enlargement.

Yet this wondrous period will at length come to an end, and its end will be with an awful declension. Many generations will have passed through their mortal existence in the course of these happy ages. Religion having been so long the general custom and common routine of affairs, will, alas! become mingled with formality and hypocrisy. Such a melancholy drawing back may too easily be conceived of, upon the common principles of human nature. It will not be dissimilar in kind, though probably much more terrible in degree, from such declensions, after extraordinary revivals of religion, as have often afflicted the church in its less perfect state. The Spirit of God, thus grieved and provoked, will diminish his gracious influences. Individuals, in different places, will shake off their nominal profession of religion. They will embolden each other, by their mingling in wicked pleasures and impious conversation. Men of distinguished ability and commanding influence will make a dreadful abuse of their talents. New Julians and Gregorys, Voltaires, Humes, and Byrons, will arise. Perhaps some novel scheme of infidelity,—some splendid "deception of unrighteousness," will be invented. The great deceiver, "the old serpent," will be released for a time, and be permitted to employ his satanic artifices in aiding the enemies of all unrighteousness. Probably, also, many of these apostates will be men of high rank and extensive authority. They are represented (Rev. xx. 8) under the figure of the hostile nations, who, of old, invaded the Jewish church and people; proud, boastful, fierce in threatening, and cruel in purpose. So will these dreadful apostates of the latest days alarm and terrify the Church of Christ, then totally unused to such trials. Their mode of attack will probably be by open licentiousness, blaspheming defiance, impious and atheistic doctrines; perhaps, also, they will have formed projects of forcible subjugation. Their schemes, whether fraudulent or violent, will seem on the point of victory over their agonized parents and former associates, the terrified and trembling disciples of Jesus. Distracted by this unutterable distress, the mourning and astounded Christians lift up their hearts to their only Saviour, their Almighty Lord God; and their supplication cometh before him, even into his holy temple. It is the last trial of the church, and the last deliverance. In the midst of the proud outrage of the blaspheming unbelievers, and when the dread of the

righteous will be wrought up to the highest pitch,—suddenly the promised tokens of CHRIST'S *second coming* are displayed. It is the dawn of the last day. No scepticism will then remain. Sensible demonstration will wither for ever the doubts of the scorner, and end the trial, and crown the faith, of the believer. The bodies of all the dead are raised and again animated by their own spirits; the dead in Christ first, and then all the others. Those who shall be living "are changed" into the condition of immortality, "in a moment—in the twinkling of an eye." Now, the LORD JESUS will visibly appear, with all his retinue of mighty angels. The universal judgment will be transacted, in a manner infinitely above our powers to comprehend, but which, with every other effect for which God has appointed it, will bring to the intelligent universe an eternal demonstration of the rectitude of his government, and the sovereign riches of his grace. The adherents of wickedness, both devils and men, will be eager to rush from his spotless presence, and seek, in vain, a hiding-place from his frown, in the state of everlasting misery, the mysterious and unknown region of finished despair, the blackness of darkness for ever.

This globe shall be burned, but not destroyed. Fire only decomposes; it annihilates nothing: nor have we the smallest reason to conclude that an atom of God's creation will ever be annihilated. As our planet once rose from a watery chaos, so shall it survive the final conflagration; be formed, by the Almighty hand, into a new world, whose order and beauty will be such as it never saw before; become the abode of righteousness; and often, probably, be the resort, though by no means the sole dwelling, of the righteous—the church, now perfectly freed from sin and all sorrow. Henceforward will be the consummate heaven, whose place will, we humbly conceive, comprehend the sinless universe, of which we have but a glimpse in the whole visible extent of creation; and whose state will be the presence and communion of DEITY, the FATHER, the SON, and the HOLY SPIRIT, the state of all blessed society, the state of perfect order and beauty, safety and honour, worship, happiness, and HOLINESS, the soul of all joy.

This feeble sketch is what we humbly conceive to be the scriptural "prospects of the Christian Church." To adduce and explain the evidence from which these views are derived, would require much more room than our limited Review-department can afford. We can only state the *general principle* of our interpretations of Scripture. It is, that the larger part of the descriptions of this grand and awful futurity is contained in *emblematical language*, the meaning of which is disclosed by the study of the system

of symbols employed by the Old Testament prophets, and of which the *key* is supplied to us by instances of the accomplishment of prophecy given to us in the New Testament. Let the reader compare the following passages, and he will find it not difficult to apprehend our principle and its application. Malachi iv. 5, with Matt. xi. 14; Joel, ii. 28—31, with Acts, ii. 16; also Matt. xxiv.; and, generally, the language in which the prophets, Isaiah, Jeremiah, and Ezekiel, predict the divine judgments upon Edom, Moab, Assyria, and Babylon, compared with the historical facts by which those predictions were fulfilled.

The want of due attention to this branch of biblical study has been, we would respectfully suggest to the amiable and excellent author of the volume before us, the cause of what we cannot but regard as radical errors running through his whole system. These errors cannot be corrected without a solid system of Bible-exegesis.

In our next number we hope to state what are the views adopted by Mr. Noel upon the future circumstances of the Christian Church; and to assign our reasons for regarding the hypothesis which has won his assent, as destitute of evidence.

(To be concluded in our next.)

DYING THOUGHTS, by the late Rev. W. CRAWFORD, Minister of the Parish of Wilton, in the County of Roxburgh, Scotland. 3s.

Wightman and Cramp.

THIS excellent work was composed nearly one hundred years ago, by a pious minister in Scotland, who was well qualified to treat on the subject of death, having been an invalid most of his days, labouring under painful and dangerous disorders which threatened his life. This induced him deeply to study the mortality of man, and to make it the business of his ministry to teach his hearers how to die.

The work is divided into four Parts. The first consists of twenty-eight brief Meditations, in order to a serious Preparation for Dying. Part II. contains eighteen Meditations on the Believer's pleasant Prospect through the Valley of Death. Part the Third includes fourteen Meditations on the Glory and Happiness of the Heavenly World; and the concluding Part describes a Soul panting for Glory.

These Meditations formed a principal part of the author's public discourses for several years, and contain "the pith and substance of most of his sermons." They were prepared for the press by his own hand, but not published till after his death, when they were warmly recommended by three

eminent ministers of the Scots church—the Rev. Messrs. Colden, Gilchrist, and Rickelton, who say—“These familiar, and yet striking illustrations of divine truths; that strength of reasoning and expression, by which he in a manner forced them upon his hearers; and, above all, that easy and unaffected fervour of devotion which distinguished his public performances, show themselves in every part of the work.”

A further recommendation of this volume was given by our late pious and most excellent friend, the Rev. Dr. WAUGH, who observes, that “it is less known here than it now is, and hath long been in the North;” and that he sanctioned the present edition, not only on account of its intrinsic worth, but also in the hope that the profits of the sale may enable the deacons of the church, under the care of the Rev. James Upton, jun., to lessen, in some degree, the pressure of the debt incurred in building their commodious meeting-house at Poplar; and we shall be happy if, by this notice and approval of the work, we may contribute to that benevolent purpose.

THE SUTTEE'S CRY TO BRITAIN; containing Extracts from Essays published in India, and Parliamentary Papers, on the Burning of Hindoo Widows. By J. PEGGS, late Missionary to the East.

Seeley.

In this valuable collection of papers, the horrid nature of the practice of burning widows is largely stated; it is shown that this cruel rite is not enjoined by the most authoritative of the Hindoo legislators; and that the force generally employed, is absolutely forbidden by the Shastras. The author also fully proves, that “the present partial interference of the British government promotes the increase, celebrity, and supposed *legality* of the Suttee. This increase in the Presidency of Fort William is thus:—in the year 1815, 378 widows were burnt; in 1816, 442; in 1817, 707. Mr. Peggs next produces *authorities* to prove the propriety and safety of the immediate suppression of the cruel custom. This portion of the work deserves special attention; and we sincerely hope that the British government, both in England and India, will employ the authority they possess, to put a total period to this diabolical and murderous trade of the unfeeling Brahmans. We are astonished that Britain, so justly famed for humanity, does not more powerfully “plead for the widow;” and that petitions, more numerous than those against the Sacramental Test, do not flow into Parliament from all quarters.

We recommend the perusal of this pamphlet to the friends of humanity.

THE ANTIDOTE; or, Memoirs of a Modern Freethinker; including Letters and Conversations on Scepticism, and the Evidences of Christianity. 2 vols. 9s.

Holdsworth, London. 1827.

THE INFIDEL; containing various Reflections on Parts of Scriptural History. 2s. 6d.

Wilson, London. 1827.

PERHAPS no character is so deeply interesting to a thoughtful Christian mind, as the reclaimed infidel; especially when the man has been seduced from the faith, by the weakness or pride of his reason, rather than by the influence of depraved habits. The restoration of such a man to the faith and hope of the Gospel, is a most evident display of the omnipotence of the Divine Spirit—a most glorious triumph over the veriest subtleties of the powers of darkness. And if we regard the soul of the man himself, what a wondrous change is there! Perplexing doubts, gloomy hopelessness, daring impiety, a stern contempt of life and death, of human beings, of himself, and all things; or a timid miserable shrinking before the common ills of life, with a fearful anticipation of death, were some of the distinguishing attributes of a mind now full of penitence, and peace, and faith, and charity, and joy; of gratitude to God, and humility before him. In the former of the two publications we have noticed above, we have the history of such a mind; and, according to the preface, the memoir is substantially true.

Howard Glenville enjoyed the advantages of a pious and liberal education, and was intended for the Christian ministry; but becoming an attendant on the debates of a club, or society, of freethinkers, he learnt to regard the Gospel as a fable, and became one of those who live without God and without hope in the world. From this unhappy and sinful state, however, he was ultimately delivered by a train of providential circumstances, and lived to exhibit, in a holy walk and conversation, the transforming power of that Gospel which he had despised. These memoirs are deeply interesting; they expose, in vivid colours, the shallowness and misery of unbelief, and exhibit affecting views of the consoling and purifying tendencies of divine truth. “*The Infidel*,” is chiefly composed of exposition of facts, or doctrines of Scripture, which have been urged by the sceptic as objections to its divine origin. Most of these expositions are satisfactory, few of them original. Perhaps the author has busied himself occasionally in the refutation of objections which the unbeliever, in the lightness of his heart, may have thrown out, but which his own judgment must have told him were most frivolous. The pamphlet, however, is evidently written by a good mind, ardently desirous of benefiting the souls of men.

EVANGELICAL BEAUTIES; *selected from the Works of Archbishop Leighton; with a short Account of his Life.* By the REV. JOHN BROWN. 12mo. 2s. 6d.

Whitburn.

THE name of Leighton is savoury to Christians who know him. The sanctity of his life gained him the esteem of the pious of all parties, even when he lived; and there is a rich unction about his writings, which has rendered him a favourite with all who have the least relish for evangelical truth. The idea of selecting the most striking and beautiful passages, and arranging them in sections, with appropriate titles, we conceive to be a good one. By doing this, not only are the most important parts of Leighton's works brought within reach of the young, but a kind of *vade mecum* of evangelical truth is furnished to persons more advanced, which they may have recourse to, in those intervals of leisure, when they might be deterred from reading a regular treatise.

PARTS IV. V. & VI. OF SERMONS, AND PLANS OF SERMONS, on many of the most Important Texts of Holy Scripture. By the late Rev. JOSEPH BENSON. 8vo. Part IV. 6s.; V. 5s.; and VI. 6s.

Cadell.

WE are glad to see this useful series of Christian Discourses completed. We greatly venerated the respected author, and believe that we differed not vitally from him. Here and there we have seen sentiments in the successive Parts in which we could not altogether agree; but, as a whole, we have read them with pleasure and profit, and can recommend them to the rising ministry, and to private families. They are well digested exhibitions of Gospel truth, and are distinguished by a respectable portion of philological research.

A CONCISE SYSTEM OF SELF-GOVERNMENT, in the great Affairs of Life and Godliness. By J. EDMONDSON, A.M., 12mo. 5s. Second Edition.

Mason, City Road.

SHORT SERMONS ON IMPORTANT SUBJECTS. By J. EDMONDSON, A.M. Fifth Edition. 8vo. 8s.

Mason, City Road.

MR. EDMONDSON is a writer of much good sense, of considerable acuteness and penetration, of a turn of mind decidedly practical and devout, and whose unceasing aim is to arouse the conscience, to meliorate the heart, and to reclaim the character. The work on Self-government should be in every family, and, if possible, in every closet; and the Sermons may be read over and over

again with still increasing interest. We should have liked to see in them a more frequent and distinct recognition of the grand peculiarities of the doctrines of grace. Their evangelical character, however, cannot be disputed.

THE MORNING AND EVENING SACRIFICE; or, Prayers for Private Persons and Families. Post 8vo. 7s. 6d. Fifth Edition.

Whittaker.

THIS is a very splendidly printed edition of a work whose commendation is almost in all the churches. We wish it all possible success. It ranks equally high in its intellectual and spiritual character; but it is eminently fitted to bind up the broken in heart.

DYING SAYINGS OF EMINENT CHRISTIANS, ESPECIALLY MINISTERS, OF VARIOUS DENOMINATIONS, PERIODS, AND COUNTRIES; selected and arranged in the Alphabetical Order of the names of the deceased. By INGRAM COBBIN, M. A. 12mo. 6s.

Westley and Davis.

THE plan of this volume has much to recommend it, particularly its entire conformity to the name which the author has affixed to it. It is simply a collection of the *dying sayings* of great and good men, without any lengthened or foreign details. By a rigid adherence to this plan, the pious breathings of departing saints stand forth in the volume with remarkable prominence; and we cannot doubt that the delightful record will be read with exquisite pleasure by many about to quit these earthly shores. The print, too, is well adapted to eyes that may be dim by age or sorrow.

THE ELEMENTS OF ASTRONOMY, TREATED IN A PLAIN AND FAMILIAR MANNER; for the Use of Young Persons, and of others who may be unacquainted with Mathematics. By the author of the "Astronarium Improved." 1s. 6d.

Harvey and Darton, London. 1827.

THIS little book contains eight letters from a father to a son, illustrative of the Elements of Astronomy. They are clear and familiar; they explain the several technical terms of most frequent and necessary use in the science; and conclude with appropriate reflections on the power, and wisdom, and goodness of God, as set forth in the starry heavens. We recommend this introductory treatise to the notice of parents and teachers.

RELIGIOUS INTELLIGENCE.

LONDON.

LONDON UNIVERSITY.

THERE has been a great clamor, in certain quarters, as to the infidelity of this Institution. We happen to know that a large proportion of its friends are as decidedly Christian as the most zealous advocates of King's College can be. The exclusion of religious tests is not to be construed into the exclusion of religion itself. Indeed, we are persuaded that the utter annihilation of all such instruments of hypocrisy would be a great blessing to the country. No human test can make a man truly religious, and no truly religious man stands in need of one. He feels the authority of God, and that, with him, is sufficient. We rejoice to learn, however, that the London University has come to the resolution to recognize Christianity, in a distinct and unequivocal manner, by permitting courses of Lectures on subjects connected with Theology, Ecclesiastical History, and Biblical Interpretation, to be delivered to the students. To the sons of members of the Church of England, the Rev. Dr. Lardner and the Rev. Mr. Dale have engaged to deliver Lectures; and to the children of Protestant Dissenters, the Rev. Dr. Cox and the Rev. Joseph Fletcher.

DISSENTERS' REGISTERS.

MR. EDITOR,

THE evils consequent upon the present very irregular and imperfect manner adopted by Dissenters on that subject, call loudly for redress. Perceiving, some time since, that this important subject was about to be brought before the "Committee of the Deputies," for the purpose of revising and determining upon some system which should effectually remedy the existing defects, I was not a little surprised at the result of the deliberations of that body, as communicated in their letter of the 8th of January last.

Many persons are wedded to old forms, and it is no slight difficulty to operate upon their minds, and to remove long established prejudices; and such I consider must be the only way in which we can account for the singular disposition manifested to uphold the system adopted at Dr. Williams's library.

That system is, in my opinion, very defective, by reason of the loose and irregular way by which even the form now in use is intended to be filled up and recorded.

Nothing short of universality in registrations, among the different sects of Dissenters, can supersede the necessity of a legislative enactment: but I do not think it possible to procure such universality of practice; and I am persuaded that the only effectual remedy of the present evils, must be by an application to the legislature, and which it seems might very properly be made. The very essence of registration consists in punctually adhering to prescribed forms; and there must be a laxity apparent on every register which is filled up and transmitted to Dr. Williams's library upon the present plan, but which is not made by any person whose office would give a sanction to this act.

I consider it would be judicious to assimilate registration among Dissenters, as nearly as possible, to the course adopted in Parish Registers, and sanctioned and regulated by Act of Parliament.

The ministers of our different congregations are the proper persons to make registers; and registers might be all according to one system, and by legal enactment become good evidence, as far as they should correspond with the requirements of the law. By establishing a Register Office for each county, with provisions for the periodical transmission of duplicate registers thereto, similar to the Parish Register Act of the 52 Geo. III. c. 148, the great disadvantages under which Dissenters now labour would be removed, and a credit would be given to those acts, which are now in some instances inadequately recorded, but too often altogether neglected.

It would also be judicious to compel ministers, upon their ordinations or appointment to circuits, to give notice to the Registrar, by which it might at all times be clearly ascertained that the person making the Registry was the person appointed so to do; and it should be provided that any minister might officiate in the absence of the minister of the place, provided he were duly ordained, or a recognized minister. The very singular mode by which Registers are preserved at some of our dissenting places, tends, in not a slight degree, to throw discredit upon them as matters of evidence: in some places, they are preserved by the ministers; in others, by the deacons; in some, by a member of the church; and in many, by the sexton, (generally an illiterate man); and sometimes, many entries are made at one time, of births, &c. which ought to have been instantly recorded; the person making such entries, doing so from his preserved memoranda, and not imagining that

weight attaches to the circumstance of an immediate entry.

Until some course is adopted, and comes into general use, our courts of law cannot receive the registers of Dissenters, though they may those of the Jews and Quakers.

It seems to me that the entry in the parents' Family Bible, by the parent, of birth, &c. of children, and an entry therein of the death of the parent, by a near relative, must be considered preferable to the course hitherto adopted among Dissenters, and to that now recommended by the "Committee of Deputies."

That so large a body of men as the Dissenters should continue supine or indifferent to this subject is incredible; their wealth, their family ties, and every other consideration, call loudly upon them to bestir themselves on this point; and it is no slight imputation upon their sagacity, to conceive that they can remain inattentive to that which so immediately and seriously affects them and their posterity. Not only is the transmission of property rendered difficult, the expenses thereon sometimes increased, and great delay occasioned; but Dissenters are even subjected to many inconveniences on other occasions, when it is necessary to produce their registers,—as on effecting life assurances, or taking up the freedom of a city, or otherwise.

This is a matter so entirely distinct from any question of a religious nature, that it might be fairly anticipated, that the legislature would be inclined to aid the Dissenters upon an application being made for legalizing any well digested system.

Until some compulsory form is established, Dissenters will never act in unison, and there cannot be any certainty attached to their registers, nor any hope of applying an adequate remedy to the existing difficulties.

I shall be most happy to perceive some attention paid to this subject, and may, perhaps, solicit permission on a future occasion again to trouble you.

June, 1828.

A SOLICITOR.

LONDON FEMALE PENITENTIARY, PEN- TONVILLE.

THE Twenty-first Annual Meeting of this excellent Charity was held on Thursday, June 12, at the Institution; where increased accommodation has been obtained by opening an ante-room into the Chapel, so that 300 persons were conveniently seated.

The esteemed President was prevented from attending, and the Chair was therefore filled by the Right Hon. Sir George Henry Rose, M. P., one of the Vice-Presidents.

The Report was read by T. Pellatt, Esq. the Secretary. It stated, that during the past year, there had been 124 applications for admission; 54 of whom had been re-

ceived: that 21 had been placed out to service; 14 reconciled to their friends; 4 withdrawn, at their own request; 10 dismissed for improper behaviour, 1 on account of ill health, 1 from pregnancy, 1 sent to her parish, 1 married, and 1 had died; leaving, in the Institution, on March 31st, 110 females.

The Report and Appendices contain several encouraging accounts of those who have left the Institution, and are placed in service, or filling other useful stations; where having not only ceased to do evil, but learned to do well, they are a source of satisfaction to their employers, and of great credit to the Institution. Some are reported as having become members of Christian churches, having felt the power of divine grace, and are walking in humility and faith; and others being now as zealous to save the souls of their fellow creatures, as they were formerly to lead them to perdition.

The finances have been very liberally supported in the past year; public attention being directed to the Charity, by some strictures in a newspaper, had the effect of awakening the feelings of regard to the Institution, among its friends; which they evinced, both by sending their testimony in its behalf, and accompanying donations for its support; the list of these in the Report amounts to 580*l.*, which the Committee are very thankful for, and feel to be a powerful stimulus to increased zeal and exertion on their part. They were also much gratified and encouraged by the sum of 108*l.* 10*s.* 3*d.* collected at a Wednesday morning Sermon, at St. John's Chapel, Bedford-row, soon after they had been called before the tribunal of public opinion.

After the reading of the Report, the Meeting was addressed by the Rev. Dr. Winter; Rev. Dr. Styles; Rev. R. W. Sibthorp; Rev. Thomas Adkins, of Southampton; Rev. John Blackburn; Thomas Wilson, Esq.; Rev. John Hambleton; Apsley Pellatt, Esq.; Thomas Pellatt, Esq.; John Pitman, Esq.; and the Right Hon. Chairman, who descanted on the necessity and utility of the Charity, and enforced its claims in an elegant and appropriate speech, to a very respectable auditory, several of whom became Annual Subscribers.

PROVINCIAL.

HERTFORD UNION.

ON Wednesday, April 30, 1828, the Eighteenth Annual Meeting of "The Hertfordshire Union," was held at St. Albans. In the morning, the Rev. E. Steane, of Camberwell, preached at the Independent Chapel. In the afternoon a Public Meeting was held

for the transaction of business, at the Baptist Chapel, Jos. Guttridge, Esq., in the Chair. After the Report had been read by the Rev. W. Upton, one of the Secretaries, the several resolutions were moved and seconded by the Rev. E. Steane, J. Conder, Esq., Rev. E. Daniel, J. Proctor, Esq., and the Rev. Messrs. Stewart, Raban, Smith, Parker, Lockyer, and Upton.

In the evening, the Rev. J. W. Wayne, of Hitchin, preached in the same place, and the Rev. Messrs. Harris, Anthony, Daniel, Jones, Raban, Watts, and Thompson, engaged in the devotional services of the day.

THE REV. ALFRED BISHOP,

LATE of Ringwood, Hants, has removed to Beaminster, Dorset, and commenced his stated labours on the second Lord's day in July.

BRISTOL ASSOCIATION,

For assisting in the Erection or Enlargement of Places of Worship, established at a Meeting of Ministers and Members of numerous Congregations, held in Bristol, May, 1828.

THE object of the Association is to remedy the evils arising from unrestricted applications to the religious public in Bristol, for the liquidation of debts contracted by the erection or enlargement of places of worship, and to afford Contributors the satisfaction of being assured that the cases have undergone a careful examination previously to their being recommended. The following are the Rules embodying the principles on which the Committee are to act in admitting or rejecting the cases which may be laid before them:—

I. That as cases within a moderate distance from the city are considered to have a paramount claim, and as it is expected that many more than the number authorized by the rules of the Association will be presented from the neighbouring counties, it is resolved that the line, within which cases shall in general be admitted, shall include only the counties of Monmouth, Gloucester, Hereford, Wilts, Somerset, Dorset, Devon, Cornwall, and South Wales; preference being always given to those that are the nearest to Bristol, other circumstances being equal.

II. That as the religious public give their property for promoting the spread of the Gospel, and not for the encouragement of schisms and divisions in churches, it must be ascertained that the erection of the chapel was necessary; which may be done by a reference to the population in the neighbour-

hood, the distance of the chapel from any other place of worship where the Gospel is preached, &c.; and cases must generally have the sanction of the neighbouring churches, ministers, and congregations,—not only of their signatures, but also of their contributions, more or less, for the promotion of the cause they recommend.

III. That as no men, whether as a congregation or as individuals, can be justified in contracting debts without a rational prospect of payment, and as persons naturally feel peculiar interest in a cause for the support of which they have made a sacrifice of property, the applicants shall themselves have contributed a fair proportion towards the erection; which proportion may generally be ascertained by a consideration of various circumstances, such as the pecuniary ability of the promoters of the cause, the amount of the purchase money for the ground, the expense of the building, its dimensions, the number of persons it accommodates, &c.

IV. That the chapel be legally vested in Trustees, for the worship of God, and for the use of the church and congregation for ever; so long as they shall maintain the general doctrinal sentiments contained in the Assembly's Catechism, and the Articles of the Church of England, according to the Calvinistic interpretation. That the independence of the church, as to the choice of officers, the admission or exclusion of members, the exercise of discipline, and the management of pecuniary affairs, shall be carefully guarded by the Trust Deed; and that the powers of the Trustees shall be accurately defined, so that they shall not be able to sell or mortgage the building at their own discretion, or apply it to any other purpose than that for which it was erected, nor exercise any control over the suffrage of the people, and the independence of the church.

V. That previously to the admission of any case, a letter to be addressed to the church or persons soliciting aid, with the following queries:—

1. Is a church formed?—if so, to what denomination does it belong, what are its doctrinal sentiments, and of how many members does it consist?
2. Is the church connected with any county or district Association?
3. If a church be not formed, state the reasons, and is there a probability of a church being formed soon?
4. What number of hearers usually attend?
5. Is the Gospel preached in the neighbourhood, and at what distance from the spot?
6. Have you a Sunday School?—and if so, what is the number of teachers and children?

7. What is the present debt, when was it incurred, and was it occasioned by the building, enlargement, or repairs of the chapel?

8. What are the dimensions of the chapel, was it built by estimate, and what is the whole expense?

9. Was the ground purchased, or in what other way obtained?

10. Has the chapel built in consequence of a separation from another church or congregation?—if so, under what circumstances? if not, what were the reasons which led to its erection or enlargement?

11. Did you seek the advice and obtain the sanction of persons belonging to neighbouring churches before you began to build?—if so, state their names and places of residence.

12. Are the premises Freehold, Copyhold, or Leasehold?

13. Are they vested in Trust for the use of the church?

14. What amount has been collected among yourselves?

15. What has been raised in the neighbourhood or elsewhere?

16. Can you refer to any person in Bristol acquainted with the case?

17. What prospect is there of the place being permanently supplied with ministerial services?

18. Has the case been collected for in Bristol already?—if so, state when, and the amount raised.

19. Will you engage, in the event of assistance being afforded, immediately to establish a Penny-a-week Society, make an annual collection, or adopt some other plan which may be efficient for liquidating the remaining debt, and not to collect for it hereafter in Bristol?

Replies to the above questions must be signed at a church-meeting, by the pastor and deacons, if a church be formed, otherwise by the principal promoters of the new interest; and the recommendation of at least two accredited ministers, who are personally acquainted with the merits of the case, must be subjoined in their own hand-writing.

Should the answers to the preceding inquiries be satisfactory, the applicants will be desired to send the Deeds, or attested copies thereof, for the inspection of the Committee.

VI. That nine approved cases be recommended annually; viz. five Pedobaptist and four Baptist.

VII. That cases approved by the Committee shall be signed by the ministers of the several congregations, and that the ministers agree not to sign any other cases to be collected for in Bristol.

VIII. That, to guard against unnecessary expense and loss of time, and that the public may feel assured that their liberality will not

be misapplied, no minister or lay-gentlemen, bringing a case to this city, shall collect contributions for it more than one month; and that, upon leaving the city, he shall deliver a statement of the amount collected in Bristol, to the Secretary, who shall enter it as a Minute in the books of the Association.

IX. That the Committee consist of the minister or ministers, and two of the deacons or managers, of the following congregations, with power to add to their number:—Bridge-street—Broadmead—Castle-green—Counterslip—Countess of Huntingdon—Hope Chapel—King-street—Newfoundland-street—Tabernacle.

X. That a Secretary be appointed, who shall be a lay-gentleman.

XI. That an Annual Meeting of the contributors be held in the month of May; when the accounts are to be presented, the proceedings of the past year reported, and the Committee and Secretary appointed for the ensuing year. And that notice of such Meeting be given in each of the before-mentioned places of worship, on the Sunday preceding.

We understand that all letters on the business of the Association must be directed to the Secretary, Mr. Samuel Newell, 18, Paul-street, Bristol.

BLACKBURN ACADEMY.

On Wednesday and Thursday, June 25th and 26th, 1828, the Twelfth Annual Meeting of this Institution was held at Blackburn, when the Students were carefully examined in the various departments of study, to which they had been attending during the year.

Two classes were examined in Algebra and the Elements of Euclid.

In Latin and Greek, selections were made by the Examiners, from the various works which had been read during the year. The passages were read with various success, and the Students of the First Class especially, distinguished themselves by their appearance in the Philoctetes of Sophocles.

In Hebrew, passages were selected from the Psalms and the Book of Isaiah, in which the Students displayed great readiness and accuracy.

The Natural Philosophy Class evinced a familiar acquaintance with the departments to which they had attended.

In the Philosophy of Grammar, in Mental Philosophy, and in Theology, the Examination was of the most gratifying nature, and elicited expressions of the highest satisfaction from the Rev. R. J. M'All, the Chairman, and from all the members of the Committee.

The general business of the Institution

having been transacted at the Academy-House, Academical Discourses were delivered on the evening of Thursday, at Chapel-street Chapel, by Mr. Edwards, on "*The Necessity of Divine Influence*," and by Mr. Elliott, on "*The object for which the good works of the righteous shall be declared at the last day*;" and the Anniversary closed with a Public Meeting of the friends of the Institution.

The gratifying result of this Annual Meeting has been, to confirm that high satisfaction with which the friends of Blackburn Academy contemplate the ability and energy displayed in the superintendence of its Academic discipline, and to augment the confidence with which they anticipate its future prosperity, under the care of their valued friend, the Theological Tutor, and his esteemed coadjutor.

. There will be two or three vacancies at Christmas; early applications are requested.

AMERICA.

REVIVALS.

THE extraordinary accounts of the revival of religion, in many parts of the United

States, demand the serious attention of all the disciples of the Lord Jesus. Unless the report of these revivals be exaggerated to an unaccountable extent, which we have not the least reason to suppose, we have nothing in Great Britain answering to them. For our own part, we could wish, with all our hearts, that a deputation of ministers and laymen could be sent to America, to make an actual examination of the state of religion in that country. We seem to know nothing whatever of an American revival. But, surely, the Divine Spirit is not restricted in his more distinguished operations to our Transatlantic brethren. Perhaps the great reason why revivals are not enjoyed among us, is because they are not sought after. Our churches seem to have got into a lukewarm frame, from which they need greatly to be roused. We hope, in our future columns, to supply information on this subject, and to call the attention of our readers to it. May times of refreshing come from the presence of the Lord!

We should exceedingly rejoice if this brief notice of a most vital subject should lead to meetings of ministers, both in the metropolis and in the country. If something is not done speedily, great blame will attach to the watchmen in Zion.

OBITUARY.

MARGARET WOODS.

ON Tuesday, October 30th, departed this life, aged 28, Margaret, wife of the Rev. John Woods, late of Nuneaton, Warwickshire, and daughter of William Ritchie, Esq., late of Hull. The circumstances of this event render it more than ordinarily affecting, as she had only been married about sixteen months, and has left an infant son.

Her early removal from earth is felt as a great loss, not only by her immediate family, but by her religious connexions. This estimable female was distinguished by a vigorous and cultivated mind, and to those who knew her best, she appeared eminently imbued with a spirit of habitual piety. She was an only daughter, and had been the inseparable companion, and, in a remarkable degree, the solace of her mother in her widowhood, during seventeen years; and as Mrs. Ritchie accompanied her daughter from Hull to Nuneaton, they were never separated until death dissolved all her earthly associations; leaving, however, her pious friends the consolatory prospect of a final reunion, in a

condition infinitely superior to any they have known upon earth.

Under her last affliction, and with a personal apprehension of the near approach of the last enemy, she possessed solid peace of mind, evidently founded on the great principles of the Gospel. Symptoms of immediate danger appearing, caused her only surviving brother (who is a member of the church under the care of the Rev. Edward Parsons, of Leeds) to be sent for. His arrival two or three days before her dissolution afforded her a high degree of satisfaction, and she expressed the comfort she felt in the prospect of being soon with some other members of their family, who, she hoped, formed a part of the society of the just made perfect. She was occasionally delirious, or incapable of speaking; but at other times, when perfectly collected, told her afflicted husband and friends that she was "*quite happy in Christ*."

Some hours after a long but ineffectual effort to make herself intelligible, she regained the power of distinct articulation, and then informed them that what she wished to tell them before was, that "*she enjoyed*

much of the presence of the Lord, and was never so happy before." Had she borne no verbal testimony of this kind in her last days, no doubt would have remained of her eternal felicity, in the minds of those who had known her exclusive dependence upon the grace of the Gospel, associated, as it had been, with a truly exemplary Christian spirit in her daily course, and in the various relations she sustained.

The funeral took place on the Monday following. The pall was supported by the Rev. Messrs. Hartnell and Dagley, and the Deacons of the Church. The Rev. Messrs. Miller, Buckham, Dix, Sheffield, Jones, Jerard, and Giles, were a part of the procession. Her mortal remains were deposited in a vault in the Chapel where her husband laboured, amidst the tears of very many in a thronged congregation. Mr. Miller read the Scriptures and prayed, and Mr. Jerard gave an address; and on the following Sabbath evening preached a funeral sermon in the same place, from Rom. xiv. 8—"For whether we live, we live unto the Lord, and whether we die, we die unto the Lord," &c. A great number of persons had to retire, being unable to gain admission, the other Independent Minister and Congregation in the town having shown their sympathy by omitting their service. Deeply afflictive as this event has been to those more immediately connected with the deceased, it is hoped that it will be productive of spiritual benefit to many.

MR. JOHN STONE,

LATE of High Holborn, London, was the son of the late Rev. John Stone, Rector of Hellingly, in the county of Sussex. He was born on the 1st of December, 1755, and was left an orphan at an early age. He received his education at a public school in Yorkshire, established for the instruction of the orphan sons of the clergy. It was his father's intention to educate him for the church; but the Living passing from the family at his father's death, the design was abandoned by his relatives. When his term was completed, he was apprenticed to a respectable grocer in London.

He continued a gay and thoughtless youth till nearly the close of his apprenticeship. His brother, who resided in London, became, about this time, a decidedly serious character. The means of his conversion may be just adverted to, for the encouragement it may afford to persons in humble life, to seek the good of others. The servant-maid of the house in which he lived, was a true disciple of the Redeemer. Anxious to impart the knowledge of Christ which she had obtained, she frequently engaged the elder Stone in religious conversation, and always supported her statements

by quotations from the Holy Scriptures. To these he was unable to reply, from his ignorance of the sacred volume. He felt surprised and mortified that a servant-girl should know more of religion and Scripture than himself, the son of a clergyman. He determined on procuring a Bible, and reading it attentively, that he might be able to refute her notions by scriptural passages. His determination was carried into effect. He read—his attention was rivetted—his heart was overwhelmed. He became familiar with the Scriptures, not as a disputant, but as a convert. His conversations with the servant were now interesting and frequent. He listened to her pious and experimental disquisitions, not to refute, but to learn. By her he was persuaded to attend a Gospel ministry; and by this combined instrumentality he became a genuine disciple of the Lord Jesus.

His heart now glowing with delight on having found "the pearl of great price," he hastened to his brother, to communicate the joyful tidings, and to endeavour to engage him in the same pursuit, that they might mutually share in the same blessedness. His brother, the subject of this paper, felt no disposition to forsake his pleasures, and therefore rejected his invitation to accompany him to hear his favourite preacher. At length, however, by earnest entreaty, he prevailed. John heard, and was convicted and condemned by his own conscience. He laboured for some time under deep convictions, and could find neither peace nor joy. He accompanied his brother, one evening, to hear the late celebrated Mr. Romaine. On hearing the venerable man invite the vilest of sinners to come to Christ, and assuring them that they would find mercy, he felt encouraged; he resolved, in humble dependence on Christ, to go to the footstool of mercy, and plead his gracious promises: this he was enabled to do; and, from that time, found "peace and joy through believing."

He now became a frequent, but not regular, attendant on Mr. Romaine's ministry. Invited by some friend, he went to hear the venerable Mr. Woodgate, then pastor of the Independent Church in Jewin-street. With his ministry he was much pleased and edified; and shortly after became a member of that Christian society.

During the ministry of the Rev. Timothy Priestley (Mr. Woodgate's successor), he was chosen one of the deacons of the church. This office he continued honourably and faithfully to discharge for twenty years; when, from a variety of concurring circumstances, about ten years since, he voluntarily resigned his office, and, with his numerous family, withdrew from the place, and joined the Christian society assembling at Tottenham-court Chapel. In this con-

nexion he continued till the day of his death.

He entered into business, in the trade to which he had been apprenticed, at an early period; and continued in the same house, maintaining an honourable reputation, as a tradesman, for uprightness, punctuality, and integrity, for more than fifty years.

As a Christian, his walk was eminently holy and close with God. His conduct was a visible commentary on the nature and purity of his principles. His pious conversations, his fervent prayers, and his holy example, were the means of the conversion of many of his personal friends, and of the domestics who successively dwelt beneath his roof. Like Abraham, he commanded his children and his household "to keep the ways of the Lord;" and he had the satisfaction of living to witness the greater part of his children "walking in the truth."

He was twice married. His former wife, with her two children, died in a very few years after marriage. By his second wife he had a numerous family, twelve of whom are still living, and who, with their widowed mother, are left to mourn over the irreparable loss they have sustained.

The most prominent feature in his Christian character, was his firm and undoubting confidence in the providence and grace of God. Diligently attentive as he always was to the proper means both of business and of religion, he nevertheless placed no dependence on them; but reposed all his cares and anxieties for time and eternity on the fidelity, and promises, and grace of the Almighty. He remained calm and composed amid the crowding and oppressive cares and anxieties of life,—assured "that all things would work together for good." This same unshaken faith he displayed in his last affliction, and in his dying hour.

His health had been declining during the last few months of his life; but he was able to attend to the duties of his calling till within three weeks of his dissolution. He was, during that time, entirely confined to his room and bed, but did not appear to labour under any specific disease. Having attained the 73d year of his very active and laborious life, the powers of nature were exhausted, and, under the pressure of a cold, incidental fever, &c., were destroyed.

He was scarcely able to speak during the few last days of his existence, but the expressions he could articulate showed the confidence of his faith and the animation of his hope. On being asked what was the state of his mind, he answered—"Exceedingly comfortable: resting on God only for salvation, I have never trusted to frames or feelings; if I had, I should have been, and should be now, miserable; but I have trusted, and do still trust, on Christ Jesus—the rock of ages—a sure rock for all his

people." On another occasion he said,—“I have not those joys and transports that some experience, but I am composed and tranquil, having a good hope in Christ; and that hope will do for to-day, to-morrow, and for ever.”—“Satan has not been permitted to distress me.”—“I have no fear of death.”—“The Lord is with me.”—Many other expressions of a similar character and tendency escaped from his lips, indicating his undoubting confidence respecting his own salvation, and the providential and gracious regards of God towards his surviving family.

As he drew near the confines of the heavenly world, he seemed to enjoy some delightful vision or anticipation of its glory. His last words were “Wonderful! wonderful!!” which, while his eyes were uplifted towards heaven, and his hands clasped in the attitude of devotion, he uttered with singular clearness and emphasis. With the sound of these words dying on his lips, he breathed out his life; and, doubtless, ascended to resume his unfinished aspirations of gratitude and praise before the throne of the Eternal. “His end was, indeed, *peace*,” and fully verified the promise—“Thou wilt keep him in perfect peace, whose mind is stayed on thee.”

He died on the 25th of April, 1828; and his mortal remains were deposited in Bunhill-fields, on the 2d of May following, by his venerable and highly-esteemed friend, the Rev. Matthew Wilks, whose address on the occasion was truly striking, characteristic, and impressive. His death was improved on the following Sabbath morning, at Tottenham-court Chapel, by the Rev. E. Parsons, sen., of Leeds, from words selected by the deceased—“We love him, because he first loved us,”—words expressive of that love to God which he had cherished and exemplified for more than half a century, and of that deep sense of obligation to sovereign and redeeming mercy which he always felt, and was delighted to express.

“Let me die the death of the righteous, and let my last end be like his!”

Dedham.

R. A.

THE REV. GEORGE ATKIN,

Of Morpeth, Northumberland, finished his earthly course on the 19th of June last, and entered into the joy of his Lord. He was much and deservedly regarded by a numerous circle of attached friends.

THE REV. WILLIAM LLOYD,

Of Southgate, died suddenly, aged 43, at Margate, of apoplexy, on Lord's day, July 6th; and was buried at Zion Chapel on July the 9th, the Rev. George Townsend officiating on the solemn occasion.

MISSIONARY CHRONICLE

FOR AUGUST, 1828.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

To many of the members of the Society it is well known, that, from an early period of its Missionary Operations in South Africa, Dr. Vanderkemp and his coadjutors had to struggle, in the prosecution of their labours, with formidable difficulties, arising from the oppressive treatment of the Hottentot population, and other tribes, to whom it was the object of the Society to communicate the blessings of Christianity. To remove these impediments, Dr. Vanderkemp exerted himself, during many years, with persevering zeal and resolution, but died without seeing the accomplishment of his wishes.

In 1819, the Rev. Dr. Philip entered on his labours, as the resident Superintendent of the Society's Missions in South Africa, and soon became sensible that an amelioration of the civil condition of the Hottentots was absolutely necessary to the due effect of Missionary Operations among them. He, in the first instance, submitted to the attention of the Cape Government various representations as to the grievances suffered by the Hottentots, and other native tribes; but finding that the desired redress was not afforded, he transmitted to England authentic copies of documents, containing circumstantial evidence of the state of the case, expressing a confident hope that the Directors would make the requisite representations to His Majesty's Government at home, and endeavour to procure from it that relief, in behalf of the Aborigines, which he himself had failed to obtain from the authorities at the Cape.

The Directors, having weighed the various cases detailed in the Papers transmitted by Dr. Philip, and being convinced that the welfare and prosperity of the Society's Missions were deeply involved in them, prepared a Memorial, containing an enumeration of the specific grievances in question, and submitted the same to the consideration of His Majesty's Ministers. This Memorial, which was presented to Government in 1823, was followed, in the years 1824, 1825, 1826, and 1827, by other Memorials, in which many other cases of oppression were stated, not enumerated in the first Memorial, together with papers containing ample documentary evidence in support of various facts stated in the Memorials.

Duty obliges the Directors to state that, while kind attention, on several specific points of complaint, was shown to the Memorials of the Society, their leading object—that of securing to the Aborigines the exercise of their constitutional

rights—so necessary to the success of the Society's Christian labours amongst them—did not meet, on the part of His Majesty's Government, with that countenance, which could give to the Directors the desired hope of success.

Indeed, the continued existence, in some instances even the increase of the injuries complained of, at length rendered it important that Dr. Philip should return to England, to confer, in the fullest manner, with the Directors, on all the bearings of the case; and, in consequence, the Memorial of January, 1827, before referred to, which was more comprehensive than any of the preceding ones, was presented to His Majesty's Government.

By Dr. Philip's work entitled "Researches in South Africa," (in which he has given an ample and detailed view of the whole subject,) and other circumstances, the attention of several Members of the House of Commons was drawn to the degraded and oppressed condition of the Aborigines of the Colony, which at length led to the notice of a motion by Mr. Buxton, which, on the 19th ultimo, resulted in the adoption, by the House, of the following Resolution, which passed without a division:—

"That this House has observed, with great satisfaction, that the original natives of South Africa have always been recognised by the British Government as a free people, having a lawful abode in the Colony; and that the British Government has promised to protect their persons, property, and possessions, the same as those of other free people:—That this House humbly solicits his Majesty to cause such instructions to be sent out to the Colony of the Cape of Good Hope, as shall most effectually secure to all the natives of South Africa the same freedom and protection as are enjoyed by other free people of that Colony, whether English or Dutch:—That this House further humbly requests his Majesty to order Copies or Extracts of the Special Reports of the Commissioners at the Cape of Good Hope, relative to the condition of the Hottentots and Bushmen; together with the Papers given in to the Commissioners by Dr. Philip, and the Memorials addressed to the Colonial Office by the Directors of the London Missionary Society, to be laid before this House."

It is proper to observe, that the question was met with the humane concurrence of His Majesty's Government, whose sentiments may be considered as expressed by Sir George Murray, His Majesty's Principal Secretary of State for the Colonial Department, in the speech attributed to him in the public journals.

The Directors cannot dismiss this subject without warmly congratulating the Society at large (and indeed all their fellow-subjects, who take an interest in the diffusion of Christianity and the extension of human happiness) on the gratifying measure of success which has thus far attended its endeavours in behalf of the suffering tribes of South Africa. The recorded Vote of the House of Commons above given, expressly recognises the Aborigines of that country as a free people, and gives a satisfactory pledge that they shall be protected in the possession and enjoyment of all the rights, (affecting persons and property), to which the European subjects of the British Crown, resident in the Colony, are by law entitled; and the Directors consider it as due to the Government, to express their confident expectation that the pledge it has thus given will be redeemed with all that promptitude and effectiveness which its characteristic justice and beneficence may warrantably be supposed to dictate.

SOUTH SEA.

ACCOUNT OF THE RENEWAL, BY NATIVE TEACHERS, OF THE MISSION, AT THE MARQUESAS.

Drawn up by Rev. Wm. Henry, Missionary.

THE brig *Minerva*, commanded by the writer's son-in-law, Mr. Thomas Ebrill, being about to make a voyage to the Marquesas, and Mrs. Ebrill, his wife, accompanying him, we considered it a very favourable opportunity to attempt the renewal of the Mission commenced at those islands by the three native teachers taken there by Mr. Crook in the ship *Lynx*, Captain Sibrill, in the year 1825, who all three, some time after, returned to these islands. Accordingly, we made known our thoughts on the subject to the church, which most readily and cordially concurred in our views and wishes; and it was agreed that two teachers and their wives should be sent by the *Minerva*. Upon this, the wife of one of the deacons, named Haamaino, who himself was unwell and could not attend the meeting, stood up and begged that her husband and herself might be permitted to go to the Marquesas instead of Raivavai (to which island they had been nominated to assist the teachers there, as they had a large family, and on that account it was judged unsuitable for them to go to any new and barbarous place among a savage people), as they wished (she added) to have to clear away the rubbish and break up fresh ground; observing further, that they did not wish to enter upon other people's labours; and that such were her husband's sentiments as well as her own; and that he and herself were perfectly of the same mind on the subject. The writer then took occasion to represent to her the unsuitableness of that place, as they had a large family, and because of the scarcity of food there, and the savageness of the people—they being cannibals; and as some of their children might be stolen and eaten, as had been the case, at times, with some of the children of the natives, &c.; but none of these things did she regard, as she knew them already, having been told them by one of the teachers from Huahine, who, on his return home from the Marquesas, had spent some time at Eimeo. As nothing could move her from her purpose, her wishes were acceded to; and it was agreed that she and her husband should constitute a part of the Mission to be sent, which gave her great pleasure. Haamaino, her husband, is a steady, zealous, and intelligent man. At the designation of himself and another native teacher, who was to accompany him, which was, indeed, a solemn and affecting occasion, he delivered an excellent and appropriate address; and took his leave of the church and congregation in a manner which had a very powerful effect, and caused many tears to be shed by the

assembly. After proceeding to Tahiti, some circumstances occurred that delayed the vessel, and the teachers took the opportunity to pay Mr. Crook a visit at his station, knowing that two more teachers and their wives were to be sent by his church, in the *Minerva*, along with them to the same islands; and thus, for some time, they had the benefit of receiving instructions, in the Marquesian dialect, from Mr. Crook, who was much pleased with Haamaino. The latter, in the interim, sent the writer a message, saying, that he did not like the temper and spirit of his companion, expressing a wish that some other might be sent in his stead; upon which, another man and his wife, who had been long useful teachers in the schools, were appointed, and sent over to Tahiti to proceed on the Mission, with a request to the other teacher and his wife to return. The name of the one sent over to proceed on the Mission is Aru.

The *Minerva* sailed from Tahiti on the 23d of October, 1827; and, after a rather tedious voyage, arrived at the Marquesas with all on board safe and well. The teachers from Taitarabu were left at one of the islands of the Leeward group, where the people were very desirous to have them; and those from Eimeo were left on the Island of Tahnata (or *Santa Christina*) of the Windward group, the island on which Mr. Crook left the three teachers that went in the *Lynx*. Haamaino and his associates were left with a very kind and friendly chief, named Iotete, who, there was reason, to believe, would treat them very kindly, and, with his people, attend to their instructions. A near relation of the chief, and another Marquesan, who both had, for some time, sailed in the *Minerva*, and who, when at Eimeo, contracted a friendship with Haamaino, remained with him. Mr. and Mrs. Ebrill, who were much pleased with the conduct of the teachers and their wives while on board, interested themselves in their favour, and did what they could to get them safely and comfortably settled, and gave Haamaino and his companions a number of useful articles. We furnished them, on their setting out, with sundry articles of wearing apparel, and a number of other things, together with tools for building their houses, and spades and hoes for cultivating their gardens, &c.; and the church and congregation made a collection for them of cloth, plates, knives, forks, scissors, and other articles, together with what elementary books they could spare. Mr. Ebrill receives no compensation for taking the Eimeoan teachers to the above islands.

It is probable that Mr. Simpson, sent out by the Directors with a special designation to the Marquesas, and Mr. Pritchard, Missionary from Tahiti, have, ere this, joined the Mission in that interesting group.—*En,*

ULTRA GANGES.

PINANG.

Extracts from a Letter of the Rev. Sam. Dyer, Missionary at Pinang, dated 4th February, 1828; addressed to the Treasurer.

My teacher is hard at work, preparing for making Chinese metal types. I hope, ere long, to be able to send some wooden blocks to England, with full directions to make the types. I shall be obliged to send them to Malacca to be cut; so that, perhaps, a few months may elapse before I am able to despatch them.

My two schools on the British system encourage me much. I am particularly pleased with Mrs. Dyer's. This being the end of the Chinese year (nearly), many children stay away to make their new year's clothes, and we are obliged to give the children twenty days' vacation; after which I hope to proceed with new vigour and several improvements. The children read nothing but Christian books, and not a single objection has been made to this. Not a word is said about their own classical works; indeed, the system effectually remedies the evil which subsisted in my former schools. The teachers allowed the children to read their own books in my absence. The schools can, also, be much more vigorously superintended on the British system, and they are tenfold more under my control.

I have heard lately from Dr. Morrison, who was quite well. Mrs. Beighton returned from China in good health; but poor Mr. Beighton has suffered much in his. Mr. Thompson, at Singapore, has also been unwell. Mr. Tomlin is gone to Batavia.

EAST INDIES.

Extracts from a Letter of the Rev. Daniel Tyerman and George Bennet, Esq. the Deputation of the Society to the South Sea Islands, &c. &c. dated Mauritius, Dec. 7, 1827; addressed to the late Secretary.

[Continued from page 321.]

Tripassoor.

THIS place is situated thirty miles W. by S. from Madras, and is an appendage to the mission there. It was the first place we halted at after commencing our tour. It is a small village, containing but very few natives. Here is a fort, about a mile in cir-

cumference, with a wet ditch, but it is now in a state of ruin. Within the fort is a Hindoo temple, of considerable size, but in a state of decay. This is a station for invalid soldiers, of whom there are about one hundred, with their wives and families, all pensioners; some of whom fear God. The Missionaries from Madras occasionally visit these people,—(mostly Mr. Taylor,) and preach to them the words of life. On Lord's-day there are sometimes at public worship so many as 120, men, women, and children. A church has been formed here, consisting now of six members, to whom the Lord's Supper is occasionally administered. Here is a Sergeant I—, a pious man, who conducts public worship on Lord's-days in common, and reads a sermon to the people. They have also frequent prayer-meetings on the week-day evenings, when fifteen or twenty persons attend. Here is also a school of seventy-six of the soldiers' children, mostly country-born boys and girls. It is under the superintendence of Sergeant I—, and does him much credit. The children have made respectable progress in reading, committing portions of Scripture and Catechisms to memory, &c. This school is supported by the *Madras Auxiliary Missionary Society*. The people assemble for public worship, at present, in a round tower on the ramparts; but they are building a small chapel, which will soon be finished.

A Native Teacher resides here, who is supported by the Church Missionary Society. He preaches to fifteen or twenty natives, and has a school of seven heathen children under his care.

Aware that a Missionary had been requested from the Society for Chittoor, we deemed it our duty to visit that place, and to ascertain its eligibility as a permanent missionary station. We resolved to take it in our way to Cuddapah, which we could do without going much out of our road. Leaving Tripassoor, we visited Conjeveram, which lies a little to the southward of it. It is a large city, and is that in Peninsular India, which Benares is in Bengal; and is regarded by the Hindoos as very sacred. It contains a large population, and many prodigious temples, whose amazing *gobrooms* (or towers) over their gateways, loaded with the figures of the Hindoo mythology, in high relief, from the bottom to the summit, fill the beholder with astonishment. We ascended one of these, which is eleven stories in height. Conjeveram would be an important missionary station, and which the Society will do well not to forget, when they can spare a Missionary of good talents, of ardent zeal, and fervent piety. The Brahmins here are very numerous, and have uncontrolled sway.

We next proceeded for Arcot, which is situated nearly W. from Madras. It is a

military cantonment; and the Rev. Mr. Smith is the Company's chaplain, a pious and excellent man. We spent a truly pleasant and profitable day with this excellent man, and his not less excellent wife. Next day we arrived at Chittoor.

Geographical Description of Chittoor.

This is a small town, situated also nearly W. from Madras, and at the distance from it of nearly eighty miles. It stands on a plain, surrounded by lofty hills of selenitic formation, in large masses of a grey colour. Some of these hills are about 500 feet in altitude, all of a barren and sterile aspect, though the views around are picturesque. The immediate locality of the town is well wooded, and highly pleasant, with a large tank, from which the adjacent paddy grounds are irrigated. Here is a civil establishment, consisting of a Circuit-Judge, the Zillah-Judge, a Collector, a Medical Gentleman, and two or three others holding inferior situations. Their houses are good, and pleasantly situated. Both the Judges are truly pious and devoted men, and both are blessed with pious wives. The town consists of a few irregular streets. The houses are built of mud, and thatched. Here is a court-house, a jail, two or three poor pagodas, and a Mohammedan mosque. The entire population amounts to about 10,000, including some neighbouring villages, mostly Hindoos, with a small proportion of Mussulmen.

Religious Services at Chittoor.

The Protestant religion was introduced into this place some years ago, by the instrumentality of a Mr. D—, who ever since has preached to the people on Lord's-days; he has established schools among them, and has exerted himself in every possible way that was calculated to advance the greatest and the best of objects. He has it in his power to be liberal in supporting and promoting every good work; and it is supposed that he has expended in the cause of religion between two and three lacks of rupees—or from twenty to thirty thousand pounds. Mr. D. was instrumental in the conversion of a Mr. W. (a gentleman, who also resides at Chittoor) to the knowledge of the truth. Mr. W. is a man of good talent, well educated, possessed of sound and eminent piety, and an excellent spirit, and is most disinterestedly devoted to the cause of religion. He addresses the people in the Teloo-goo language, and Mr. D. in Tamil, with which languages they are well acquainted; and each of them preaches several times in the week on the great things of God. They are assisted by three native teachers, who appear to be decidedly pious. The teachers are employed in preaching to the people, which they do with great zeal, fluency, and

propriety; they also catechise the children, &c. There are two or three other persons who also preach occasionally, and assist in catechising.

To give a general idea of the state of things here, in a religious point of view, and of the labours of our worthy friends, we need only mention what was done the Lord's day that we spent here; and which, we presume, is but a specimen of the labours of every Sabbath. In the morning, at six o'clock, Mr. W. went to the jail, in the court-yard of which, all the prisoners who chose to attend divine service, were assembled, about 700 in number, all seated on the ground. From a kind of watch-tower on the wall, one of the native teachers addressed them for some time, and afterwards Mr. W. for about a quarter of an hour. The great salvation was the subject of their sermons, and there was the most profound attention observable among this heathen audience. At nine in the morning, a native congregation assembled in part of Mr. D.'s house, which he devotes to this object, till a chapel is built, and which is in contemplation. The congregation consisted of about sixty men and women, and fifty boys and girls; all decently dressed, and well-behaved, sitting either upon forms or on the floor. The service was conducted by two of the native teachers in the Malabar or Tamil language, and consisted in singing, prayer, reading the Scriptures, and preaching. At eleven o'clock, there is an English service at the court-house, conducted by Mr. D. or Mr. W.; but on this occasion Mr. Tyerman preached. There was a congregation of sixteen persons, principally English; some country-born. At three o'clock in the afternoon, there was public worship for the natives again in Mr. D.'s house, conducted by Mr. W. in the Teloo-goo language. He was assisted by a native teacher. The congregation nearly as in the morning. The children met in the intervals of public worship, and were catechised. In the evening the English are invited to drink tea at the house of Mr. D. or Mr. W.; after which is an English service of prayer, exposition of Scriptures, &c. There are two or three more of the English residents here, who are pious persons. Early every morning in the week a large school of children meet in a room at the house of Mr. W., where they read, are catechised, and have a short sermon addressed to them.

A church of native converts was lately formed here by Mr. Crisp, of Madras. Sixty-five native members, all in the judgment of charity, decidedly pious, partook of the ordinance of the Lord's Supper, the last time it was administered, and several more are promising characters. Several men are appointed to the office of deacon.

There are schools of boys and girls here,

containing in all about 100 children. The girls are under the immediate superintendence of Mrs. D., who is much devoted to this object.

We had the highest satisfaction and pleasure in visiting this place, where there is more work going on among the natives, as to religion, and more appearance of good done, than in any *station* in India that we have yet seen.

Though Chittoor does not contain a large population, it is an important missionary station, as being central, and surrounded by several much larger towns, such as Arcot, Vellore, &c. &c., to which, with the assistance of native teachers, an active and devoted missionary may extend his influence, and impart the Gospel. Before we left India, Mr. Jennings had reached his destination, and taken up his residence at Chittoor. It is a station which requires no ordinary share of prudence, but we have great confidence in Mr. Jennings. He appears, to us, exceedingly well chosen for this station; and we entertain a confident hope that he will do well; and we are happy in stating, that he is greatly esteemed by his friends there.

The two congregations above-named are different people. The one congregation is acquainted with Tamil, the other with Telugoo.

We left Chittoor on the 12th of February, 1827, for Cuddapah. Our route led us through the town of Punganore, where the Rajah of that province resides. We were received by his Highness in the most polite manner, and spent a day with him at his palace. His hospitality was unbounded. He is fond of the English, and dresses in the style of an English gentleman. His eldest son is a promising youth. He speaks the English language well, and has a valuable library of English authors. He appears to be favourably disposed with respect to Christianity. We passed the village of Gurramcondah, where is a hill-fort, once of great strength, but now in ruins. The country through nearly the whole of this long journey, is very poor and sterile. It consists of hills of naked rock, with narrow defiles between them, with occasional fruitful valleys in which rice is grown. Our accommodations on the road were often very bad; however, on the 21st of the same month we arrived in safety at Cuddapah.

Geographical Description of Cuddapah.

Cuddapah is the capital of the eastern district of the Balaghaut Ceded Territory, and is situated in latitude $14^{\circ} 28' N.$, longitude $79^{\circ} 0' E.$ It is often called *Cripa*, which is a corruption of *Cuddapah*, and which means a threshold; as it is situated at the entrance of a valley, visited formerly, and held sacred by the Hindoos. This town

is situated on a hot sandy plain, of considerable extent, and surrounded by distant hills. It is remarkable for its great heat, and on this account it is vulgarly called by Europeans "the frying-pan of India," resembling in its locality that utensil. From general testimony, and especially from Mr. Howell, who was born in the country, and has travelled a great deal in India, the heat must be prodigious. Before we left it, the heat had become great, and it will increase through the whole of this month (February), and will continue to increase till the latter end of June, when the rainy season commences, and the atmosphere becomes a little cooler. During the greatest heat, if there be any wind in the day-time, after the sun sets it dies away, and the atmosphere becomes suffocating; and this continues through the night. There are no dews, and the people sleep out in the open air; and even then streams of perspiration run down their bodies. The soil is sandy, and of a brownish colour; and during the hot season all vegetation, excepting trees, is burnt up. The heat imbibed during the day by the earth, is retained through the night, while the many trees about the town tend to prevent the circulation of the air, and to aggravate the evil. Ever since last September, fever has raged here, and few have escaped its assaults, though it has not been very destructive. Many are yet afflicted by it, together with colds, coughs, hooping-coughs, &c.

The town of Cuddapah was formerly much more extensive than at present, as the ruins all around indicate. These ruins, however, in general, are but the ruins of poor, wretched, mud-walled cottages. The town consists principally of such hovels, of one story, placed in tolerably good street-order; while those that are fallen down, and suffered to remain in that state, are almost as numerous as those which are inhabited. This will give a general idea of towns in all parts of India. Here are several mosques and Mohammedan burying-grounds crowded with tombs, built in the style peculiar to that people, together with two ancient palaces belonging to them; the one of which is now the jail, and the other the treasury. In the latter building are kept both the cash collected in the district as taxes, and the public records. General appearances indicate the former dignity of the Moors here, and strikingly demonstrate their present degradation. As to extent of population, indeed, the Mussulmen are numerous in this place, being about one third of the whole; but they are wretchedly poor, ignorant, and sensual. The other two thirds of the population are Gentoos. They have but few pagodas in the town, and these are very small. These people are also generally poor. A sort of coarse cloth is made here,

such as the people wear. In the neighbourhood is a diamond-mine, now worked, and also an indigo-factory, where that article of commerce is prepared of a superior quality, from the dried leaf of the plant. The population of Cuddapah and its vicinity is stated to be 60,000. Water is obtained from tanks and deep wells. Rice, *dhole*, and several kinds of grain, are grown in the neighbourhood during the rainy and cool season. Here are both a civil and a military establishment for native troops; but there is neither church nor episcopal chaplain. To Mr. Haig, the Zillah-Judge, Mr. Brown, the Registrar, and Dr. Geddes, we are much indebted for their great hospitality. Mr. Russel, the Collector, was not at home.

State of the Mission at Cuddapah.

With the general aspect of the mission here, we were much pleased. Mr. and Mrs. Howell are both Indo-Britons, or country-born, pious, and worthy people, and greatly respected by the English gentlemen in the neighbourhood, who show them every kind attention. Mr. Howell is an excellent, active, and useful missionary. He most commendably devotes his whole strength and time to the natives, and does not suffer his attention to be diverted from his great object by English services. We were highly gratified by his excellent spirit, his good sense, and his devoted piety. The Telogoo language is spoken here by the natives, in general, and Mr. Howell preaches in it with great fluency; and is said, by competent judges, to have a very extensive knowledge of it, and to speak it as well as the natives.

A neat and comfortable chapel has just been completed here, 48 feet by 32 feet, with a good vestry at one end. The whole is built of burnt bricks, and plastered over with *chunam*, with a flat roof, which is supported by two rows of pillars. The chapel was raised under the superintendence of Mr. Howell, and does his taste and judgment great credit, as well as his good economy; for it cost only the small sum of 2,400 rupees, and which was all raised by subscriptions in the country, and principally in the neighbourhood. Mr. Howell has also built himself a parsonage-house near the chapel, — a good and comfortable dwelling, with a hall and four bed-rooms, and verandahs both in front and behind. This house cost only 1,400 rupees. It stands in a good compound, in which is an excellent garden, and a well of good water. Still nearer the chapel, Mr. H. is erecting a good school-room for the native Christians' children; and a little further off is a village of mud-walled cottages, in two rows, forming a street, consisting of 36 houses and 148 residents; appropriated for the use of those natives who embrace Christianity, and consequently lose caste. All the cottages are inhabited. In

this village is a school-room, used for that purpose, till the new one is completed, and where all the Christian families meet for family-prayer, mornings and evenings. Here is a weaver's shop, in which are several looms; Mr. Howell being anxious to teach the people some business by which they may obtain a livelihood when they embrace Christianity, lose caste, and are abandoned by their friends. He has established a common paper-manufactory, with the same view, since we left Cuddapah. All the inducements, of a worldly nature, Mr. Howell holds out for natives to become Christians, is to allow them to reside in one of these cottages, find them employment, and make them work for their own subsistence. He, in the first instance, provides them with looms, wheels, &c. which the people afterwards pay for by instalments. We cannot but highly commend this plan, which is the best of any that we are acquainted with to meet the case; and this, or some other, we think, must be acted upon, so long as the loss of caste in these countries is attended with consequences so appalling and discouraging. A subscription of 50 rupees per month, from a gentleman at some distance, enables Mr. Howell to erect these cottages, and to carry these plans into effect.

Mr. Howell has at present four schools connected with the mission, all under Christian instruction; one of Christian children, consisting of 15 boys and 12 girls, taught by a Christian native; and two schools for boys, and one for girls, the children of heathen parents, containing in all 60 boys and 12 girls. Mr. Howell finds it very difficult to obtain suitable schoolmasters. Besides these, he has under his superintendence two schools of Mussulmen's children; one of which is supported by Mr. Judge Haig, containing 20 boys, and the other by Mr. Brown, in which are 40 boys; but Christian principles, we are sorry to add, are not allowed to be introduced into these schools.

Mr. Howell settled here in December, 1822, since which he has baptized, of men, women, and children, 239; several of whom have removed to Chittoor, and belong to the congregation there; and 5 families have relapsed to heathenism. The above number comprised—

Brahmin.....	1
Sudras.....	23
Mohammedans	5
Pariars	210
	— 239

About 80 of the above have gone to Chittoor, and 25 have been expelled. A church has been formed of native Christians, on the congregational plan, and 22 members have been admitted, 9 of whom are at Chittoor, under the care of Mr. D. and Mr. W. Within the last two years, 21 couples have

been married by Mr. Howell; and within that time have been 14 deaths.

On Lord's-days Mr. Howell preaches twice to the native congregation in Teloo-goo, when about 100 attend, well dressed, and who behave with great propriety. They sit on the floor, according to their custom at other times. There is an obvious difference between them and other natives as to cleanliness and decency of dress, and this difference is in favour of the Christians. There is public service again on Wednesday evenings, when about 80 persons attend. On Friday evenings is a prayer-meeting, when there are 59 or 60 present. Several native men engage in extempore prayer. Mr. H. preaches at the jail to the prisoners on Saturdays. He has likewise conversational meetings in the school-room on Mondays. All the Christian children attend the Sunday School; and Mr. H. meets them before the afternoon service, to converse with and to catechise them.

Mr. H. employs three readers and catechists, to go from house to house in the evening of every day, to instruct both Christians and Heathen. Their names are *Luther*, who was a Brahmin; *Jonah* and *Job*, who were both Pariahs. They all seem to be pious and devoted men. The well-known *Ananderayer* is here at present. He is advanced in years, and is employed as a cate-chist.

Mr. Howell speaks of the professing Christians as being in general consistent; and if they act otherwise, they are dismissed from the village. All the schools are supported by the subscriptions of the gentlemen in the neighbourhood, Mr. H. being very reluctant to draw on the funds of the Society for that purpose. We found them in a good state.

Description of the Hindoo Festival, called Gangamma Tirnal.

While here, we had an opportunity of attending a great Hindoo festival, called *Gangamma Tirnal*, or the great goddess Gangamma, held in the village called *Cocottapetta*, distant from Cuddapah about five miles. This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove, around the filthy pagoda in which was the object of attraction and adoration. Before the door of this swamy-house, the people were sacrificing sheep and goats to the idol all the day, and streams of blood flowed in all directions. Around this place is a wide road, on which multitudes of bullock-basket-carts were driven, from which grain, of various kinds, was thrown to all such as chose to receive it, in fulfilment of vows. Between twelve o'clock at noon, and six in the evening, we saw thirty men and two women undergo the ceremony of swinging upon hooks put

through the skin in their backs. The machine which was used for this purpose was a bullock-cart. Over the axle-tree a post was erected, over the top of which a beam, about 35 feet in length, passed, and moved upon a pin. The longer end of this beam extended over the bullocks; at the end of it was a square frame attached, adorned with young plantain trees, in which two persons could stand. When the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar. This being done,—and we saw the operation performed in several instances,—the beam was raised upon its fulcrum, and the persons in the frame were raised about 25 or 30 feet above the ground. Each person was furnished with a dagger in the one hand, and a pocket-handkerchief in the other. The machines, to some of which were yoked 6, 8, 10, or 12 bullocks, were now driven at full speed round the pagoda three times, while the deluded wretches were brandishing the dagger, and waving the handkerchief; occasionally resting their weight on the lower bar of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us it was in fulfilment of vows made to the goddess; others, that they were hired by persons standing by, and received one or two rupees for their trouble. Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and parties of pleasure, but very few took any notice of those horrid scenes which most attracted our attention. Never were we before so powerfully impressed with the importance of missionary exertions. Truly the dark places of the earth are full of the habitations of cruelty! O that the people of England could have witnessed this horrid spectacle, so truly infernal! who could have remained indifferent to missionary exertions, or withheld his support from those noble Societies, which propose to make known the merciful religion of Jesus, to enlighten the heathen, and to put a stop to these dreadful cruelties?

CALCUTTA.

Extracts of a Letter from the Rev. Messrs. Piffard and Ray, dated Kidderpore, the 6th February, 1828; addressed to the Foreign Secretary.

Baptism of Native Converts.

We are very happy to inform you that the people at Ram-makal-choke, who had been

SOUTH AFRICA.

LATTAKOO.

Extracts from a Letter of Mr. Robert Moffat, Missionary at Lattakoo, dated 15th February, 1828; addressed to the Assistant Secretary.

MY DEAR SIR;

As brother Hamilton will, the Lord willing, set off next week for Bethelsdorp, I cannot let so favourable an opportunity pass without acknowledging the receipt of your very kind letter. Since I last wrote to the Directors, our faith has been much tried with regard to the prospect of this Mission; but through the goodness of our Heavenly Father, we still continue to enjoy comparative peace, and we hope that all our trials and fears will soon terminate in a brighter day, when the Lord will make bare his arm, and pour out his spirit on the Bechuanas, as he has already done in the South Seas. When we reflect on all that has taken place in these times of trouble, we do see that the Lord has shown himself strong in behalf of the Bechuan Mission; and though a succession of disappointments sometimes causes our spirits to droop, yet, thanks be to God, we have never been permitted to despair of eventual success, for the zeal of the Lord of Hosts will perform it. About four weeks ago, we were concerned to hear that two parties of the mountaineers, including the *Blooms* (sons of the famous robber of that name, described by Mr. Campbell), came unexpectedly on the Batlaroo cattle out-posts, a little way below the stations, and swept away every thing within their reach. They came no farther; but, from good authority, we learned that it was the intention of the *Blooms* to return and root out this Mission, supposing it to be a strong hold in which the afflicted and timid natives take refuge, and thus frustrate their diabolical intentions of making their property an easy prey.

After mature deliberation, and prayer for divine assistance and direction, we resolved to remain at the station, and, whatever might be the consequence, to offer no resistance, but to leave our cause with Him who has engaged never to leave nor forsake them that put their trust in him. In consequence of the above report, many of the natives sent away their families, with all their cattle, to a distance. On these dark and gloomy prospects, the Lord was pleased to grant that some rays of light should shine from a quarter the least expected. Jan Karse (or Karsten), a respectable Griqua, who is brother-in-law to the *Blooms*, and who, with his family, was living at some distance S. E. of this place, hearing of our situation, immediately removed to the station, with the

previously impressed with the concerns of their eternal salvation, began to feel a greater interest on the subject, and expressed their desire to make a public profession of the name of Christ. We conversed with them on the subject, and as they appeared to be sincere, we agreed to baptize them on Thursday, the 24th of January.

In order to prepare their minds for the ordinance, Mr. Piffard went on the Wednesday afternoon to Ram-makul-choke, where, at their own desire, the ceremony was to take place. On Thursday morning, Messrs. Mundy and Lacroix, from Chinsurah, and Mr. Ray, Mrs. Hill, and Mrs. Piffard, came to the village. Some native Christians, of the Church of England, came also from Calcutta to attend on this blessed occasion. The service was commenced by singing, reading, and prayer, after which Mr. Mundy preached a most interesting sermon, from the words "Preach the Gospel to every creature," &c. Another hymn having been afterwards sung, Mr. Piffard proposed to them several questions suited to the occasion. A prayer was then offered in their behalf, after which Mr. Piffard baptized nine individuals. Mr. Lacroix having then given to them a suitable exhortation, Mr. Ray concluded the service with prayer.

The scene was most interesting. The people were so numerous that the church could not contain them, and two or three hundred stood outside. We are happy to inform you that there are also several other individuals who are seeking the way of salvation, and whom, we trust, the Lord will soon bring into his church.

With respect to our schools, they are going on, we trust, rather better than they did. We have, connected with the Mission, eight schools, at the following places:—Beallah, Chittah, Bhawanapore, Baniapore, Kidderpore, Bhookailosh, Soonai, and Dhopapara, containing about 500 boys; and there are among them about ninety who can read the Scriptures, and are learning the catechisms; and from the examinations we can say, that most of these who read the Scriptures are acquainted with the main principles of Christianity, so that we trust this branch of our mission will not prove fruitless.

Hoping that the blessing of God may rest upon the Society, and that we shall have an interest in your prayers,

We remain, &c.

(Signed) CHARLES PIFFARD,
EDWARD RAY.

intention of meeting his relations, not in the spirit of combat, but with the hope of influencing them by reason to abandon the murderous course they have so long pursued.

He has already written to them a very sensible letter on the subject. We cannot but entertain a hope that these means, so congenial to our feelings, will be attended with salutary effects. It is J. Karse's intention to remain here some time, to obtain the benefit of the school for his family and domestics, none of whom can read. Since his arrival (eight days since), affairs are more settled, and many of the Batlaroos, living in our immediate vicinity, are acquiring more confidence.

Mateebé and his people are still wandering in the Bushman country, afraid to return while the state of things is so unsettled. We have now a goodly village of natives, from various interior tribes, as well as Batlapees, living on our own premises. They are chiefly poor, but are in possession of fruitful gardens; and we have no doubt that they are better off than those whose dependence is solely on their flocks. The arrival of the Bechuan books, by Mr. Miles, was to us like life from the dead; for, from a conviction that they were lost, I began to compile and prepare a second copy.

The rapidity with which the scholars acquire a knowledge of the words says something in favour of the system adopted, though, when the compilation was made, I intended it merely *pro tempore* till I should be able to settle a system of orthography which would include a few more sounds in the dialect spoken by the Bakuens, which I consider the standard of the Sichuan language.

We feel the necessity of assistance in this Mission. If all things are considered, it will, I think, appear to the Directors a matter of importance, to send out another Missionary to this station.* I mean one who is a good scholar, capable of rendering important assistance to the cause, when the

* The Directors purpose sending out another Missionary to Lattakoo, as soon as may be practicable.—Ed.

work of translation shall commence; one too who will even be ready with cheerfulness to engage in any part of the Missionary work, with a heart touched with true compassion for the perishing heathen. Though this station is comparatively far advanced, still it would be very improper for any one to come out, expecting to spend most of his time in a study; for the temporal interests of a Mission in this country are too closely connected with the spiritual, to be lost sight of.

The language can now be acquired with less difficulty than formerly, and a good scholar, with good talents, would be of essential use to the Mission.

Shortly after Mr. Miles's return I commenced the school in the native language, and, when the circumstances of the station are considered, the number which attend exceed our expectations. There are already four Bechuanas who read well in the catechisms, &c. and I trust very soon to be able to put six or eight more into the same class. I have also begun an evening school, which does well. The attendance, chiefly adults, has risen to forty; while that of the day-school, including fourteen of Jan Karse's children and domestics, is about fifty. We have also introduced the singing of hymns, composed in the native languages, which has a very pleasing and enlivening effect. I could wish to appropriate more of my time to study than it is possible under these circumstances, but it is a pleasure to be able to be employed in any way in a work of so much importance.

DEATH OF JUDGE DACRE.

We deeply regret to state, that the Hon. Judge Dacre, of Chittoor, in the East Indies, departed this life on the 23d of February last. Mr. Dacre was a warm friend and zealous promoter of the Missionary Cause, in India, and expended annually large sums in the support of the Gospel and Native Schools at Chittoor. The Society's infant Mission at that place participated in the liberal patronage of Judge Dacre, and has sustained a serious loss by his death.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
SOUTH SEA	Rev. W. Henry	.....	4 September, 1827.
	W. P. Crook	.....	7 and 20 September, 1827.
	A. Buzacott	.....	11 September, 1827.
	G. Platt	.....	28 September, 1827.
	C. Barff	.....	24 October, 1827.
	A. Simpson	.....	2 November, 1827.
	G. Pritchard	.....	May, 1827.
	E. Armitage	.....	(2 letters) 8 September, 1827.
	C. Pitman	.....	6 and 29 November, 1827.
	W. P. Crook	.....	7 and 20 September, 1827.
	J. Davies	.....	7 September, 1827.
	Messrs. H. Nott, A. Simpson and A. Buzacott	.....	7 September, 1827.

SOUTH SEA.....	Rev. J. M. Orsmond	2 March, 3, 5, 11, 20, 21, and 26 September, and 17 Dec. 1827.	
	— D. Darling.....	2 April, 5 Sept. (3 letters), 7 and 24 Sept., and 24, 25, and 27 December, 1827.	
	— C. Barff	24 October, 1827.	
	— J. Williams.....	21 November, 1827.	
	— W. P. Crook.....	21 November, 1827.	
	— T. and S. Blossom.....	25 September, 1827.	
ULTRA GANGES	— Dr. Morrison	Canton.....23 January, and 4 February, 1828.	
	— C. H. Thompson	Singapore	and 21 December, 1827.
	— W. H. Medhurst.....	Batavia	28 January, 1828.
	— D. Collie	Malacca	3 December, 1827.
	— J. Smith	Singapore	5 November, 1827.
	Miss Newell	Malacca	16 November, 1827.
	Rev. J. Tomlin.....	Batavia	1 January, 1828.
	— T. Beighton	Pinang	5, 7, and 13 February, 1828.
	— S. Dyer .....	.....	4 February, 1828.
	— M. Newell	Malacca.....	18 February, 1828.
EAST INDIES	— J. Hill.....	(No date)	24 Nov. 1827, and 3 Jan. 1828.
	— G. Gogerly.....	Calcutta	3 December, 1827.
	— M. Hill	Berhampore.....	20 November, 1827.
	— W. Fyvie	Surat	1 December, 1827.
	— T. Salmon .....	.....	20 November, 1827.
	— E. Crisp.....	Madras.....	21 and 31 Dec. 1827, and 17 Jan. 1828.
	— H. Crisp	Salem	28 November, 1827.
	— C. Piffard.....	Chinsurah.....	8 December, 1827.
	— J. Dawson	Vizagapatam	22 January, 1828.
	— W. Taylor.....	Madras	24 January and 22 February, 1828.
	— C. Mead.....	Travancore	31 February, 1828.
	— M. T. Adam	Benares	18 October, 1827, and 3 Jan. 1828.
	— A. Fyvie	Surat.....	18 January, 1828.
	— J. Hands	Bellary	14 February, 1828.
	— Messrs. Crisp and Taylor.....	Madras....	18 February, 1828.
	— C. Mead.....	Travancore	25 January, 1828.
	— J. Robertson	Benares	4 January, 1828.
	— Messrs. Piffard & Ray	Calcutta	6 January, 1828.
	— Charles Mead	Travancore	19 February, 1828.
MEDITERRANEAN	— J. Lowndes	Corfu.....	28 March, 1828.
	— S. S. Wilson	Malta.....	12 March, 20 May, 1828.
AFRICA	— W. Foster	Bethelsdorp	14 February, 1828.
	— R. Miles.....	Cape Town.....	2 April, 28 February, 22 April, 1828.
AFRICAN ISLANDS....	— David Jones	Madagascar	13 and 24 November, 1827.
WEST INDIES	— J. Wray	Berbice	14, 24 April, and 9 and 17 May, 1828.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARIES, &c.

CAMBRIDGESHIRE.

May 29th, the Sixteenth Anniversary of the Cambridgeshire Auxiliary Missionary Society, was held at the Rev. John Medway's Meeting-house, Melbourne, when an appropriate and impressive sermon was preached by the Rev. Wm. Orme, of Camberwell; immediately after which, the Society met for the transaction of business. The resolutions were moved and seconded by the Rev. Messrs. Orme, Moase, Dobson, Thodey, Hopkins, Gilson, Greenwood, Pepper, Woodward, and Chaplin.

In the evening, the Rev. Wm. Chaplin, of Bishop's Stortford, preached. The Meetings were well attended, and a deep impression seemed to be produced in favour of the Missionary cause. The collections on the occasion amounted to 24/.

HULL AND EAST RIDING AUXILIARY.

THE Anniversary of this Institution was held on Lord's Day, the 8th of June, and the following Monday, Tuesday, and Wednesday. On the Sabbath, excellent and appropriate Sermons were preached in Fish-street and Hope-street Chapels, Hull, by the Rev. W. Orme and J. Morison, of London; and R. S. M'All, A.M. of Manchester. Also by Mr. Orme, at Cottingham, in the afternoon, and Beverley in the evening. On the Monday, a Public Meeting was held in Fish-street Chapel, at eleven in the forenoon; and, by adjournment, at six in the evening, William Lowthrop, Esq. in the Chair. The morning Meeting was commenced by singing and prayer, by the Rev. J. M'Pherson, (Baptist minister); after which, Resolutions were proposed and seconded by the Rev. W. Orme, B. Coombs (Baptist), J. Morison, — Beaumont (Wesleyan), J. Fox, and R. S. M'All. In the evening, the Rev. J. Mosley commenced by singing and prayer; and the

Meeting was subsequently addressed by the Rev. B. Shaw (Wesleyan Missionary from South Africa), J. M'Pherson (Baptist), J. Morison, Thos. Hicks Cottingham, W. Orme, R. S. M'All, J. Fox, and J. Haydon Swanland. On Tuesday evening, after sermon by the Rev. W. Orme, the Lord's Supper was administered at Hope-street Chapel: the Rev. R. S. M'All presided. The proceedings of this Anniversary were closed at Beverley by a public meeting on the afternoon of Wednesday, and a sermon in the evening, by the Rev. R. S. M'All. The collections at the different services, including the product of a missionary-box, &c., amounted to upwards of 200*l*.

NORTH-WEST ESSEX.

THE First Anniversary of the North-west Essex Branch Missionary Society was lately held at the Rev. W. Clayton's Meeting-House, Saffron Walden. An able and interesting discourse was delivered in the morning, by the Rev. W. Orme, Secretary to the Parent Society, on the conclusion of which, the business of the Society was transacted. The Treasurer having been called to the Chair, the Rev. J. H. Hopkins read the Report. Various resolutions were then adopted, which were proposed and seconded by the following friends to the Society:—the Rev. Messrs. W. Clayton, J. Dobson, A. Wells, S. Thodey, J. Clayton, jun. (of London), W. Bishop (of Gloucester), H. Bromley, J. Sewell, T. Miles, and J. Player, Esq. In the evening, an appropriate Sermon was preached by the Rev. A. Wells, of Coggeshall. The Rev. Messrs. Corbishley, of Appledore; Pyne, of Duxford; Thodey, of Cambridge; and Wilkinson (Baptist), of Walden; engaged in the devotional exercises of the day. The services appeared to excite a very lively and general interest in the minds of all present, and the collections were liberal.

KENT.

On Wednesday, the 9th of July, the Annual Meeting of the Kent Auxiliary Missionary Society was held at Chatham. The Rev. James Stratten, of Paddington, preached in the morning a most appropriate Sermon. In the evening, a Public Meeting was held, when the Rev. Joseph Slat-terie, Minister of the place, presided. The Report was read by the Rev. E. Jinkings, one of the Secretaries; and addresses were delivered by the Rev. J. Vincent, of Deal; W. Chapman, of Greenwich; J. Blackburn, of London; H. B. Jeula, of Greenwich; T. Shirley (Baptist), of Sevenoaks; — Cusworth (Wesleyan), of Rochester; J.

Prankard, of Sheerness; and T. Gaulter (Wesleyan), of Rochester. The devotional services of the day were conducted by the Rev. Messrs. John Blackburn, Stephen Gurteen, and Mr. Henry, of Tooting. The day closed with a liberal collection.

FORMATION OF NEW SOCIETIES.

NORFOLK.

A MEETING was held at Briston, Norfolk, April 16th, for the purpose of forming a District Association in aid of the London Missionary Society; in connexion with the Norfolk Association in aid of Missions; Mr. Walter Thurtell was in the Chair. The Meeting was addressed by the Rev J. Browne, Rev. H. L. Adams, Rev. R. Fairbrother, Rev. W. Sadd, Rev. W. Ellis (Missionary), Rev. J. Tennant, Rev. N. Drane, and the Chairman.

It is hoped that the establishment of this Society will tend to promote a Missionary spirit in this part of the country. The Rev. W. Ellis preached on behalf of this Association on the 14th and 15th instant, at Burnham and Wells, when collections were made.

The Society was designated the North West Norfolk District Association, and includes the congregations at Wells, Burnham, Fakenham, Briston, Guestwick, Oulton, and North Walsham. Mr. Walter Thurtell, Treasurer; John Tennant, Secretary.

On April 22d, a meeting was held at Dereham, Norfolk, for the purpose of forming a District Association in aid of the London Missionary Society, but in connexion with the Norfolk Association in aid of Missions, when Mr. Buck presided, and the different resolutions were proposed and seconded by the Rev. W. Ellis, the Rev. Messrs. Atkins, Drane, Sadd, Tennant, and Williams, and Mr. Nash.

This Association includes the congregations of Dereham, Elmham, Lynn, Mattesball, Thetford, and Watten, and is called the Norfolk Central District Association, in aid of the London Missionary Society.

A Meeting was also held in connexion with this Association at Wymondham. The Rev. R. Fairbrother is appointed Secretary, and Mr. Buck, Treasurer.

NOTICES.

THE Anniversary of the Wilts and East Somerset Auxiliary Missionary Society will be held at Westbury, on Tuesday, the 5th and Wednesday, the 6th days of August. The Rev. William Ellis, from the Sandwich

Islands, and Rev. Rowland Hill, A.M. have engaged to preach.

September 2d. The Anniversary of the Somerset Auxiliary Missionary Society, will be held at Wells. The Rev. William Ellis (Missionary), and the Rev. Mr. Leifchild, have engaged to preach.

PRINTER WANTED FOR THE SOUTH SEAS.

ALTHOUGH, since the insertion of the notice in the *Chronicle* for February last, the Directors have received several applications from individuals willing to proceed to the South Seas in the above-mentioned capacity,

they have, nevertheless, not hitherto engaged any person for the situation in question, and therefore repeat the notice, which was as follows:—

“The Directors are desirous to engage, for the above-mentioned destination, a person who, beside being master of the business of a printer, possesses a character for decided piety, and such other qualifications as may enable him to render himself generally useful in the Mission. Testimonials on these points must accompany the written applications of those who offer their services to the Society. Address to the Rev. John Arundel, Home-Secretary, Mission House, 26, Austin Friars, London.”

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 30th June, 1828, inclusive.]

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Shire.—Tintwistle Ladies' Association—

Mrs. Rhodes, Treasurer.

Subscriptions.....	10	0	0
Sabbath-school and Miss. Box .	2	2	6
Collection after Sermon by Rev. J. Potter.....	7	17	6
	20	0	0

ur in Cumberland, Westmoreland, and Lancashire, per Rev. Dr. Paterson and Rev. T. Scales.

Cumberland.

Lockermouth.—Rev. J. Mather.

Subscription	1	1	0
Collected by			
Mrs. Muscutt.....	5	12	10
Miss H. Robinson	2	15	5
— Banks	2	2	5
Mrs. P. Banks	0	8	8
Mr. J. Thornburn	1	2	0
— H. Allison.....	0	17	6
A Friend	0	16	8
Sabbath-school Girls.....	0	10	6
Charity School	0	2	0
Ladies' Working Society ..	20	0	0
Collection after Sermon by Rev. T. Scales	3	5	9
Ditto, at Public Meeting	3	2	0
	41	16	9

lston Moor.—Rev. J. Harper.

Ladies' Association	24	2	6
Missionary Boxes.....	1	1	4
Collections after Sermons by Rev. Dr. Paterson	6	11	0
Garrigill, ditto.....	1	13	0
Missionary Box.....	0	2	0
Collection after Public Meeting	8	0	0
	41	9	10

rkhead and Gamblesby.—Collections after Sermons by Rev. T. Scales.....

2 0 9

Penruddock.—Rev. A. Rattray.—Collection after Sermon by Rev. T. Scales.....	1	16	5
Keswick.—Rev. T. Guitton.			
Subscriptions	1	19	0
Collection after Sermon by Rev. Dr. Paterson	2	19	5
	4	18	5

Carlisle.—Rev. R. Hunter.

Collection after Sermon by Rev. Dr. Paterson	3	0	4
Rev. T. Woodrow.			
Ditto, by Rev. Dr. Paterson.	3	3	0
Ditto, after Public Meeting..	10	5	11
	16	9	3

Penrith.—Presbyterian Chapel—

Rev. Dr. Thomson.

Collection after Sermon by Rev. T. Scales	3	3	0
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Ebenezer Chapel—

Rev. G. Nettleship.

Collection after Sermon by Rev. T. Scales	4	0	6
Ditto, at Public Meeting....	7	12	0
Subscription	1	1	0
	15	16	6

Workington.—Rev. S. Peel.

Subscriptions.....	3	6	0
Collection after Sermon by Rev. Dr. Paterson ..	9	0	6
	12	6	0

Whitehaven.—Rev. A. Jack.

Collection after Sermon by Rev. A. Jack	1	16	3
Ditto, by Rev. Dr. Paterson. .	9	4	6
Ditto, at Public Meeting.....	12	19	3
	24	0	0

Maryport.—Rev. W. Rintoul.

Auxiliary Society	10	0	0
Collection after Sermon by Rev. Dr. Paterson	2	10	0
	12	10	0

Wigton—Rev. E. Leighton.

Subscriptions	1 12 0	
Missionary Box	1 12 0	
Collections after Sermon by Rev. T. Scales, and Public Meeting	4 14 0	7 18 0

Bootle—Rev. S. Blyth.

Collection after Public Meeting	8 18 2	190 0 6
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Westmoreland.

Kendal—Rev. D. Jones.

Collection after Sermon by Rev. T. Scales	7 14 4	
Ditto, at Public Meeting	8 9 3	16 3 7

Lancashire.

Broughton—Rev. S. Ruston.

Collection after Sermon by Rev. T. Scales	1 8 9	
--	-------	--

Lancaster—Rev. S. Bell.

Collections after Sermons by Rev. Dr. Paterson, and Public Meeting	20 0 0	
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Ulverstone—Rev. J. Davies.

Collection after Public Meeting	10 4 7	31 13 4
Total	237 17 6	

Devonshire. — Sidmouth — Contributions for

Mrs. Mault's School, <i>Travancore</i> , by Mrs. Crow	3 3 7	
Iifracombe—Admiral Pearson (L.S.)	10 10 0	

Hants.—Burley—Rev. Mr. Cooper and Friends

Ringwood—Rev. A. Bishop and Friends ..	2 10 0	
	2 15 3	

Lancashire, East, Auxiliary Society—

J. H. Heron, Esq. Treas.	1 19 2	
Patricroft—Friends	11 15 8	
Stand—Collection	10 14 3	
Sunday-school	1 1 5	

Salford—New Windsor Chapel—by Rev. J.

Priddie	15 17 6	
Cooper-street.—Welch Calvinistic Metho- dists—Youths' Society, by Mr. Morris ..	40 0 0	

Rochdale—Rev. J. Ely

	122 4 0	
--	---------	--

Hulme—Chapel

	3 18 9	
--	--------	--

Manchester—Mosley-street Cha-
pel—Rev. R. S. M'All.

Youth's Auxiliary Society	25 0 0	
Collections after Sermons by Rev. J. Clayton, jun. and Rev. J. Parsons	264 15 3	
Ditto, after Sermon by Rev. Dr. Wardlaw	47 3 6	
Balance of a Congregational Subscription	2 7 6	339 0 3

Rusholme-lane Chapel—

Collections after Sermons by Rev. Dr. Bennett	50 1 7	
Sunday-school	0 10 2	50 11 9

Bolton—Rev. S. Ellis.

Subscriptions	23 0 0	
Annual Meeting, and Services connected therewith	32 12 6	
For Native Females in India. Mrs. Makinson	1 0 0	
Mrs. Lum	0 10 0	

57 2 6

Less Expenses .. 5 14 0

51 8 6

Charlesworth—Rev. J. Adamson.

Collection after Sermon by Rev. J. Campbell	29 16 10	
Sunday-school, Male	4 1 0	
Ditto, Female	6 2 2	40 0 0

Loyd-street—Rev. Dr. Jack.

Collections after Sermons by Rev. Dr.
Wardlaw and Rev. J. Clayton, jun. 53 5 3

Grosvenor-street Chapel—Rev. W. Roby.

Collections after Sermons by Rev. J. Parsons and Rev. Dr. Wardlaw	354 9 4	
Ditto, at the Public Meeting ..	72 15 8	
Ditto, at the Missionary Com- munion	27 9 6	
A Friend to Missions, 7th den.	10 0 0	
Youths' Auxiliary Society	40 0 0	
Subscriptions	41 14 1	
Interest	0 14 0	547 2 7

1277 9 5

Towards the Deficiency (vide p. 376.) ... 1243 4 0

2519 19 5

Leicestershire and Nottinghamshire Auxiliary

Society—Mr. J. Nunneley, Treas.

Leicester—Bond-street—Rev. E. Webb.

Ladies' Association for the Edu- cation of Native Females in India	19 11 9	
Juvenile Association	14 14 6	
Missionary Box in a Milliner's Work-room	0 3 7	
Ditto, at T. Fawkes'	0 6 0	
Subscriptions	5 10 0	40 5 10

Free Lane—Rev. T. Mitchell

Market Bosworth—Sunday-school Children

Newton Burgoland — Sunday-
school Children

Collection

3 4 0

Narbro'—Rev. Mr. Bedford.

Subscriptions, &c.	8 13 6	
Miss Tomlain's Young Ladies	6 0 0	14 13 6

Kibworth—Rev. E. Chater.

Collection	1 8 0	
Subscription	1 1 6	
Sunday-school Children	1 6 0	
Mr. Glover's Children	1 4 6	5 0 0

Theddingworth—by Miss Elstone

Hallatou—by Mr. T. Binnes

Uttesthorpe—Rev. Mr. Ayre.

Missionary Box	1 4 0	
A Friend	1 11 0	
Collections and Subscriptions	7 9 0	10 4 0

Bardon and Donnington—Rev. Mr. Abell.

Collection and Subscriptions

Lutterworth—Rev. Mr. Binks.

Collection and Subscriptions

Mitton—Rev. Mr. Roberts.

Collection and Subscriptions

Ashby-de-la-Zouch—Rev. Mr. Tait.

Subscriptions

First Class Girls in Sunday-
school

0 4 0

3 4 0

Loughbro'—Rev. Mr. Hopkins—Collection

Medbourne—by Miss Clarke

Collections after the Public Services ..

93 0 0

Nottingham—Rev. Messrs. Allott, Gilbert,
Cecil, Jack, and Allott, jun.

Castle-Gate Collection

Juvenile Society

Ladies' Association

Zion Chapel Juvenile Society

Barker-Gate ditto

Subscription

93 17 3

Keyworth—Rev. Mr. Smith—Collection ..

Mansfield—Rev. Mr. Weaver.

Collection

Sunday-school Girls

Annual Subscriptions

24 0 7

Missionary Box, for Native Schools in India	3	14	0	
Subscriptions for ditto	3	13	8	
Woodhouse—Collection	2	4	3	
				50 11 9
Alfreton—Rev. J. Bincliff—				
Missionary Box	5	0	0	
Pentrich—Friends	0	14	6	
Selston—Collection	3	12	1	
				9 6 7
Sutton Ashfield—Rev. T. Roome.				
Collection by Mr. Campbell ..	7	1	4	
Sunday-school Girls	1	15	9	
Newton—Friends	1	12	1	
Miss. Box at Mr. Roome's ..	1	15	3	
				12 4 5
				392 5 10
Less Expenses ..	25	15	11	
Total ..	366	9	11	

Northumberland.—Berwickshire Bible Society,
for Circulating the Sacred Scriptures in the
Schools in the South Sea Islands—G. C.
Trotter, Esq. Treas. 10 0 0

Suffolk.—Hadleigh—Rev. J. H. Cox, towards
the Deficiency

Wilts and East Somerset Auxiliary.
Market Lavington—A. E. Saunders, Esq.
 Subscription

Yorkshire.—Hull and East Riding Auxiliary—
per Mr. J. Bowden

Wales.—North Wales Auxiliary Society—
W. Williamson, Esq. Treas. 31 7 5
South Wales.—Monmouthshire—
 Rev. T. Powell.
 Subscriptions

Scotland.—Edinburgh Auxiliary Society—
G. Yule, Esq. Treas.
Inverkeithing Missionary Society,
for the support of the Native
Teacher "Inverkeithing,"—by
 Rev. E. Brown, 5th payment .. 10 10 0
Dumfries and Maxwelton Bible
and Missionary Society—by
 Rev. Dr. Duncan

Biggar Female Association, for
Religious Purposes—per Rev.
 Mr. Smith

Monifeith and Broughty Ferry Bible and
Miss. Association—per Mr. J. Methren]... 5 0 0
Elgin and Morayshire Missionary Society—
 Rev. N. McNeil

Keith Miss. Association—Rev. A. Kennedy .. 3 0 0
Tarves Bible and Missionary Society, for the
support of a Native Teacher, to be called
James Craigdam—Rev. J. Robertson—1st
payment

Greenock Female Association—J. Ker, Esq.
Treas. 10 0 0
Ireland.—Hibernian Auxiliary Miss. Society—
 Rev. J. B. Grey, on account

Lancashire, East, Auxiliary Society—
J. H. Heron, Esq. Treas. 20 0 0
Mr. J. H. Heron

Mr. George Haddield

Towards the Deficiency, continued.

Mr. James Kershaw	50	0	0
Mr. G. Goodie	25	0	0
Mr. S. Fletcher	100	0	0
Mr. J. Smith	50	0	0
Mr. Denby	52	10	0
Mr. T. Harbottle	20	0	0
Mr. E. Potter	100	0	0
Congregation of Rev. J. A. Coombes	150	0	0
Rev. W. Roby	10	0	0
Rev. R. S. McAll	10	0	0
Johannes	10	0	0
J. C. M.	0	10	0
Mrs. Thompson	10	0	0
Mr. Joseph Thompson	10	0	0
Mr. W. Newall	25	0	0
Mr. S. Hall	10	0	0
Rev. W. M. Walker	5	0	0
Rev. J. Priddie	5	0	0
Mr. W. Clay	20	0	0
Mr. J. S. Heron	10	0	0
Mr. J. Petty	10	0	0
Mr. J. K. Heron	10	0	0
Mr. W. W. Murray	10	0	0
Mr. R. Roberts	20	0	0
Master W. Clarke	0	10	0
Mrs. M. Morris	2	0	0
Mr. E. Armytage, jun.	21	0	0
Miss Prentice	1	0	0
Mr. Griffiths	5	5	0
Friend, by Mr. Thompson ..	1	0	0
Mr. S. Brooks	25	0	0
Check-handkerchief	1	1	0
Mr. R. C. Bowden	10	0	0
Mr. W. Wilkinson	10	0	0
Mr. J. Ramsey	5	5	0
A Friend, by Mr. Harbottle ..	5	0	0
Mrs. Day	1	0	0
Mrs. Heron	10	0	0
Mr. T. Rea	10	0	0
Mr. J. S. Grafton	10	0	0
Mr. T. Wright	2	0	0
Mr. J. Wright	1	0	0
Mr. T. Daniel	10	0	0
Mr. T. Bury	5	0	0
Mr. W. Jones	2	0	0
Mr. R. Kay	5	0	0
Mr. J. Thompson	1	0	0
Mr. A. Harrison	10	0	0
Mr. W. Newall, jun.	5	0	0
Miss M. A. Newall	3	0	0
Mr. Holmes	5	0	0
Master H. Clarke	2	2	0
Miss Slater	3	0	0
Miss D. Slater	2	0	0
Mr. G. Wood	2	2	0
Miss Clarke	2	0	0
Miss E. Clarke	0	10	0
Mr. J. Wightman	1	0	0
Mr. W. Goulbourn	1	0	0
Mr. D. Fletcher	1	0	0
Mrs. D. Fletcher	1	0	0
Master J. Clarke	1	0	0
Mrs. H. S. Kearsley	5	0	0
Miss Forth	2	2	0
Charlotte Stapleford	1	0	0
Mr. J. Hyde	1	0	0
Mr. W. Moore	2	2	0
Mr. J. Dinwiddie	5	0	0
Mrs. Robinson	1	0	0
Master D. Clarke	1	1	0
Mr. Birch	1	1	1
A Friend, by Rev. R. S. McAll ..	2	0	0
Mr. Cliffe	1	0	0
A. B. and A. H.	1	0	0
Miss Cunningham	1	0	0
Mr. T. Brough	1	0	0
York-street Baptist Chapel, by Rev. Mr. Birt ..	25	0	0
Mrs. Cunliffe	10	0	0
Mr. John Norris	10	0	0
Mr. T. Ashburner	5	0	0
Miss A. Ashburner	1	0	0
Miss S. A. Ashburner	1	0	0
Mr. Ashburner's Servant	0	12	0

Towards the Deficiency in the Society's Funds.

Lancashire, East, Auxiliary Society—
J. H. Heron, Esq. Treas. 20 0 0
Mr. J. H. Heron

Mr. George Haddield

Towards the Deficiency, continued.

C. S. Pyor's Missionary Box	0	8	0
Mrs. Hopps, by Rev. R. S. McAll	0	10	0
Mr. P. M. Brown	15	0	0
Mr. B. Joule	50	0	0
Mr. S. Sheldon	20	0	0
Mrs. Brooks	1	0	0
Mr. J. Lees, for Six Children	3	3	0
Mr. S. Goodwin	20	0	0
Mrs. Langston	1	0	0
Miss Bury	5	0	0
Mr. J. Birch	1	1	0
Mr. J. Ashworth	2	0	0
A Friend, by Rev. W. Roby	5	0	0
A Young Friend, by ditto	0	5	0

Towards the Deficiency, continued.

Mr. T. Cheetham	1	1	0
Mr. E. Lewis	2	0	0
Mr. J. Moore	2	2	0
Mr. Robert Heron	5	0	0
Mr. C. Stableford	0	10	0
Mr. W. Stableford	0	10	0
Mary Stableford	1	0	0
A Friend, by Mr. J. Thompson	1	0	0
Mr. H. Sheldon	1	0	0
Total ..	1243	4	0
Suffolk.—Hadleigh—Rev. J. H. Cox	5	3	7

In Aid of the distressed Griquas.

Devon.—From one of the poorest Congregations 1 17 6

For the Education of Native Females in India.

Lancashire—Bolton.—Rev. S. Ellis.

Mrs. Makinson	1	0	0
— Lum	0	10	0
Total ..	1	10	0

For the Support of Native Schools in India.

Manchester.—From Members of the Society of Friends—

Mr. J. Forster			
J. Crewdson	3	3	0
W. Crewdson	2	2	0
J. Crewdson	1	1	0
M. Rogers	2	2	0
J. A. Ransome	1	0	0
Total ..	9	8	0



REV^d E. HENDERSON,

DOCTOR IN PHILOSOPHY. THEOLOGICAL TUTOR OF THE MISSIONARY COLLEGE.

H O X T O N

Engraved by J. THOMSON from an original Painting by WILDMAN

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1828.

An Original Sermon

BY

THE LATE REV. MATTHEW HENRY.

"But his delight is in the Law of the Lord, and in his law doth he meditate day and night."—Psalm i, 2.

WHEN the Psalmist undertakes to describe a *blessed* man he describes a *good* man: for, after all, those only are happy, truly happy, that are holy, truly holy. Goodness and holiness is not only the way to happiness, (Rev. xxii. 14), but it is happiness itself. Supposing there were not another life after this, yet that man is a happy man,

1. That is a stranger to the ways of sin and sinners, (v. 1). That is the negative character of a good man, that though he cannot escape the sight and presence, yet he cannot endure the friendship and fellowship, of wicked people. He is not like them; and, therefore, he doth not like them; cares not for being where they are, lest he should learn to do as they do.

2. That is acquainted with the word of God, loves it, and converseth with it. In the text it is assumed that—some company a man must have; if we may not converse with sinners, what conversation shall we have? Why, as long as we have the word of God, and God

in the word with us, we need not want company. This is that which keeps him out of the way of the ungodly (Psalm xvii. 4; xxvi. 3, 4). The society of wicked men must be avoided, if we mean to have benefit by the word of God (Psalm cxix. 115): first cease to do evil, and to be familiar with those who do so; then learn to do well, and be familiar with that which will teach us to do so: he that doth this is a happy man.

1. In general we may judge of our spiritual state by inquiring what the word and law of God is to us; what account we make of it; what place it has in us (John viii. 37); what influence it has upon us. If the word of God be lightly esteemed of by us—the Bible no more than a common book—if it be a reproach, and a burden, (Jer. vi. 10), it is a sign we have not the love of God in us. But if the word of God be dear and precious to us, that is a good sign—a sign there is a copy, or counterpart, of the word in the heart, if there is an agreeableness in it: even the new-

born babe desires this milk (1 Peter ii. 2), and grown Christians are nourished up with the same bread, (1 Tim. iv. 6.)

2. In particular we may learn how we ought to carry ourselves towards the word of God.

1. We must delight in the word of God.

It is the undoubted character of every child of God, that he takes a pleasure in the word of God—delights in it after the *inner man*, (Rom. vii. 22). This is a branch of that love to the word of God, which is wrought wherever love to God is. Delights in it though a *law*, though a yoke; delights even in the *commanding* part of the word, (Psalm cxii. 1); consents to it that it is good, (Rom. vii. 16); has a complacency in it. All that are well pleased that there is a God, cannot but be well pleased that there is a Bible—a revelation of God, and his will, and of the only way to happiness in him: that it is such a book as it is. Get the law written in your hearts, and then you will delight in it. See it in the hand of the Mediator. We are under the law to Christ, and so under grace. Those that truly delight in the law of the Lord,

(1.) Their obedience to Scripture precepts will be most easy. It is a pleasure to a good man to be doing his duty—calling the Sabbath a delight, (Isa. lviii. 13); coming to duty with cheerfulness; abiding in it with satisfaction: never better pleased with ourselves than when we do that which pleaseth God.

(2.) Their joy in Scripture promises will be most pleasant. Those delight in the law of God that have taken God's testimonies to be their heritage for ever, (Psalm cxix. 111). A good man takes more pleasure in the favour of God, and love of Christ shining in the word, than in corn, wine, and oil; making God the goodness of our joy.

2. We must meditate in the word

of God, in that law. That law which he delights in, he meditates in—*ubi amor ibi oculus*. How can we say we love the word of God, if our hearts be not with it? The thoughts will follow the affections. If we love the word, we shall love to think of it, (Psalm cxix. 97).

Doctr.—That it is the duty of every one of us to be much in meditating upon the word of God.

Shew, 1. What it is to meditate upon the word of God. There are some duties of religion which are explained by the constant and general practice of all Christians. We need not explain ourselves when we speak of them: they know what it is to pray and sing Psalms, but the duty of meditation is so sadly disused, and neglected, that we have need to tell you what we *mean* by it.

1. The act is *meditating* the word. The original signifies to talk, or discourse; for what is meditation but discoursing with ourselves? There are sinful cogitations, (Luke xii. 19; Ps. xiv. 1, x. 11, xlix. 11), communicating with our own hearts, (Ps. iv. 4). It is *thinking*: the world is full of *unthinking* people—much talking, but little *thinking*. Many people do not love to *think*. It is too melancholy an employment, and will not agree with their sensual pleasures; and, therefore, they are all for company and diversion. They are afraid of thinking. Careless daughters, (Is. xxxii. 9). They do not consider, (Is. i. 3). It is our honour that we have a capacity for thinking: it is our shame if we do not use it. To meditate is to set ourselves to *think*.

1. It is to *retire into* ourselves. It is to pause, and look inwards—as you are to go into the town for company and conversation, so to go into your own hearts—to abstract ourselves from the ideas that are sensible, and external, and make remarks upon those which we find in our own breasts: to talk with that which is bound upon

the heart, (Psalm vi. 21, 22). Shut all the doors of the senses, and enter into the closet of the soul.

2. It is to reason with ourselves—to argue matters with our own souls—make bargains with them—balance accounts—talk over old matters, as we do with a person we love, or have business with. Whom should we love better, and whom have we more business with, than our own souls? Consider in thy heart, (Deut. iv. 34); heart consult, (Neh. v. 7). Exhort yourselves, (Heb. iii. 17). When our converse with ourselves is amiss, it is *poring*; but when right, it is *meditating*: it is dwelling, in other words, upon good things.

2. The object is *the word of God*. Meditate in *that*, and the various matters and things that are in it.

(1.) We must meditate occasionally upon the works of God, for in them God has discovered himself, and directed us. Consider the works of creation, (Psalm viii. 3). Study the large book, (Psalm civ. 24, 34), the works of Providence, the operations of his hands, (Psalm xxviii. 5). (See Ps. lxxvii. 11, 12, cxliii. 5). Wisely consider them, (Ps. lxiv. 9, cvii. 8). We lose the benefit of God's works for want of meditating upon them, and observing how the glory of God shines in them. Meditate on his dealings with us.

(2.) We must meditate especially upon the word of God, in which he has much more clearly and fully revealed himself, (see Josh. i. 8). We must not only understand the Scripture, so as to apprehend the true sense and meaning of it; but we must meditate upon it, and upon the particular passages of it; the things themselves contained in it, and the words and expressions of it. Meditate upon these, (1 Tim. iv. 15). Meditate upon these things.

To meditate upon the word of God is,

1. To apply our minds frequently to think of it, and of what is con-

tained in it; to set ourselves to think of the great things of God's law and Gospel, as they are there revealed; to think of them in their true nature, their lively colours, and their mutual dependance. What God has spoken once, to hear twice, (Psalm lxii. 10): to set our hearts to the words, (Deut. xxxii. 46): the heart as the Phylacteries, (Ps. vii. 3): compare, (Deut. vi. 8): to recollect what we have known, and heard out of the word of God; to compare things together, and draw inferences and conclusions from them. Think what doth the word of God say of such a thing—such a sin—such a duty. Come, my soul, drive out other thoughts, and let us think of what God saith: hear his voice.

2. To *abide* fixedly in those thoughts. To dwell on these things. Meditation is thought fixed; the word of God not calling at the door as a passenger, but dwelling in the soul as at home, (Col. iii. 16): to think of Scripture truths for a good while together as a converse with a friend; bringing things to an issue: as many that sat at Christ's feet; not suffering our hearts to wander after other things, but binding the sacrifice with cords, (Psalm cviii. 1); as when a matter of great consequence is upon our thoughts, we can ponder upon it a great while.

3. To affect ourselves with the word of God, and with what is contained in it. Meditation is thought inflamed; many things we think of that we are not much affected with, only we satisfy our curiosity; but to meditate on the word of God is to think of it with application to ourselves, and consequently with an agreeable affection.

(1.) To think of the glory of God revealed there, till we find our hearts affected with a reverence of himself.

(2.) Of the will of God revealed there, till our hearts be bowed to it, and be made to yield, and be obedient.

(3.) Of the grace of God revealed there, till we be affected with love, and gratitude, and a spiritual joy: and

(4.) Of the wrath of God revealed there, till we have our hearts awed with a holy fear.

Meditation is not only the soul's converse with itself, and reflection upon itself, but it is the soul's operation upon itself. It is the stirring up of ourselves. It is working the truths upon our hearts that they may receive the impression of them.

Shew 2. When we should meditate upon it: day and night.

(Jos. i. 8.) And must we do nothing else, then, but meditate in the word of God? One of the Rabbins diverted his scholar from other studies with this—that except he could find any time that was neither day nor night, he must mind nothing else but the word of God, [Pray always, Eph. vi. 16]. But what's the meaning of this?

1. We must have a constant, habitual regard to the word of God as the rule of our actions, and the spring of our comforts, so as at no time to lay it aside; neither night nor day to cast it out of our minds, or behind our backs. It must be always dwelling in us; though (as a man at home) it be not always actually speaking, [not at any time to let slip; Heb. ii. 1]. We must always be under the inspection of the word, whether we sleep or wake (1 Thess. v. 10). We must be grafted into the word, and it into us; transformed, (2 Cor. iii. 18.): *delivered*, (Rom. vi. 7).

2. We must have the word of God in our thoughts upon every occasion that occurs, whether night or day. Night and day we are exposed to trouble and affliction, [hears day and night; Psalm xlii. 3]; at what hour soever a grief seizeth us, we must have the word of God to think of, according as the exigence of every day requires. The Spirit is promised to *bring things to our remembrance*,

when we have occasion to use them, (John xiv. 26; Luke xxiv. 9).

3. No time is amiss to meditate on the word of God. This may be managed, so as not to interfere with other business. When the hands are about the world, the thoughts may be about the word. Do it day and night; *i. e.* do it often, and the oftener the better. Put it not off to any more convenient season, but when a good thought comes into thy mind, entertain it—bid it welcome. We cannot say so by some good actions, this is a duty never out of season.

4. Morning and evening; at the entrance of the day, and the night, this duty should be solemnly performed. We should begin the day and begin the night with this work. This will help to ascertain the times for solemn worship, (Dan. viii. 14). So many days are called so many evenings. Morning's meditation and prayer must be our daily work; viz. our work in the morning and evening of every day; keep up stated times.

5. Meditation on the word of God should be interwoven with the business and converse of every day, and the rest and repose of every night. Thoughts of the word of God should go in and out with us all day; should lie down with us at night. In the business of the day, rest in the word. In the rest of the night, be busy in the word.

Shew 3. Why we should be much in meditating on the word.

1. Because to a holy soul it is a very pleasant exercise; hereby communion with God is kept up, and we hear his voice, and see his face. It is a pleasure to meditate upon that which we are sure is truly excellent and divine—which we are nearly concerned in—which will afford us solid satisfaction. Hereby we enter into the holiest, and hear the voice of God. What a pleasure is it to a lover, to think of the kind and encouraging expressions of the person he loves. How are they revolved, repeated;

and is it not a transcendent pleasure to the soul that loves God, to think on the word of his grace? It is the voice of my beloved, (Cant. iii. 8, 10). Meditation gives pleasant discoveries, pleasant foretastes.

2. Because to every soul it will be a very profitable exercise. The soul that is much in meditation is like the bee that is laden with honey. It will contribute much to our growth in knowledge and grace; to our pious and devout affections; to a useful conversation. Hereby we make all the advantage of the word that it was intended to be of. Meditation is a trading duty—makes rich returns. In all labour there is profit, and in this as much as in any. The word then, and then only, obtains its end with us, when we meditate on it.

1. The word is food: and by meditation we digest it, make it our own, and are nourished by it, (Job xxiii. 12). It is food for babes and strong men, (Heb. v. 13, 14). But eating will do us little good without digesting, (Jer. xv. 16). Some have compared meditation to the chewing of the cud—ruminating: it is turning the word of God in *succum et sanguinem*. If a man should eat, and not digest, what the better would he be? So, hearing, without meditation, will turn to no account: to what purpose is it?

2. The word is a fire; and by meditation we warm ourselves by it, and heat ourselves with it, (Jer. xxiii. 29). Looking on a fire at a distance will do a man no good when he is cold; nor will bare hearing the word. By meditation the heart is made to burn within us, (Luke xxiv. 32).

3. The word is a light; and by meditation we set this light by us, that we may see to walk and work by it. So it becomes a light to our feet, (Psalm cxix. 105); and this light rejoiceth our hearts.

4. The word is a sword; and by meditation we draw the sword, and learn to wield it, (see Heb. iv. 12;

Eph. vi. 17). Take the sword, *i. e.* take to them, (v. 13). Understand how to make use of it, and make your defence with it.

5. The word is a treasury; and by meditation we open this treasury, and enrich ourselves with it. We not only find it, but make it our own.

Use 1. Let us all lament it before the Lord this day, that we are so little acquainted with this great and needful duty of meditation. The Scripture lays much stress upon it. Whence is it that it is so much neglected? We would not omit prayer either night or day, evening or morning; yet we omit meditation. God admits us into the holiest—the innermost place in heaven, in prayer; but we seldom let him and his word within the veil of our hearts by meditation. It is a duty which is no pains to the body, no cost to the estate; it is purely the work of the soul—heart work—and yet it is undone. We take up with reading and hearing, but do not *think*. This is the body, or carcase of religion, without the soul; the form without the power; worship in the outer court. Hence it is that the things which remain are ready to die, (Rev. iii. 2). The word is nigh us to meditate upon: matter for meditation made ready to our hands: the things are weighty and of consequence. But through our unconcernedness about our souls, unbelief, and spiritual slothfulness, we rest in hearing and talking, but do not think, and do,—unlike men.

2. Let us resolve to set about the practice of this duty. Make the word of God the subject matter of your daily meditation. One such word as Matt. xvi. 26 meditated upon, has been thought enough to make one serious. It is a wide field. When you have no other things that call for your thoughts, take a portion of Scripture and think of that; soliloquize, and with application, [converse with the word of God, 1. As with a

friend; 2. As with one you have business with].

1. It is easy to say a great deal, and yet, I fear, it is hard to say enough to persuade you to it. Consider, 1. There is nothing so well worthy our serious thoughts and meditations, as the things contained in the Scriptures: they are *great* things, (Hosea viii. 2); and the things that belong to our everlasting peace, (Luke xix. 42); it is our life, (Deut. xxxii. 47). The mysteries of redeeming love are things which the angels look into, (1 Pet. i. 12). Higgsion is written upon the whole Bible. It is a thing to be meditated upon: it is the guide of our ways; the charter of our privileges; the spring of our comforts.

2. Many foolish thoughts, which occasion both guilt and grief, may happily be prevented, and kept out of our minds, (see Psalm cxix. 113); vain thoughts are set in opposition to the whole law. It is certain the thought of foolishness is sin, (Psalm xxiv. 9; Gen. viii. 21). The way to kill those weeds, is to sow this good seed in the heart, (Jeremiah iv. 14). Thoughts of divine and spiritual things will drive away carnal, filthy thoughts.

3. It will contribute very much to your holiness, comfort, and usefulness. It is not careless reading, but *study*, that will make a man a scholar; so, not much hearing, but meditation, will make a man an eminent Christian. If we use ourselves to meditation, our profiting will appear, (1 Tim. iv. 15). We should not be barren. Every duty would be easy; our lips would feed many, (Ps. xlv. 1); our conversion would be even and regular, (Ps. xxxvii. 31). By being thus in the mount, our faces would shine as Moses's. How well armed should we be against Satan's snares!

2. Shall I say something to direct you? The Lord teach us all the art of divine meditation, (Ps. cxxxix. 17).

1. Learn to observe and govern your own thoughts; keep a jealous eye and strict hand upon them; suffer them not to ramble unregarded. Often ask, where is my mind? What am I thinking of? God's eye is upon your thoughts; he understands them afar off, (See Ps. iv. 23.) Correct the extravagances of a foolish fancy.

2. Be filled with a concern about your souls, and eternity. Think it not an indifferent thing, nor a matter of small moment, where you must be *for ever*. When the things of God are *laid to heart*, they will be ready to be thought of; but when they are laid at a distance, thoughts of other things get possession of the soul.

3. Be diligent and attentive in reading and hearing, that you may have matter ready for your thoughts to fasten upon. Those that do not *mind*, will never *meditate*. Those that are careful to gather, will have things new and old to spend upon the last chapter they read; the last sermon they heard; and let this revive old truths.

4. Set time apart for this work every day, especially on Lord's days; and go about it solemnly. Sequester yourselves from the world, and worldly converse, that you may be wholly taken up with this. Isaac went into the field to meditate, (Gen. xxiv. 67). Let nothing interrupt. On Lord's day we should be in the Spirit, (Rev. i. 10).

5. Take the opportunity of the night watches for this work, upon your bed, (Ps. iv. 4; lxiii. 6; cxix. 148); foolish, filthy thoughts are then apt to enter into our minds; and worldly care to tyrannize there. Remember some word of God, and think of that. This will make up the loss of an hour's sleep with great gain.

6. Let good thoughts always kindle pious and devout affections. Rest not in forming notions upon the Scripture, but let your souls be inflamed with a holy fire. Think of sin till

you hate it; of God till you love him; of heaven till you long for it. Offer up these affections. The soul, thus soaring upwards, and pressing forwards, is heaven upon earth.

Shrewsbury.

J. B. W.

HOLY FELLOWSHIP.

"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness; and upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink."—*Exodus* xxiv. 9—11.

SUCH was the manifestation of the divine glory and grace which was vouchsafed immediately after the ratification of the covenant betwixt God and Israel, by the sprinkling of blood. That solemn rite was a prefiguration of the influence of the blood of Christ on our acceptance and fellowship with God, and of its entitling us to the blessings of the new covenant. It was on this occasion that God appeared to them, in a mildness and condescension more resembling the grace of the new dispensation, than the obscurity and the terrors of the old. He wished to encourage them to observe the covenant which he had made with them; and to give them a pledge of what they might expect if they were willing and obedient to the end.

How different was this appearance from that which they had seen at Sinai! God appeared in a lustre, mild and sweet, like the beautiful blue colour of the sapphire; or like the azure sky, resplendent with the moon, and sparkling with the stars; and not as he did at Sinai, when the clouds were the dust of his feet, and when his glory burst upon them in the terrific flashes of the lightning. Now he appeared as their God in covenant, and they feasted in his presence like children under a father's eye.

The scene thus described, beautifully shadows out the communion which the saints have with God, through the blood of sprinkling. They are the nobles of Israel. Though descended

from families of no elevated rank, though their names are unadorned by titles of distinction, and though many of them possess little worldly influence or wealth,—they are born of God, they have a name written in heaven, the spirit of glory rests on them, and, as princes, they have power with God, and prevail. Carnal men may laugh at these statements, represent these impressions of their spiritual distinction as the delusions of enthusiasm, and scoff at their moral glories as of a piece with the pageantry of children or the whims of lunatics; but they are high in the honour that comes from God; and in it they shall shine, when the fashion of this world hath passed away, and when shame is the promotion of fools.

They eat and drink in God's presence; he brings them into his banqueting house, and his banner over them is love; he feeds them with the bread of heaven, with the wine of the kingdom, and with the flesh and blood of his Son. Their feast tends to nourish the divine life in their souls, and to strengthen them for the duties and the conflicts which are set before them; while the banquets of luxury often issue in degrading excesses, foster the pride and carnality of the heart, and unfit those who indulge in them for any vigorous effort of the faculties either of body or of mind. The one elevates a man to the enjoyments of angels; the other levels him to the taste and habits of the brutes.

So far from laying his hand on them to punish or destroy them, Jehovah stretches it down to support and to embrace them. The usual preface with which God intimates his will in the scene of fellowship, is "Fear not." There have been instances in which he has laid his hand on unworthy communicants; for Paul tells the Corinthians, that on this account many were weak and sickly among them, and many slept; but the humble penitent shall find that fury is not in him, and that if the rod touches him, it is in the gentlest manner and for the best ends.

In what a sweet light is God beheld. He appears to saints at his table, not in that fiery indignation which is overwhelming to conscious guilt, nor in that terrible majesty before which feeble humanity would sink; but with a father's love and pity shining in his countenance, which constrains the heart

to exclaim, "My Lord and my God!" He might appear to us in that overpowering splendour which angels cannot behold with open face, but he knows our frame, and remembers that we are dust; and the feelings which he loves to awaken are not those of slavish dread and gloomy despondence, but the faith, the hope, and the love, which encourage themselves in his compassion and favour.

How delightful are the characters under which God discovers himself at the solemn feast. It is as the God of Israel, the God of peace, the God of love, the God of comfort, the God of grace, the God of salvation, the Father of mercies, and the Father of glory. There are hearts which are exclaiming, "Oh, that I may see him in these characters! and when will God come thus to me? To have him made known to my soul, even in one of them, would be a privilege which would bless me indeed." To such he saith, "I am the Lord thy God, open thy mouth wide and I will fill it, however numerous thy wants, and however enlarged thy desires."

The trembling penitent, who feels "I have no claim to be set among the princes of his people, but let me be a servant to wash the feet of the servants of my Lord. I deserve not the children's bread, but the dogs eat the crumbs that fall from their master's table. To see the King in his beauty is a privilege too high for me; but O, that he would give me such a look as he gave to Peter, which, while it makes me weep bitterly, will tell me that, guilty and polluted as I am, I may hope in his mercy. The blood of sprinkling is my only hope: and may I now experience a larger effusion of it than ever; and may its influence be felt, in the removal of my guilt, the scattering of my fears, the increase of my comfort, and the improvement of my soul in likeness to God." To such God saith, "Blessed are the poor in spirit; for their's is the kingdom of heaven: blessed are they that mourn; for they shall be comforted: and blessed are they that hunger and thirst after righteousness; for they shall be filled."

The enjoyment of such holy fellowship calls saints to various duties. Remember that it is to the blood of sprinkling that you are indebted for all

the communion with God which you enjoy; for had it not been for it, you would never have seen the face of Jehovah in mercy. Listen, O my soul! to the voice of this blood which speaketh better things than that of Abel. Better things cannot be conceived than what it suggests, nor uttered than what it speaks. If it were silent, the music of angels would have no charm to us, and the songs of Zion would have no note of joy. You were afar off, every path of access to God was closed against you, and you felt as if he had cast you off for ever: but Jesus brought you nigh by his blood; and as you approached, in the repentance which he formed within you, to throw yourselves at your Father's feet, he ran to meet you, and fell upon your neck and kissed you. It is his care to keep you nigh, and to establish the union which he has formed. Beware of provoking God to leave you: "for the iniquity of his covetousness I smote him; I hid me and was wroth." You may provoke him to darken your sky with tempests, and to cover his face with frowns. How awful is his coming, when he flies on the wings of the storm, when dark waters are under his feet, and he gives his voice in hail-stones and coals of fire! Who can stand before his indignation? and who can abide in the fierceness of his anger? Even his chastenings, as a Father, may be very agonizing.

Should you be made to tremble under the apprehension of the vengeance of eternal fire, determine to abide in Christ as your refuge, and never to cast away your confidence in the protecting value of his blood. Let those who are tormented by the accusations of an evil conscience, confess before God the guilt with which it charges them, and beseech him to still the troubled heart by a gracious pardon. It is seldom that he bestows pardon on the presumptuous sinner who approaches to his table; but he has often intimated to the penitent weeping at his feet, that their sins were forgiven them, strengthened their virtuous resolutions, and delivered them from all their fears.

God has numbered you with the excellent of the earth; and you ought never to forget that you were once the slaves of the devil, and the children of wrath. Humility is the great orna-

ment of the nobles of Israel. Fret not because you may be subjected to the contempt of the proud, and may be neglected by those who judge of the depth of a man's understanding, and the excellencies of his character, by the extent of his possessions, or the measure of his wealth; for you are precious in God's sight, and honourable. Dishonour not your high vocation by any base act, or any sacrifice of principle, to please men.

You have eaten and drank in his presence; take heed that you neither handle nor taste any of the dainties of vicious pleasure. Mingle not more than is necessary or suitable in scenes even of innocent festivity; for this will lead to many neglects of duty, and form desires and habits very opposite to the self-denial of the Gospel. When you do mingle in them, let it be your object to be improved rather than to be entertained and amused; and let no solicitation induce you to continue, after duty and propriety require you to depart.

Improve your Christian privileges for your advancement in holiness. Every communion should find you and leave you more wise and devout, more benevolent and meek, more humble and heavenly, more zealous and active in the work of the Lord. The Antinomian, who turns the grace of God into lasciviousness, and the Pharisee, walking in a vain show,—trample on the blood and the laws of the covenant, and are enemies of the cross, with whom you must contend. The most effectual way to convince them, and to prevent their having influence on others, is to combine an enlightened zeal for the righteousness of the Saviour with that uniform and exemplary goodness by which only religion can be adorned. And be of good comfort under all the afflictions of life, for there is no curse in your poverty, and no plague in your sickness; the presence of God shall cheer the languor of your solitude, and his voice soothe your hearts when the lips are closed on which was the law of kindness.

Rejoice in the number of those who are partakers of the same spiritual enjoyments with you: let the remembrance of this repress every tendency to vainglory, and let it counteract all the efforts which are made by the maxims and habits of the men of the

world to induce you to act a selfish part. And soon shall you mingle with the nobles of heaven, wear their white robes, and sit down with them at the marriage supper of the Lamb; and there the Lord shall be your everlasting light, and your God your glory. To what degree God displays his glory in that world, no created mind can conceive. If the righteous shall shine like the sun in the kingdom of their Father, how will he shine, to whom they owe all their grace and glory? Then we shall see God as he is: but the full meaning and felicity of this can only be known in heaven; and I pray God that every reader may learn it there.

H. B.

ON AFTERNOON SERVICES ON THE LORD'S DAYS.

(To the Editor.)

SIR;

A FEW months ago, I ventured to suggest to your numerous readers, a few thoughts "On the Omission of the Afternoon Services on Lord's Days,"—a modern practice, which is, I conceive, productive of much evil to various classes of persons, more especially to female servants, and mothers of families.

I am fully aware of the great utility, in numerous cases, of Evening Services. The sermons delivered at those seasons have been eminently blessed of God for the conversion of multitudes, and I am far from wishing that they should be discontinued; although I must be allowed to retain my old-fashioned opinion, that a *domestic service*, especially where there are several children, capable of, and not above, parental instruction, is, after all, the most promising expedient for a religious education; and so it was universally esteemed by our pious progenitors.

But the grand objection to three services on the Sabbath is, that the labour is too great for a majority of our ministers; and, indeed, as the three services are now usually conducted, this is readily acknowledged; and it would, doubtless, be wrong to insist upon them to the manifest injury of the preachers. I, therefore, in a note subjoined to the paper referred to (published in your Number for August 1827, p. 333, &c.),

ventured to say—"I think I could put ministers into a way of sustaining three services with as little labour as they now expend in two." Allow me, therefore, to suggest a few hints to that effect.

In the first place I would observe, that some preachers occupy too much time in their sermons. If only two sermons are delivered in the course of the day, the ancient stint of an hour to each may not, perhaps, be too much: though I am of opinion that three quarters of an hour would be long enough for most hearers. And if a congregation require three sermons, I see no reason why they may not be comprised in two hours; each discourse occupying about forty minutes. I believe I must not venture to hint that some preachers are too *loud* as well as too long. Animation, I know, is "the order of the day," and I would by no means discourage it; but some good men exert themselves very unnecessarily, and, to themselves, very injuriously. "A word to the wise" is enough.

I beg leave to remark, that the prayers of some pious ministers are too long, especially in the second, and, above all, in the third service. After the congregation has twice addressed the throne of grace, and the general heads of prayer have been repeated, it is surely unnecessary to repeat them all again; and, in an *Evening Lecture*, a prayer of five or ten minutes, chiefly introductory to the sermon, may suffice.

In many places the afternoon service is less attended than that in the morning or evening; in such cases, the whole might be comprised in little more than an hour, and the minister's strength reserved for the evening. But if, as frequently in country villages, the afternoon service is best attended, the preacher may properly enlarge more in the afternoon, and shorten his service in the evening.

And here let me be permitted to say, that carrying on the service to a late hour in the evening is a most injurious practice, and goes nearly to abolish, altogether, *family religion*. If the family cannot be called together till between nine and ten o'clock, where is the time for prayer, reading the Scriptures, singing a hymn, or any engagement, which must not be curtailed?

I humbly conceive, that Sabbath evening lectures ought to conclude by eight o'clock at furthest; and that the minister who does not aim at this is much to be blamed.

But that which I particularly venture to propose is, that which a far wiser and better man than the writer of this paper suggested almost one hundred years ago. I refer to good Dr. Watts, who says, "*I could wish that young ministers in the country might be allowed by their people to read a part of Mr. Henry's Exposition of the Bible, or repeat a sermon from some good author, one part of the Lord's day.*"

If such a proposal were made, when scarcely any ministers were expected to preach more than twice a day, how much more desirable is it now, when three sermons are reckoned indispensable. At a period like the present, when hearers are become, by a better education than formerly, more competent judges of what they hear; and when ministers, if they would maintain their respectability in the esteem of their hearers, must carefully study their discourses;—it is too much to expect, that a young man, perhaps just come from the College, should compose three or four sermons a week, besides his other pastoral labours and itinerant excursions. But if the preacher be allowed to read an exposition of some select portion of the word of God, or a sermon from some book not generally known and read by the public, his labour would be materially lessened, and the edification of the people not be diminished.†

I shall be happy, Sir, if these hints may tend to relieve any worthy minister, at present overburdened with duty, or accommodate any congregation in which three services are deemed indispensably necessary.

MONITOR.

* Quoted by Mr. J. B. Williams, from Dr. Gibbons's *Memoirs of Dr. Watts*, in his enlarged and improved *Life of the Rev. Matthew Henry*, just published, p. 236.

† It may be said, "A sermon may be read by one of the congregation." I answer, "In many congregations no person would be found *able* and *willing* to perform this office; and, generally speaking, it would not be so acceptable to the people

REVIEW OF RELIGIOUS PUBLICATIONS.

A BRIEF INQUIRY INTO THE PROSPECTS OF THE CHURCH OF CHRIST, *in connexion with the Second Advent of Our Lord Jesus Christ.* By the Hon. and Rev. GERARD T. NOEL, A.M. pp. 366. 8vo. 2s.

London: Hatchards, 1828.

(Concluded from our last Number.)

Of the series of expected facts which Mr. Noel's hypothesis lays down, we shall attempt a sketch, faithful though necessarily brief, and, as much as we can, expressed in his own words.

Our Lord Jesus Christ will return to the earth, in his visible and tangible human nature: he will establish a personal and local kingdom, which shall extend over the whole globe, but shall have its chief seat at Jerusalem. All real saints, who have, previously to this period, passed into the regions of the dead, shall now be raised to life. Mr. N. seems not to admit an intermediate state for the separate soul. Those true Christians, who shall be living at this time, will undergo the change which will make their bodies likewise spiritual and immortal; and both these classes shall reign, in a subordinate association with the Lord Jesus, over their respectively apportioned regions of the earth, which will be committed, in a great measure, to their guidance and control. Worldly-minded Protestants, infidels, and apostates, among the European nations, and particularly the pertinacious adherents of the papacy, will be dispersed and annihilated by visible and very terrible judgments. The Jews will be converted, amidst much trouble and slaughter; will be brought back to their own land; and will be the instruments of the conversion of the hitherto unenlightened parts of the world; which great success of the Gospel will not take place universally till then. Thus the idolatry and superstition of the heathen shall gradually terminate. A remnant, also, of those nations which had been connected with corrupted and apostate Christendom, will be reserved for repentance and faith. The earth will probably undergo some great physical amelioration; but the curse will not be wholly removed from it. With the exception of those saints who have been raised from the dead, or have undergone the analogous change, the inhabitants of the earth will still be mortal, and subject to occasional evil; and, in their successive generations, after lives of peace and prosperity, they will pass into the dust of the grave, there to sleep till the general resurrection. Satan and his

malignant hosts will be driven from the earth. The large majority of mankind will be genuine converts to the Gospel, leaving but an exceedingly small number of merely nominal Christians. The governments of the nations will not be altogether transferred from the hands of their mortal occupants: but ordinary princes and rulers will exercise their respective governments, in subordination to an immediate and visible management, first, of Christ himself, and then, under him, of the raised and glorified men, who will live amidst their mortal kindred as benefactors, princes, and kings. It is not assumed that their presence will be *always* apparent to the eyes of their mortal and happy subjects; but it is supposed that their *sensible* intercourse will be *very frequent*. Thus the kingly power of Christ will exercise a *visible* occupancy of the throne of this world. In all these events, there will be a constant developement of *miraculous* agency. On the doctrine of Election, Mr. N. says some very just things, and in a very devotional, solemn, and affecting manner: but we think he conveys, though not explicitly, a somewhat remarkable peculiarity in his views upon this subject. This is, that the fact of election attaches only to the saints who shall have lived prior to the commencement of the millennial period, and who then shall form the glorified church; and that these *elect* persons are so chosen, that they may be the instruments of bringing to Christ boundless multitudes of mankind, through the ages of the millennium, who will be sanctified and saved, though they have not been elected: thus, each *elect* saint shall be a kind of nucleus, around which shall be attracted and conglomerated a company of attendants, or sub-beneficiaries, made, by a sort of inferior but yet glorious exhibition of grace, partakers of renewal, pardon, righteousness, and all the blessings which accompany salvation, except that they were not chosen of God unto eternal life. It is possible that, in this very remarkable particular, we may have mistaken the pious author; but it appears to be *designed* and *involved* in the Eleventh Chapter of his work. Yet we wish that we may be found to have mistaken his meaning; for it will not be easy to assign a notion more at variance with the Scriptures and the principles of sound theology.

When this state of things shall have continued for the appointed thousand years, evil principles will have their last revival; the depravity of man will again break forth; and Satan will be permitted to make his final effort. His power, however, is quickly

and miraculously subverted; the second, or general, resurrection takes place; and the period of the Redeemer's mediatorial kingdom is terminated, by the solemn judgment of the wicked, and by the redemption from sin and death of those righteous who shall have lived during the millennial reign. Upon the eternal state which shall now flow onward from this awful epoch, we believe that the ideas of Mr. Noel, and those who think with him, differ not from what we have presumed to lay down, in the former part of this article, as the general expectation of serious Christians.

We do not take upon us to say that this scheme of unfulfilled prophecy is absolutely impossible, or that its erroneous character is a matter of strict demonstration: The very nature of the subject excludes from both sides any actual certainty; not, indeed, with regard to the great and general positions, but with regard to the particular facts and specific modes of fact which are comprehended under the general terms and declarations. Those great positions are—the progress and eventual universality of true religion upon earth, a long continuance of that state, a short-lived revulsion at the close of it, the resurrection of the dead, a public judgment, and the eternal states of the righteous and the wicked. The particulars which are the component parts of this great whole have been detailed in the sketches which we have given, of the two classes of sentiment on this subject. Our reasons for declining the latter hypothesis, and adhering to the former one, it would require a volume to state and illustrate so as to do them justice. At present we can only give some heads of argument.

I. *The basis of the scheme lies in an incorrect system of Bible interpretation.* Throughout the whole volume before us, we think that we perceive the evidence that the author's mind has no sound and consistent principles of *Exegesis*. We find no attempt to develop, arrange, and apply, the component parts of the Symbolical Terminology of Prophecy. By this we mean that collection of emblems, derived from the most magnificent and terrible of natural phenomena, which the inspired writers, particularly the prophets, employ, in a manner which is consistent and self-supporting, to denote certain classes of ideas in the moral and the political constitutions of mankind, and in the dispensations of the Divine dominion towards them. The sun and other heavenly bodies, eclipses, mountains, valleys, forests, seas, rivers, cataracts, water-spouts, lightning, and thunder; other meteoric phenomena, hail, tempests, volcanic eruptions, earthquakes, and many other natural objects; also the creation and the dissolution of the material world;—are the systematical representations of acts of the Divine

Providence, and the communities and individuals of mankind who are the instruments or the objects of those acts. In the performance of those transactions, the Deity is depicted, in the whole extent of *condescending anthropomorphism*, as coming, going, walking, flying, hiding himself, uncovering his arm, darting lightnings from his hand or from the fire of his eye, driving away the earth or the mountains, rolling up the heavens as a scroll of parchment or papyrus, shaking the stars so that they fall upon the ground like fruit or leaves from a violently agitated tree; with other representations of this kind, which every reflecting person must be aware can be taken no otherwise than analogically. It is, therefore, a part of the duty of him who aspires to the high task of interpreting prophecy, to collect these symbols, to determine by evidence the meaning of each; thus to form his vocabulary, and then to apply it, in *impartial accordance with the ascertained significations*, to the explanation of particular passages. Nor would this be a very alarming task; for so many cautious and learned persons have gone before in this labour, that little is left to us more than to gather the fruit of their toils. Yet Mr. Noel has ventured to write a volume upon the most awful themes of futurity, and he imagines that he is illustrating them by copious citations of prophecy, while he appears to have taken very little previous care to get himself instructed in the peculiar language of prophecy.

II. The natural consequence of this primary error is *the frequent misapplication of Scripture passages*. When a preacher or writer has in view only the drawing of devotional and practical lessons from the words of prophecy, happily those lessons —(infinitely the most important for all men!)—lie upon the surface; they are obvious to the children of simple piety; they touch, and elevate, and sanctify the heart; they seldom require critical skill to elicit them; and they are, with propriety and safety, deducible from almost any version of the Scriptures. But he who desires to elucidate the historical aspect of a prophecy, and determine the very fact or event which it predicts, has something more that is absolutely incumbent upon him: he ought first to ascertain the grammatical meaning, the genuine and literal sense, of the passage. If this foundation be not solidly laid, all the subsequent labour may turn out to be nothing but an airy fabric, whatever ingenuity, and diligence, and eloquence, may have been employed upon it. Unhappily, Mr. N. has taken but small pains of this kind. All in his book that looks like criticism, is some disquisition of a very frail texture, expressly to serve his hypothesis, upon Luke xxiii. 43.

After having laid the solid and safe basis of grammatical criticism for his interpreta-

tion of passages in the prophets, an interpreter must investigate their historical reference. In this branch also Mr. N. is extremely defective. Portions of prophecy which were fulfilled many ages ago, in the punitive visitations of God upon the Jews, the revolted kingdom of Israel, the Ammonites, Moabites, Edomites, Assyrians, Chaldeans, and other ancient nations, he takes up, without apparent difficulty, or any perception of his slippery position; and with unsuspecting readiness he pours them forth as denunciations of the judgments which he supposes to be now impending over the present nations of Europe. And this he does, not in the way of analogical reasoning, and the deduction of maxims or lessons from those memorable dealings of God, which may, at all times, be cited as examples and warnings—upon the principle that, from similar moral antecedents similar consequences may be expected, under the righteous government of God;—and this we should allow to be a legitimate course of proceeding, and of a most beneficial tendency;—but he goes upon the confidence that the interpretations and applications which he thus assumes are the primary and genuine sense. Here we cannot but remark, that if we are at liberty thus to deal with the word of God in any one of its departments, we may take a similar liberty in all others. The determination of doctrine, the requirement of precepts, the whole certainty of revealed truth, the whole thus be put to hazard, or rather reduced to annihilation. Very far, indeed, are we from making these imputations upon Mr. Noel. We are sure that his soul abhors them. But we most earnestly demand of his piety and good sense, that he would consider impartially, what must be the consequence of impairing a regard to the first duty of an interpreter of the sacred oracles,—the ascertaining and adhering to *the genuine sense* of every part of the divine oracles.

But he may reject our premises. He may assure us that he has investigated every passage which he adduces as proof of his positions, both critically and historically; and that his here advanced interpretations are the unbiassed fruits of those investigations. We would rather say, that some ardent partizan of his system might put forward this reply; for we do not think that Mr. N. would make the assertion concerning himself. Our rejoinder, however, would be, that we are at issue with him upon a very great number of his interpretations, *because* we are convinced that they could never be established on sound exegetical principles. To enter into particulars would be impossible, unless we had before us the space of a volume. But let us take one example—*Zeph. xiv. 4, 5, 16*, he takes literally, and the description forms a main pillar of his system. But he understands *v. 8*

figuratively, though it is, in plain and unbroken continuity, a part of the same depicted scenery. To this mode of changing *the principle* of interpretation, to help the exigency of theory, we object as arbitrary, and what no interpreter is entitled to do. The flow of healing waters appears to us to be the same image as that in *Ezek. xlvii. 1—12*. If it is to be understood literally, we shall be compelled to admit literally, also, the whole assemblage of associated description; for instance, that in the restored state of the Jews, the animal-sacrifices of the Levitical law must be renewed; and can any Christian admit this, who believes the doctrine of the Epistle to the Hebrews a doctrine fundamental to Christianity? For if the sacrifices of the old dispensation be renewed, the design of the death of Christ is subverted. If then we say, that the living and life-giving waters are to be understood figuratively, and support our assertion by the numerous instances of the same symbol employed to denote the exuberant communication of gospel-blessings; we necessitate a figurative interpretation of the whole machinery; and such, we respectfully submit, is the right course of enucleation, and is to be carried on in the same way as that of parables, namely, a steady regard to *one great object*, while the *leading* features in the composition have their correspondent bearings to that object, and the subordinate parts are merely the filling up of the picture for consistency and decoration.

III. The chief idea in the system of literalism is that of a *local, personal, visible, and secular reign of the Lord Jesus and a certain portion of his people*. This is a part of the scheme of the ancient Millennarians. (See *Whitby's Treatise of the Millennium*, at the end of his *Commentary*). Of modern writers, probably no one has shown more ability in defending the doctrine of the personal reign of Christ, with its attendant local and visible circumstances, than one whose name may startle the ardent advocates of that notion in the present day; it is no other than *Dr. Priestley*, and he did not shrink from the consequence of the whole hypothesis, for he believed, that by a divine revelation, every Israelite shall be enabled to ascertain his tribe, that the Levites will perform their sacrificial functions, and that the temple-worship will be restored. For an interesting and impartial view of the argument on both sides, see *Mr. Williams's Cottage Bible*, on *Rev. xx.* To the opinion of a personal and visible reign we have the following objections:—

1. It proceeds upon an overlooking of the numerous examples in which the term *coming* is made use of by the inspired writers, to denote any signal *act* or *manifestation* of the power, wisdom, justice, grace, or any other attribute of the Most High,

Passing by other instances, it is abundantly applied, in the New Testament, to the dispensation of the Redeemer's providence, by which he put an end to the Jewish polity, and inflicted the long-threatened judgments upon the abandoned people who had filled up their sins, and on whom wrath had come to the uttermost. To the writer of this article the evidence appears insuperable, that *this coming of Christ* is the *sole* subject of the descriptions given in the 24th chapter of Matthew, and the parallel places of Mark and Luke. The study of the symbolical phraseology of that most observable passage, will furnish light for the understanding of the whole doctrine of Scripture, concerning the various *comings* of the Lord Jesus, during the continuance of the Gospel dispensation. We believe that he, the truly *DIVINE* Saviour, was, and is, and will be, ever present with his church, in a manner the most intimate and perfect, and with gracious wisdom adapted to the state of discipline and trial; that his reign and kingdom is as *real* now as in the times of the millennium; that its efficiency is by the power of his omnipotent and omnipresent Spirit; that all the great instances in which he displays that efficiency, such as the great political and ecclesiastical events which affect the state of the Christian religion, in any age or country, the Reformation, signal revivals of religion in any part of the world, extraordinary exertions of God's people, with faith and prayer, for the propagation of his Gospel, and, consequently, in the most exalted degree, when the millennial glory shall fill the earth,—that all these great instances are properly to be denominated, in Scripture phrase, *comings of Christ*.

2. This doctrine appears inconsistent with the truths taught in the New Testament concerning the spiritual nature of the Messiah's kingdom. After all the attempts of Mr. Noel, and its other modern advocates, we do not see that it is freed from many collateral ideas of a low, secular, and carnal character. For example, will the seat of this visible presence be stationary or migratory? Our author and his friends, we believe, maintain the former, and fix it at Jerusalem. Must, then, *all* the faithful servants of Jesus in the west of Europe, in Siberia, China, Australasia, the Isles of the Pacific, and America, be deprived of the blessing, unless they travel over a third or a half of the globe? If it be migratory,—what a host of strange and revolting ideas are raised in the mind which attempts to realize the scenes that must occur!

3. It can scarcely be reconciled with the state of trial and discipline, of infirmity and death, which are admitted to belong to the proper inhabitants of the earth, during the millennial period. The theory exhibits to us, as co-existent on our earth, and mingling

in familiar intercourse with each other, human beings in three very different shapes; (1.) Those who have lived in past time, from Adam and Abel downwards, now raised from the state of the dead, and radiant with perfect holiness and glory; (2.) Those who have undergone a miraculous change, and who also are become perfect and immortal; and (3.) men, in successive generations, born, and living, and dying, agreeably to the conditions of our mortal state; and, notwithstanding all their advantages, weak and sinful. Can these be reasonably regarded as compatible circumstances? Our blessed Lord evidently considered a miraculous intercourse between men on earth and the separate spirits in the invisible world, as unsuitable for that state of probation which is assigned for mortals, and which, we have before seen, must belong to the millennial period as well as to every previous age of the world. "They have Moses and the prophets; let them hear them;—if they believe not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

4. Upon this principle, that which we consider as *the real* and *proper* resurrection, described in Rev. xx. 12—15, would attach only to all the wicked of mankind, and to those besides who shall have been born upon earth during the millennial period; but the terms of description in that passage plainly make the resurrection *universal*, and intimate the two great divisions to consist of those who are written in the book of life, and those who are not. It may be added, that the numerous and plain passages, which speak of the resurrection of the dead, uniformly describe it as *one* miraculous process, taking place at one time, and in which the priority (1 Thess. iv. 16) of the saints will be only by such a small interval as the necessity of the case may require. See John v. 28, 29; Matt. xxv.; 1 Cor. xv.; Phil. iii. 20, 21.

5. It is contrary to the general doctrine of the New Testament, which represents the *second coming of Christ* as to take place in *immediate* connexion with the close of his mediatorial functions, the universal resurrection, the final judgment, the conflagration and renovation of our planet, and the two opposite states of men to the awful ETERNITY.

6. It would contradict the terms of Heb. ix. 28, and would make the proper coming of Christ to judgment, not a "second" but a *third* coming.

We could say much more upon the incongruities in reasoning, and the great misunderstanding of Scripture passages, which we lament to find in any writing, from such an excellent man, and valuable servant of Christ, as Mr. Gerard Noel; and, particularly, we cannot but feel alarm and appre-

hension of the *baneful practical effect* of the revived millenary doctrine, as it tends to mislead the hope of Christians, to paralyze or at least miserably to cramp and confine their efforts for the conversion of men, and to substitute a dubious and often false rule of duty, for the plain and ever obligatory precepts of our Lord Jesus Christ. Some very distressing instances of this seductive and withering influence are too plainly before the public. But we must lay down the pen. Let us, however, remind our readers of the remark which we had so much pleasure in making, in our former article upon this volume, that Mr. Noel's better feelings and holy benevolence have prevented him from being quite carried away by the narrow and absorbing influence of the system in which he is entangled: yet we fear, that even he has not escaped all injury. We are, therefore, glad to conclude, by extracting a passage which breathes the amiable, holy, and conciliatory spirit of its author.

"Both lines of interpretation coincide, as to the boundaries which mark out the paramount interests of mankind. Both direct our views to the wide diffusion of Christianity through the earth, to the ultimate coming of Christ to the world, to the resurrection of the dead, to the endless felicity of the redeemed in the presence of their Lord, and to the awful banishment of the impenitent into the outer darkness of sin and woe. And these topics are the great sources of motive to exertion; the deep fountains of human hope and fear. The *interpretations* adopted in the preceding pages, are but *modifications* of these primary and paramount truths."—p. 277.

THE COURSE OF TIME: *A Poem, in Ten Books.* By ROBERT POLLOCK, A.M.
Fourth Edition. 10s. 6d.

Blackwood, Edinburgh; and Cadell, London.

THIS is a poem of surpassing merit; and bids fair to live until time shall have ended its course. But before we speak of its merits, we shall address ourselves to the ungracious task of pointing out some of its faults. We are aware that, in the eyes of some, it is chargeable with none. But, admitting their claims for it,—that it is equal to the "Paradise Lost" of Milton, they must remember, that *to be like* that immortal production, its excellencies must be mingled with blemishes. *Aliquando bonus dormitat Homerus.* Before the reader has perused ten pages, however much he may be fascinated with the poetry, he must feel the want of an *Index*. He is launched on the vast stream of Time without being informed of a single place he is to touch at in the course of the mighty voyage. This defect, however, leaves the intrinsic merit of the poem untouched. To the *plot*, or *fable*, it

may be objected that it is deficient in action and method. The moral of the poem is to show

"Time gone, the righteous saved, the wicked damned,
And God's eternal government approved."

And as this design naturally leads to a detail of facts, the author has no sooner introduced a narrator, which occurs in the first book, than he leaves the interest of the remaining nine books to depend, almost entirely, on his powers of description. And as his plan leaves him to select at pleasure from the occurrences of six thousand years, the reader must feel, as he is conducted from one character and event to another, however admirably chosen and sketched, that he is moving without making any advance. The memory is thus left unaided, and curiosity unexcited. The style has the merit of ease and originality; but its ease occasionally degenerates into diffuseness. And we could point out a few instances in which the grammar is sacrificed to the rhythm; and, which is more excusable, the rhythm to the sense.

We should not have named these faults had not the value of the poem deserved it; and did we not feel persuaded that the most impartial criticism is, in the end, most beneficial to a meritorious author. We now hasten to the more pleasing part of our task. The scene of the poem is laid in eternity. Long after Time had finished its course, two of the blessed, while they are walking, "whence goodliest prospect looks beyond the walls of heaven,"—and watching if any "in virtue now complete, from other worlds arrived, confirmed in good," descry one in the distance directing his course towards them. They hail him, on his arrival, as a son of happiness. But observing, in his countenance, marks of pensive concern, they urge him to state the cause. He informs them, that when his virtue had attained maturity, he left his native world for heaven. That impelled by ardent curiosity, he formed the wish of first contemplating the wonders of the most distant parts of the universe. That he reached, as by the mere force of volition, the bounds of light and order, and passed them. That after passing

—"through empty, nameless regions
vast,
Where utter Nothing dwells, unformed and
void;
Where neither eye, nor ear, nor any sense
Of being most acute, finds object; where
For aught external still you search in vain,"

he approached a region filled with sights and sounds of unutterable woe. The scenes which he here witnessed had left those traces of concern on his countenance which

had attracted the notice of his new companions; and he eagerly solicits an explanation of these horrors. Unable to solve the mystery themselves, they conduct him to "one, an ancient bard of Earth," reputed for wisdom. After informing the "new arrived," that the place he had seen was hell, the bard proposes to take him through all the history of sin and man, and, like Milton, to "justify the ways of God to man." The accomplishment of this object occupies the remainder of the poem.

From this slight sketch it will be seen, that if the subject fail to interest and expand the mind of the reader, the failure must not be attributed solely to the author. He has chosen a scene of boundless extent, every part of which is filled with objects of the deepest human interest: and most ably and laudably has he occupied it. He has laid open the depravity of man with an unsparing hand; sketched the character of some who, by their writings, have nurtured that depravity, and held them up to deserved execration. He has dragged hypocrisy and pride, covetousness and sensuality, and the whole herd of vices, from their favourite haunts and darkness into the light of Heaven, and uncovered their native deformity. The prevailing errors and evils of the day, he has described and bewailed with the vehemence and pathos of a Jewish prophet charged with the burden of the Lord against his native land. The beautiful and magnificent in nature he has sketched with a pencil worthy of a world which once contained the garden of the Lord. And his purely Evangelical and Scriptural views of the economy of providence and grace, show that he has invoked an inspiration unknown to poets in general, and drank copiously of that river, clear as crystal, proceeding from the throne of God and of the Lamb. But the scenes of the last day receive his principal attention, and call forth his greatest efforts. Here his excited imagination seems to linger and expatiate with unchecked freedom and terrible interest. Without descending to the unduly minute, or dilating on the physical horrors of the event, he has worked up its moral interest to a degree which must find its way to the heart of the most apathetic reader, and extort from him a prayer, "that he may find mercy of the Lord in that day."

But it is time to present the reader with a few extracts. We have selected the following, not because we deem them the most superior, but because, together with their excellence, we do not remember to have seen them in any of the numerous reviews of this poem. Take, first, a picture of maternal loveliness and bliss.

"What tongue!—no tongue shall tell what bliss o'erflowed

The mother's tender heart, while round her hung
The offspring of her love, and lisped her name,
As living jewels dropped unstained from heaven,
That made her fairer far, and sweeter seem,
Than every ornament of costliest hue!
And who hath not been ravished, as she passed,
With all her playful band of little ones,
Like Luna, with her daughters of the sky,
Walking in matron majesty and grace?
All who had hearts, here pleasure found;
and oft
Have I, when tired with heavy task, for tasks
Were heavy in the world below, relaxed
My weary thoughts among their guiltless sports,
And led them by their little hands a-field,
And watched them run and crop the tempting flower,—
Which oft, unasked, they brought me, and bestowed
With smiling face, that waited for a look
Of praise, and answered curious questions, put
In much simplicity, but ill to solve;
And heard their observations strange and new,
And settled whiles their little quarrels, soon
Ending in peace, and soon forgot in love.
And still I looked upon their loveliness,
And sought through nature for similitudes
Of perfect beauty, innocence, and bliss,
And fairest imagery around me thronged;
Dew-drops at day-spring on a seraph's locks,
Roses that bathe about the well of life,
Young Loves, young Hopes, dancing on morning's cheek,
Gems leaping in the coronet of love!
So beautiful, so full of life, they seemed
As made entire of beams of angel's eyes.
Gay, guileless, sportive, lovely, little things!
Playing around the den of Sorrow, clad
In smiles, believing in their fairy hopes,
And thinking man and woman true! all joy,
Happy all day, and happy all the night."

The following describes the Millennium:—

"A time there came,
Though few believed it e'er should come; a time,
Typed by the Sabbath day recurring once
In seven, and by the year of rest indulged
Septennial to the sands on Jordan's banks;
A time foretold by Judah's bards in words
Of fire; a time, seventh part of time, and set
Before the eighth and last, the Sabbath day
Of all the earth, when all had rest and peace.

Thrice happy days !

Philosophy was sanctified, and saw
 Perfections that she thought a fable, long ;
 Revenge his dagger dropped, and kissed the
 hand
 Of Mercy ; Anger cleared his cloudy brow,
 And sat with Peace ; Envy grew red,
 And smiled on Worth ; Pride stooped, and
 kissed Humility ;
 Lust washed his miry hands, and, wedded,
 leaned
 On chaste Desire ; and Falsehood laid aside
 His many-folded cloak, and bowed to Truth ;
 And Treachery up from his mining came,
 And walked above the ground with righteous
 Faith ;
 And Covetousness unclenched his sinewy
 hand,
 And opened his door to Charity, the fair ;
 Hatred was lost in Love ; and Vanity,
 With a good conscience pleased, her feathers
 cropped ;
 Sloth, in the morning, rose with Industry ;
 To Wisdom, Folly turned ; and Fashion
 turned
 Decep^{on} off, in act as good as word.
 The hand that held a whip was lifted up
 To bless ; slave was a word in ancient
 books
 Met only ; every man was free ; and all
 Feared God, and served him day and night
 in love.
 How fair the daughter of Jerusalem then !
 How gloriously from Zion-hill she looked !
 Clothed with the sun, and in her train the
 moon,
 And on her head a coronet of stars,
 And girdling round her waist, with heavenly
 grace,
 The bow of Mercy bright ; and, in her
 hand,
 Immanuel's cross, her sceptre, and her
 hope."

At length came the day of final doom.

" Great Ocean, too, that morning, thou the
 call
 Of restitution heardst, and reverently
 To the last trumpet's voice, in silence,
 listened.
 Great Ocean ! strongest of creation's sons,
 That rolled the wild, profound, eternal bass,
 In Nature's anthem, and made music, such
 As pleased the ear of God ! original ;
 Unmarred, unfaded work of Deity,
 And unburlesqued by mortal's puny skill,
 From age to age enduring and unchanged,
 Majestical, inimitable, vast,
 Loud uttering satire, day and night, on each
 Succeeding race, and little pompous work
 Of man !—unfallen, religious, holy Sea,
 Thou bowdest thy glorious head to none,
 fearedst none,
 Heardst none, to none didst honour, but to
 God
 Thy Maker, only worthy to receive

Thy great obeisance ! Undiscovered Sea !
 Into thy dark, unknown, mysterious caves,
 And secret haunts, unfathomably deep,
 Beneath all visible retired, none went,
 And came again, to tell the wonders there.
 Tremendous Sea ! what time thou lifted up
 Thy waves on high, and with thy winds and
 storms
 Strange pastime took, and shook thy mighty
 sides
 Indignantly,—the pride of navies fell ;
 Beyond the arm of help, unheard, unseen,
 Sunk friend and foe, with all their wealth
 and war ;
 And on thy shores, men of a thousand
 tribes,
 Polite and barbarous, trembling stood,
 amazed,
 Confounded, terrified, and thought vast
 thoughts
 Of ruin, boundlessness, omnipotence,
 Infinitude, eternity ; and thought
 And wondered still, and grasped, and grasped,
 and grasped
 Again, beyond her reach, exerting all
 The soul, to take thy great idea in,—
 To comprehend incomprehensible ;
 And wondered more, and felt their little-
 ness.
 Self-purifying, unpolluted Sea !
 Lover unchangeable ! thy faithful breast
 For ever heaving to the lovely moon,
 That like a shy and holy virgin, robed
 In saintly white, walked nightly in the
 heavens,
 And to the everlasting serenade
 Gave gracious audience ; nor was wooed in
 vain.
 That morning, thou, that slumbered not be-
 fore,
 Nor slept, great Ocean ! laid thy waves to
 rest,
 And hushed thy mighty minstrelsy. No
 breath
 Thy deep composure stirred, no fin, no oar ;
 Like beauty newly dead, so calm, so still,
 So lovely, thou, beneath the light that fell
 From angel-chariots, sentinelled on high,
 Reposed, and listened, and saw thy living
 change,
 Thy dead arise. Charybdis listened, and
 Scylla ;
 And savage Euxine, on the Thracian beach,
 Lay motionless ; and every battle-ship
 Stood still ; and every ship of merchandize,
 And all that sailed, of every name, stood
 still."

These extracts, we presume, are sufficient
 to justify our encomiums on this admirable
 poem. And even had we spoken of it in
 still warmer terms, the rapid sale which it
 has had would have shown that we were
 only expressing the opinion of the public
 generally. How mysterious the dispensa-
 tion which removed this child of song at

the moment when his harp was beginning to delight the ear, and to improve the heart.* Like the morning dew-drop, "he sparkled, was exhaled, and went to heaven." No sooner had he lifted his voice, and touched our hearts with his hallowed strain, than he is called to join in the hymnings of the blessed. But however transient his career, he has left behind him, in this poem, an imperishable monument of his transcendent genius and consecrated zeal.

TWO FUNERAL DISCOURSES: *the first by WILLIAM BENGOL COLLIER, D.D., LL.D. F.A.S., &c., &c., occasioned by the Death of Mrs. H. F. Burder; the second by HENRY FOSTER BURDER, M.A., at the Interment of Mrs. Collyer.*

Holdsworth, and Westley and Davis.

THESE are very interesting memorials of individuals well known and much beloved, who moved in a wide circle of friendship, and who left behind them many weeping eyes and disconsolate hearts. That their surviving husbands, united as they have long been by ties of more than common regard, should be called, almost at one and the same time, to sustain the character of mourners, was a circumstance peculiarly affecting; and to find them mutually aiding each other in those last offices of friendship which they felt to be due to departed worth, is peculiarly grateful in a world where such displays of brotherly love are but too rarely witnessed.

Dr. Collyer's funeral discourse, for Mrs. H. F. Burder, is founded on Luke viii. 52—*And all wept and bewailed her. But he said, weep not: she is not dead, but sleepeth.* It is a fine specimen of the Doctor's command over all that is tender and sympathetic in human nature. Every line bespeaks feeling; while at the same time there is a distinct and powerful recognition of great Christian principles. The sketch given of Mrs. Burder's Christian character and dying experience is highly instructive. In her last hours she was heard to say, "My hope has long been fixed upon the Rock of ages—I have loved my Saviour from fifteen years of age—I have loved and honoured the image of my Saviour in all his servants." In the very night of her departure she exclaimed with emphasis, "I have a foretaste of the felicity of heaven;" and she expressed at the same time the delight she felt in the prospect of meeting her sainted mother.

Mr. H. F. Burder's funeral text for Mrs. Collyer is 1 Cor. xv. 55.—"*O Death, where is*

thy sting? O Grave, where is thy victory?" The sermon displays much vigour of intellect, great perspicuity of Christian doctrine, and withal peculiar tenderness in the application of its positions to existing circumstances. In the close of the discourse is a very delightful account, supplied we find by Dr. Collyer, of the last illness of his beloved wife. It bespeaks much self-diffidence, associated with simple faith in the great sacrifice. Her last distinguishable words were, "Lord, save me!"—and again, more gently, "Save me!" "If assurance," says her bereaved husband, "be necessary to salvation, she had it not;" but her constant language was, "I desire to believe—I desire to commit myself wholly to the Redeemer." He must be fond of doubting that could doubt the ultimate safety of such an individual.

THE INTRODUCTORY DISCOURSE DELIVERED AT THE ORDINATION OF THE REV. EBENEZER MILLER, M. A., over the Church assembling at Old Gravel Lane, on the 22d of Feb. 1828. By the REV. WILLIAM ORME; also a Charge Delivered on the same occasion. By the REV. ANDREW REED.

Holdsworth and Ball; and Westley and Davis.

WE rejoice in the union of the church and pastor to whom these services refer; and sincerely pray that it may be of long duration, and that it may be productive of great mutual and general benefit. The Discourses contained in this pamphlet have extraordinary claims upon the attention of ministers and churches; because, without any affectation of novelty, they discuss, with more than ordinary interest, the topics which they embrace. With his usual discrimination, good sense, and scriptural research, Mr. Orme explains the nature of the term *church*, as employed in the New Testament; shows that societies deserving the name must be composed of Christians; proves them to be voluntary associations of believers; points out the objects of their union as aiming mainly at *propagation* and *preservation*; demonstrates their duty to acknowledge but one head, even Christ; maintains their right to elect all their own officers; and finally sets forth the independence of societies thus constituted of all human controul, and their right to regulate, in obedience to Christ, all their internal affairs. The sermon is equally *argumentative* and *candid*.

We know not in what terms to express our estimate of Mr. Reed's charge to his beloved young friend. Whether we regard it as a specimen of powerful and refined eloquence; or whether we contemplate it as a manual of pastoral conduct, we are at a loss to give utterance to the high feelings

* He died near Southampton, in the autumn of last year, on his way to Italy, where he was going for the recovery of his health.

of admiration it has awakened in our minds. We have read or heard some hundreds of Charges; but it has never been our lot to listen to or peruse one equal, in all respects, to the one before us. The views which it presents of the ministerial office are so sublime and holy, that none can read it without being overpowered with a sense of the pastor's responsibility. On the other hand, the encouragements to a faithful discharge of its awful functions are so eloquently and pathetically urged, that one is constrained, while reading it, involuntarily to exclaim, "I can do all things through Christ which strengtheneth me." We must be permitted to express a hope that this rich and well sustained composition will not be suffered to pass away with the ephemerals of the day. Ministers will do wisely to avail themselves of its wholesome excitement; and churches should see it, that they may know Heaven's estimate of a faithful devoted minister of Jesus Christ. Except Mr. Robert Hall's memorable Address at the ordination of the son of Dr. Carey, we know of nothing in the English language that we could place side by side with Mr. Reid's Charge.

1. JUVENILE ADVANTAGES AND OBLIGATIONS IN REFERENCE TO THE CAUSE OF CHRISTIAN MISSIONS, STATED AND ENFORCED.

A Sermon preached to the Members of Juvenile Auxiliary Missionary Societies, in the Poultry Chapel, May 12, 1828, at the Thirty-fifth Anniversary of the Missionary Society. By J. A. JAMES. 12mo. 6d.; 8vo. 1s. 6d.

2. THE NATURE AND OBLIGATIONS OF CHRISTIAN LIBERALITY, AND THE INFLUENCE OF THESE OBLIGATIONS ON THE SUPPORT OF CHRISTIAN MISSIONS. *A Sermon delivered before the London Missionary Society, at their Thirty-fourth Anniversary, at Surrey Chapel, May 14, 1828.* By RICHARD ALLIOTT, Minister of the Congregation of Independents, Castle Gate, Nottingham. 8vo. 1s. 6d.

Westley and Davis.

THE first of these Sermons is distinguished by its eloquence, and by its remarkable adaptation to the times upon which we have fallen. The text is John iv. 38—*Other men laboured, and ye are entered into their labours.* Seldom has an auditory been more deeply impressed under the word than was the immense congregation in the Poultry Chapel, when Mr. James delivered this discourse. An uninterested countenance could not be perceived; and in many instances the warm gush of flowing tears demonstrated the depth of feeling which the preacher had awakened. This is a Sermon consisting of great principles,

and of most resistless appeals. Mr. James has evidently profited by the perusal of Douglas's remarkable work on the Advancement of Knowledge; but he has profited as one who has made the entire production his own, by deep and enlightened research. We cannot but wish such a Discourse a wide circulation. Mr. Alliott's Sermon is an exact picture of his own mind; and gives full indication of the sound sense, scriptural piety, and prudent zeal of the truly estimable Author. The text is Matt. x. 8—*Freely ye have received, freely give;* from which Mr. Alliott argues the force of missionary obligation. He solicits attention, I. To our debt of human and Christian obligation to the benevolence of God; II. To the manner in which it is the will of God that our sense of obligation should be expressed, and our debt of it should be discharged; III. The application of these principles to Missions.

WORKS RECENTLY PUBLISHED.

1. This day is published, with a Portrait of the Author, Parts I. to X.—Price 3s. each, *An Exposition of the Old and New Testament.* By MATTHEW HENRY, V. D. M. To which will be prefixed, the *Memoirs of the Life, Character, and Writings of the Author.* By J. B. WILLIAMS, Esq. F. S. A.

2. *Memoirs, including Correspondence and other Remains of Mr. JOHN URQUHART, late of the University of St. Andrew's.* By the Rev. W. ORME. 2 vols. 12mo. Second Edition. Price 9s. boards, with a Portrait, and Prefatory Letter of Dr. CHALMERS.

3. *Occasional Thoughts on Select Texts of Scripture.* By the late JOHN MASON GOOD, M. D.

4. *Hymns, chiefly on the Parables of Christ.* By D. E. FORD. 18mo. cloth, 2s. 6d.

5. *A Tribute of Respect and Affection to the Memory of Departed Worth; a Sermon, occasioned by the lamented death of JOHN NIXE, Esq., and preached the Sunday evening after his Interment.* By D. E. FORD. Second Edition.

6. *The Chronological Guide; Part I. comprehending the Chronology of the World, from its Creation to the Destruction of the Western Empire of Rome, A. D. 476. Accompanied with a Chart, and a Series of Historical and Chronological Questions.* To which is added, an Appendix, containing Explanations of Terms employed in History, and of the principal Grecian, Roman, and Jewish Measures and Coins.

7. *An Analytical Review of the Rev. Joseph Kinghorn's Replies to the Works of the Rev. Robert Hall, on Terms of Christian Communion.* By CATHOLICUS. 2s.

8. *Essays on Doctrinal, Experimental, and Propheatical Subjects.* By GEORGE BARCLAY, Minister of the Gospel, Irvine. 7s.

9. *The Origin and Permanence of Christian Joy, as connected with the Doctrine of Personal Assurance.* By WILLIAM INNES, Minister of the Gospel, Edinburgh. 6d.

10. *The Motherless Family; or Maternal Influence Displayed.* By ESTHER COPLEY (late Hewlett,) Author of "Cottage Comforts," &c. 18mo. 1s.

11. *Sermons; intended for the Use of Families, or to be read in Villages.* By the Rev. W. GARTHWAITE. 1 vol. 8vo. 7s. 6d. boards.

12. *A Letter to J. B. Wilson, Esq., Treasurer of the Baptist Missionary Society, occasioned by a Statement relative to the Serampore Mission, by J.*

Marshman, D.D. with Introductory Observations, by J. Forster. By JOHN DYER, Secretary to the Society. 2s.

13. *The Means of promoting a Revival of Religion in the Churches*; a Discourse, delivered at Newport, in the Isle of Wight, June 4, 1828, before the Southern Association of Baptist Churches. By JOHN NEAVE. Published in compliance with the unanimous request of the Association.

14. *The Union Collection of Hymns*, additional to the Psalms and Hymns of Dr. Watts; comprising that part of the Union Collection of Hymns and Sacred Odes, adapted to Public Worship. 18mo. large type.

15. *Thoughts on the Scriptural Expectations of the Christian Church*. By BASILICUS. Third Edition, 8vo. 3s.

16. *The Sinner Detected*, a Sermon preached in the open air, near the Red Barn, Polstead, and at Boxford Meeting-house, Suffolk, on Sunday afternoon and evening, August 17, 1828; on occasion of the execution of William Corder for the Murder of Maria Marten, in which a particular account of Corder's early habits of Life, never before published, is introduced. By CHARLES HYATT, of Shadwell, London.

WORKS PREPARING FOR PUBLICATION.

1. A New Edition of the Memoirs of the Life and Character of Mrs. Sarah Savage, eldest Daughter of the Rev. P. Henry, A.M., with additions, by J.B. Williams, Esq. F.S.A.; and a Recommending Preface, by the Rev. W. Jay, of Bath. In 12mo.

2. A Vindication of the Calcutta Missionaries, in answer to the Statement relative to Scrampole. By J. Marshman, D.D., Euclatze Carey, and W. Yates.

3. We understand that *The Amulet*, for the year

1829, will be published early in November, with attractions, both literary and pictorial, greatly exceeding either of its predecessors, and will contain articles from a number of the most distinguished writers of the age, among whom are many who have not hitherto contributed either to this work or to those of a similar character; that its illustrations will be of the highest order of art, both with reference to the productions of the painter and the engraver; and that there will be several other improvements of a novel and important character.

4. We understand "*The Juvenile Forget Me Not*," for the Year 1829, is in a state of considerable forwardness. It will contain a number of Engravings on Steel, and several exquisite Wood Cuts. Its principal feature of attraction in this department will be an Engraving by Thompson, from Behnes' Bust of Her Royal Highness the Princess Victoria.—The literary portion of the Volume is formed of the Contributions of Mrs. Hannah More, Mrs. Opie, Mrs. Hemans, the Author of "*Selwyn in Search of a Daughter*," James Montgomery, William and Mary Howitt, the Author of "*My Early Days*," &c. Rev. Dr. Walsh, Miss Mitford, Mrs. Hofland, Richard Howitt, Miss Jewsbury, the Author of "*Solitary Hours*," Allan Cunningham, &c.

5. Homilies on the Sacraments. By the Rev. Edward Irving, M.A. Vol. 2. on the Lord's Supper. Foolscap 8vo.

6. A Confession of Faith, with the Two Books of Discipline and other Documents put forth by the Church of Scotland, about the time of the Reformation; with an Introductory Preface, by the Rev. Edward Irving, A.M. In one small volume foolscap 8vo.

7. The Rev. Dr. Hamilton, of Strathblane, has in the Press, "*A Defence of the Scripture Doctrine, respecting the Second Advent of Christ, from the erroneous representation of Modern Millennarians*." It will appear early in September.

RELIGIOUS INTELLIGENCE.

LONDON.

QUAKER'S YEARLY EPISTLE.

WHILE we take pleasure in presenting to our readers an important document, which gives authentic information concerning an interesting people, we have doubted whether it were quite consistent with our duty to let it pass entirely without remark. No reasonable person will suppose that our insertion of these epistles implies approbation of all that they may contain; but we have great satisfaction in observing the improved tone and spirit of the one before us. We are especially gratified with the recommendation of family worship and the reading of the Scriptures. We cannot but regard the latter as an approach to that which has often appeared to us as an improvement most devoutly to be wished, on behalf of the Friends, *the introduction of the sacred Scriptures into their public assemblies*.

The use to be made of the inspired volume, in the public worship of this respectable

body, might be left to the same liberty as now attends all their public services, or might be regulated by the same principles as guide their united prayers; but that the book which they here recommend to their families should also be introduced into their churches, seems to us highly desirable. Each one might occasionally read it by himself, as they now meditate apart; and to their young people this would furnish themes for meditation, and stimulus to that holy exercise. A portion might occasionally be read in public by any one who felt himself called to make this use of the sacred word. The book thus at hand would furnish the means of verifying a quotation; for it has been observed, that the Scriptures have sometimes been inaccurately quoted, and exhortations formed on that inaccuracy, in the public addresses of the people called Quakers, who might have avoided an evil so serious, if they could have referred to the text at the moment.

We have lived to see other denominations of Christians approximate to the sentiments of the Friends concerning war; and should

we behold the Bible in the public assemblies of this respectable and benevolent people, we should regard it as another intimation of the design of God, to answer the prayer of Christ, by improving all the various denominations, till what was wanting in each one shall be supplied, and what was superfluous shall be removed, and "they all shall become one."

"Dear Friends ;

"In thus offering you our annual salutation, not as a customary act, but because we feel the renewed current of gospel love, we are called upon to acknowledge that the Lord has been again gracious to us, and has united our hearts in the fear of his holy name; so that our coming together has tended to the edifying of the body in love.

"We feel thankful in reflecting, that ever since the gathering of our Society, it has pleased our Heavenly Father, in his mercy, to grant to us, from one period to another, when thus collectively assembled, the manifestation of his power. Through the efficacy of his grace, he has, from one generation to another, preserved amongst us those who have laboured in unity and harmony for the defence of the Gospel, and the spiritual welfare of the Church. This precious harmony is experienced by those only who become united in Christ Jesus as their head, and know that all their strength proceeds from Him; who are sensible that they are called in one hope of their calling (Eph. iv. 4),—the hope of eternal life through Him, their gracious Redeemer.

"In the warmth of Christian love, we earnestly desire that all our dear brethren and sisters may become partakers of this unity, and of this blessed hope. But, beloved friends, it is only as we are brought to the feeling of our utter insufficiency to effect our own salvation, that we can look availingly unto Him who taketh away the sin of the world (John i. 29), and be redeemed from the consequences of the fall of our first parents. We all have sinned, and come short of the glory of God. Be persuaded, then, we entreat you, to seek to be set free from the guilt and power of sin;—to come in faith unto Christ, 'as unto a living stone, disallowed indeed of men, but chosen of God, and precious' (1 Peter ii. 4); remembering that gracious promise, which applies with unabated force to us, and to all men individually—'Him that cometh to me I will in no wise cast out' (John vi. 37). He is the mediator between erring, transgressing man, and that pure and holy Being who created us for a purpose of his own glory.

"It is therefore highly important, it is indeed, indispensable, that we do not frustrate the purposes for which we were created, by seeking in any way our own glory. By so doing, we oppose our true interest, and interfere with the right occupa-

tion of those gifts and graces which the Lord has bestowed upon us. If, in all simplicity and integrity of heart, we are each concerned singly to know and to do the will of God, through the help of his transforming grace; our real happiness in this life will be promoted, and the unity and fellowship of the Gospel will increase and abound amongst us.

"We are all intrusted with talents to be employed to the praise of the great Giver; some in one service, some in another. Indolence with regard to religion, whether it relates to the welfare of our own souls or to our usefulness in the church, is a dangerous state of mind, and offensive in the sight of God. Let none think, because their situation is obscure, or their services are less conspicuous than those of others, that their labour is useless. We may all individually contribute, through the help of the Holy Spirit, to the furtherance of the Lord's work on the earth; at the same time bearing in remembrance, that we are instructed to submit ourselves 'one to another in the fear of God' (Eph. v. 21); and in lowliness of mind each to 'esteem other better than themselves' (Phil. ii. 3).

"He who desires to advance in the Christian life should frequently examine himself, and honestly endeavour to know whether he is right in the sight of an omnipresent God. Our spiritual progress is greatly aided by frequent retirement from the cares of this life, for a longer or shorter time, to wait in reverence and fear upon the Most High. The convictions of truth, and the visitations of heavenly love, are often known at such times to instruct and animate the humbled soul; and it is enabled, under a sense of the Lord's power and goodness, to offer praise and thanksgiving unto Him.

"We continue to believe that our misuse of set forms of prayer is founded on a correct view of the spiritual nature of the Gospel dispensation. At the same time we are persuaded, that all who have a just sense of the value of their immortal souls, and of their own great need of help from above, must rejoice with thankfulness, in knowing and in feeling that they may pray unto our Father who is in heaven. Oh! then, that every one may avail himself of this great privilege, and with a sincere and believing heart, and with reverential awe, approach the throne of grace; trusting in the mediation of Him through whom we 'have access by one Spirit unto the Father' (Eph. ii. 18). But having thus asked in faith and submission, may we all be concerned so to walk before the Lord, that our prayers may be heard with acceptance. Let none, however, be discouraged from the performance of this duty by a sense of their transgressions; but in humility and sincere re-

penance, let them implore the forgiveness of God, who, as they patiently wait before Him, will in his own time supply all their need. And if there be any, who, if they deal honestly with their own hearts, must acknowledge that they do not pray; may these deeply reflect upon the danger of their situation, and be alarmed at the great loss which they sustain by not thus availing themselves of the high privilege of drawing nigh unto God, and partaking of the assurance that He will draw nigh unto them (James iv. 8).

"We are glad to know that the daily reading of the Holy Scriptures in the families of Friends, is so prevalent as it is; and we earnestly desire that this practice may be observed by all our members, and that those who neglect the performance of it would seriously consider the great injury which they and their families suffer by such omission. The more we become acquainted with the true nature and worth of these inspired writings, the more highly we shall esteem them; the more we rightly know and comprehend the truths of the Bible, the more we shall find that they contribute, under the power of the Holy Spirit, by their practical application to our moral and religious conduct, to lead us forward in the way of life and salvation. We therefore earnestly recommend to all, the diligent private reading of the sacred volume, in addition to the practice already alluded to. As we seek, in humility and the fear of the Lord, to have a right understanding of what we read, and in faith to accept this revelation of the will and purposes of the Most High, the force and excellency of the Scriptures become increasingly obvious; we are more ready to acknowledge their divine origin, and their concurrent testimony to that redemption which cometh by the Lord Jesus Christ.

"When the mind is truly awakened to a sense of the necessity of divine help to work out the salvation of the soul, a due attendance of our meetings for public worship naturally ensues. In silent, reverent, waiting before God for a renewal of spiritual strength, an advance is made in the life of religion, and an increase is known of that faith which giveth the victory. Being led from a dependence on the teachings of man, our own experience proves to us the blessedness of coming immediately unto Him, who, praised be his name! still remaineth to be the spiritual Teacher of his people. And, though a very humiliating sense of their condition may render some fearful of thus coming before the Lord, yet, as they faithfully abide under these convictions, He will, in his great mercy, enable them to trust in him.

"And whilst the remembrance of our Creator ought at all times to be present

with us, we have been again concerned that the day more especially set apart for religious duties may be rightly observed amongst us. Let those hours which are not passed in attending our meetings, be so occupied as to strengthen habits of piety and devotion. It is good to exercise an especial care that the converse of the day be not such as to dissipate any religious impressions which may have been received. The households of Friends ought to be assembled at least once in the course of the day, for the public reading of the Holy Scriptures, and for retirement in spirit before the Lord. And we wish particularly to call the attention of those who are in remote and country situations, to the purport of this advice.

"In these days of religious liberty, and in which our intercourse with those of other Societies is widely different from that which obtained in the days of our pious predecessors, it becomes us to be especially careful that we do not in any way compromise our ancient principles and testimonies. We believe that it is equally incumbent on us, as on those who were made instrumental in the first gathering of our Society, to maintain those views and practices by which they were distinguished. And we feel desirous that both in the performance of our civil duties, and in associating for objects of benevolence, all our dear friends may be concerned, not in any way to forfeit the character of consistency, but in all things to adorn the doctrine of God our Saviour. (Tit. ii. 10). It is, we believe, alike important to our own benefit, and that of the universal Church of Christ, that we do not shrink from filling that station in which Divine wisdom has assigned us, but in singleness of heart give ourselves up to what it may be our individual duty to perform.

"The accounts of the sufferings of our members, as reported to this Meeting, in support of our well known testimony against tithes and all ecclesiastical demands, including a few distrains for military purposes, together with the charges incurred, amount to upwards of fourteen thousand eight hundred pounds.

"We have received an epistle from Ireland; and one from each of the Yearly Meetings of Friends on the American Continent, except Virginia; no communication from the last mentioned Yearly Meeting having yet reached us. It is a comfort to us to know that there are, on the other side of the Atlantic, many faithful and experienced friends, who are steadfast in their attachment to the cause of our Lord Jesus Christ; sincere believers in his propitiatory sacrifice for the sins of mankind, and in the sufficiency of his grace to all who receive and obey it.

"The important and affecting subject of the continuance of Slavery in the British

Colonies has again occupied our attention. A deep conviction of the extent and enormity of the evil, and of its utter inconsistency with the purity and righteousness of the Christian religion, has led this Meeting, with great unanimity, to direct that a petition be presented to the Legislature, to convey our feelings on the subject. And we desire that Friends every where may embrace such opportunities as occur, in their intercourse with others, to promote a just and correct view of the rights of the enslaved.

"And now, beloved brethren, at the conclusion of this meeting, we may inform you, that various subjects of importance have come before us, intimately connected with our views of sound doctrine and Christian practice, and with the promotion of the cause of truth and righteousness. We have been favoured to conduct and to terminate our deliberations thereon in much love and harmony. We feel reverently thankful in looking back on the unity which has prevailed. May this renewed evidence of the condescending goodness of our heavenly Father to our religious Society, encourage each of us, on his return home, and all our dear absent friends, faithfully and diligently to labour, in our own hearts, and in our respective allotments, for the advancement of pure and spiritual religion—for the peace and prosperity of Zion.

"The grace of our Lord Jesus Christ be with you all. Amen."—*Phil. iv. 27.*

"Signed in and on behalf of the Meeting, by

JOSIAH FORSTER,

Clerk to the Meeting this Year."

THE HOME MISSIONARY SOCIETY.

WHEN the great cause of "Missions to the Heathen" began, about thirty years ago, to excite the attention and call forth the energies of the Christian world, one of the most common objections to its support was founded on the moral necessities of our own country. The best refutation of that objection, was soon provided in the beneficial re-action of the Missionary spirit at Home. The extension of the Sabbath-school system, the establishment of various associations for the support of village preaching, and the increased attention that was devoted to all the means of promoting the spiritual interests of our own land,—proved that the force of Christian zeal, when once roused by the sublimity and grandeur of an object that regards the *universal* dissemination of Christianity, would be naturally and necessarily directed to the wants of a nearer and more accessible population. In many parts of our country, systematic efforts were commenced for uniting the exertions of Christian churches; and it is not too much to as-

sert, that more has been effected for the religious instruction of the poor and ignorant of our own land, within the last thirty years, than during any preceding century of its history, since Christianity was introduced into Britain. Still, the efforts of ministers and societies were inadequate to its growing necessities, and rapidly advancing population; and, in many districts, from the paucity of suitable instruments, and the limitation of public resources, it became desirable to form an Institution, which, without interfering with any existing societies of a more local and restricted character, might become a rallying point for Home Evangelization in every part of our country.

In these convictions and principles, the Home Missionary Society originated. It was established in the year 1819, and the record of its progress and its operations forms the best illustration of its character, and the most satisfactory defence of its claims. It has succeeded in introducing, or perpetuating, the means of Christian instruction to thousands of the poor, who, but for its instrumentality, might have been still in a state of spiritual darkness. From thirty to forty agents are regularly employed in village preaching,—amidst a population of 140,000, and they have 20,000 hearers. Many pastors of churches are assisted in their itinerating labours. Nearly sixty Sunday-schools are established, under the inspection of three hundred and eighty teachers; while more than three thousand children are every Sabbath day brought under their superintendence. In numerous instances, places of worship have been erected, and Christian churches have been founded. It has been uniformly an object of solicitude with the Committee of the Society, to avoid as much as possible whatever might be justly considered as manifesting a Sectarian spirit, or which might interfere with the beneficial labours of Christian ministers of various denominations. On the principle of an enlarged and comprehensive liberality, it has been their anxious desire to be regarded as co-operating with all the friends of the Redeemer, in diffusing the knowledge of "the common salvation," and advancing the interests of pure and undefiled religion.

The formation of similar Societies, on more limited and specific grounds, is a practical testimony to the importance of the general principles on which "the Home Missionary Society" is formed. The adoption of their peculiar designation is a proof that whatever might be the fear or the objections excited by its first appropriation, it is a title which the feelings of men at once appreciate.

In America, a society of a still more congenial spirit and character has been established. The movements of our Transatlantic brethren seem as mighty and gigantic

as the scale of their mountains and their rivers. Their religion and their benevolence partake of the character of their legislation; and, unfettered by the restrictions and the prejudices that narrow the range of co-operation even in this land of liberty, they can most effectively unite for great and general purposes. The American Home Missionary Society is but in the infancy of its existence, and yet, nearly *two hundred missionaries* acting under its patronage and direction, above two hundred congregations are aided by its operations, and its income exceeds twenty thousand dollars!

It is surely of the highest importance, that in England the Home Missionary Society should rise to its proper elevation in the confidence and esteem of the Christian world. The Committee are aware that numerous County associations exist, which are most beneficially acting in their respective spheres. The constitution of the Home Missionary Society is such as to admit of friendly co-operation, without the slightest interference either with their movements. It is surely desirable that the *strong* should assist in supporting the *weak*; that the districts, unable to provide for their local necessities, should be aided by those that are blessed with greater capabilities. The Society in London furnishes a convenient medium for affording such aid, and of regulating its application. But in this administration, the Committee are most anxious to effect their object in connexion with the ministers and churches that may be situated near the scenes of labour, occupied by their missionaries. Where associations exist, they are desirous of such a union as shall make the official members of the county Societies the direct channel of their communications with the *station* or the *agents* that may be near, or within their bounds; and all they desire in return is, that such a system of friendly correspondence may be maintained as shall subserve the general cause, and such a provision for *occasional* invitation to their respective districts as shall secure some practical expression of their sympathy and beneficence towards those parts of their native land which cannot be adequately evangelized, without the assistance of their brethren in more favoured situations. They seek no appropriation of the funds of their association; they ask only for co-operation in *making known, in every place, the savour of the knowledge of Christ*, by separate efforts, under the direction of Ministers and Churches in each district of our land.

Within the last year, the Committee of the Home Missionary Society have directed their attention to the claims and necessities of the metropolis itself. The friends of the London Congregational Union had commenced operations by attempting to esta-

blish a new congregation in one of the more destitute parts of the East of London, and had engaged a place of worship for the purpose. From various considerations, they were led to unite with the friends of the Home Missionary Society; and it is hoped that beneficial results will arise from this amalgamation. While the Christian Instruction Society and Sabbath-schools are *pioneers* in the march of divine truth, it is obviously important that all practical measures should be adopted for securing some permanent benefit in every scene of labour. The establishment of Christian churches affords the only probable method of effecting this object, and the proposed combination will only be aiming at those results in the metropolis, which are avowedly contemplated in all the other stations of Home Missionary labour. On these grounds the Committee make their most respectful appeal to the public, on behalf of the powerful, urgent claims of the Society entrusted to their care. In consequence of the extended scale of their operations, a debt has been incurred which it is their anxious wish to liquidate: from the churches in the metropolis they feel themselves especially warranted in expecting subscriptions and collections; and they cherish the hope, that the present year will not be allowed to terminate without some generous efforts on their behalf. The Annual Meetings held last May (20th and 21st) were highly encouraging. The discourse at the Poultry Chapel, by the Rev. W. Roby, of Manchester, from Judges v. 23, was distinguished by all that faithful, tender, and impressive argumentation which is so characteristic of the venerable advocate of their cause; and the proceedings of the public Meeting, at the Spa-fields Chapel, were, in a high degree, of the most animating description. Lieutenant-General Neville filled the Chair with great ability, while a spirit of fervid piety pervaded his opening and closing addresses. Two of the most efficient representatives of the London Missionary Society favoured the Meeting with their communication in the presence of their respected Treasurer, W. A. Hankey, Esq., and the Rev. W. Orme, the Foreign Secretary. The Treasurer of the Irish Evangelical Society (Thomas Walker, Esq.), and the Treasurer of the Port of London Society (R. H. Marten, Esq.), united their friendly and liberal sanction on the occasion; and the Rev. H. F. Burder, the Rev. Thomas Atkins, and the Rev. W. Paton (from America), addressed the Meeting with peculiar felicity and effect. A spirit of "*brotherly love*" and holy zeal was diffused throughout the interesting proceedings of the evening, and the liberality of the assembly corresponded with those sacred feelings. It remains for the ministers and churches of London, and the country gene-

rally, to evince their generous sympathy and Christian beneficence; and the Committee indulge the cheering anticipation, that, supported by the prayers, the confidence, and the co-operation of their "brethren in Christ," their varied and extended labours will not be in vain!

(Signed) THO. THOMPSON, Treasurer.
 B. HANBURY, } Sub-Treasurers.
 G. G. STEBBS, }
 F. MOORE, }
 E. A. DUNN, } Gratuitous
 JOSEPH FLETCHER, } Secretaries.
 W. HENRY, Corresponding Sec.

*Home Missionary Rooms,
 11, Chatham-place, Blackfriars,
 Aug. 30, 1828.*

Subscriptions received by the above, at Messrs. Ladbroke and Co., Bank-buildings, Cornhill; and at the Society's Rooms.

N. B. The Committee of the Home Missionary Society beg leave to announce to the Public, the removal of their Office from 18, Aldermanbury, to

11, CHATHAM PLACE,
 BLACKFRIARS,

HIGHBURY COLLEGE ANNIVERSARY.

THE examination of the Students took place on the 2d and 3d of July. On the former day the classical and Hebrew examination, which occupied more than five hours, was conducted by the Rev. Dr. Henderson. W. J. Hope, and Ebenezer Miller. The portions for examination were selected by the Chairman. The class of the first year read in the four Georgics of Virgil, and the first three Books of the Æneiad; and in Greek, the whole of the Collectanea Minora. The class of the second year were examined in passages selected from the first two Books of the Odes, the Epistles, and the Ars Poetica of Horace; and from three Books of the Odyssey. The class of the third year professed the Oration of Lysius against Eratosthenes, two of the smaller Orations of Æschines and Demosthenes for the Crown, and three of the Orations of Cicero against Antony; and in Hebrew, fifteen chapters of Isaiah.

On July 3d, the examination in Theology and several branches of literature, was conducted by the Rev. Dr. Wardlaw, Dr. Cox, and Joseph Fletcher, A. M. Several essays were read on various subjects in classical literature, mental and moral philosophy, biblical criticism, Hebrew antiquities, and divinity; and many questions

arising out of the courses of the past year, were proposed in rhetoric, logic, and theology. On each day the examiners expressed their satisfaction and pleasure at the proficiency of the Students.

On the evening of July 3, the annual meeting was held at Barbican Chapel; when the chair was taken by the Treasurer. The report was read by the Rev. R. Halley, and the Meeting was addressed by the Rev. J. Fletcher, T. Jams, Davis (of Plymouth), Tidman, Stratten, Dr. Philip, and H. F. Burder.

While the Committee gratefully acknowledge the liberality of many individuals and congregations, who have contributed towards the expenditure on account of the new building, they feel much anxiety respecting the present deficiency of 6,000l. They beg leave earnestly to make a further appeal to those friends who have not yet contributed, and to those congregations which have, from various causes, been unable hitherto to grant collections, that the College may stand without any incumbrance for the perpetuity of a Gospel ministry.

MARLBOROUGH CHAPEL, OLD KENT ROAD.

It must afford pleasure to those who are desirous of extending the knowledge of Divine things, to know that Marlborough Chapel, in the Old Kent Road, towards the erection of which the religious public have kindly contributed, having now been opened for twelve months, presents on each Sabbath a most respectable congregation of attentive hearers. As a considerable debt yet remains on the place, we hope and trust that it will be materially diminished after the services on the 16th inst. when the First Anniversary will be holden. The Rev. John Clayton, Jun. A.M., and the Rev. Thomas Adkiss, of Southampton, will advocate this interesting cause on that day.

REVIVALS OF RELIGION.

WE are most happy to insert the following resolution relative to this important subject, recently passed at a Quarterly Meeting of the Cumberland Association of ministers, held at Carlisle. Resolved:—

"That we each agree to set apart an hour on the Monday evening in every week, for public special prayer, for the outpouring of the Holy Spirit on our several Churches and the world at large. And that we endeavour to get as many of our people, as possible, to unite with us in this important object."

DISTRIBUTION OF PROFITS TO WIDOWS

Of Evangelical Ministers, &c. voted at a Meeting of Trustees, July 30, 1828.

Widows.	Denom.	Recommended by	£.	Widows.	Denom.	Recommended by	£.
A. A.	Indep.	Rev. M. Wilks ..	6	E. W.	Indep.	Rev. J. Raban ..	6
M. A.	—	Dr. Smith ..	6	J. W.	—	G. Burder ..	6
M. B—d.	—	J. Clayton, jun	6				
M. B—n.	—	J. Arundel ..	6				
J. C.	—	E. Parsons ..	6			<i>Welsh.</i>	
M. C.	C. Meth.	Dr. Raffles ..	6	A. E.	Indep.	Rev. G. Collison ..	5
H. D.	Indep.	Dr. Smith ..	6	E. G.	—	J. Bulmer ..	4
M. G—n.	Presb.	E. Parsons ..	5	M. J.	—	J. Morison ..	5
R. G.	Indep.	M. Wilks ..	7	J. D.	—	T. East	5
M. G—d.	—	W. F. Platt ..	6	E. M.	—	Dr. Winter ..	4
A. G.	—	W. Roby ...	4	E. P.	—	Dr. Smith ..	4
J. G.	—	H. F. Burder	6	S. W.	—	G. Collison ..	4
A. H—n.	—	Dr. Bennett.	5				
E. H.	—	G. Burder ..	8			<i>Scotch:</i>	
E. J. H.	Estab.	R. Hill	5				
S. L.	Indep.	G. Burder ..	6	E. P.	Presb.	Rev. J. Morison ..	5
S. M.	—	Dr. Smith ..	6	E. R.	—	Dr. Belfrage	5
A. M.	—	H. F. Burder	6	J. R. T.	—	G. Ewing ..	4
E. N.	—	G. Collison ..	5	B—e.	—	Dr. Belfrage	5
M. O.	Presb.	E. Parsons ..	4	A. W.	—	J. Arundel ..	4
J. P.	Indep.	Dr. Raffles ..	5	M ^r .R.	—	Dr. Belfrage	5
S. S.	—	Dr. Boothroyd	5	J. I. B.	—	J. Morison ..	6
M. T.	—	J. Arundel ..	6	M. C. B.	—	Dr. Henderson	4
A. H—e.	—	—	5	C. B. B.	—	G. Ewing ..	4
H. J.	C. Meth.	M. Wilks ..	5	B—r.	—	J. Smart....	4
E. H. W.	—	W. F. Platt ..	5				

*. * Several Cases, usually presented at this season, have not come to hand.

PROVINCIAL.

CONGREGATIONAL SCHOOL.

THE Annual Examination of the pupils in this valuable Institution took place on the 24th and 26th of June, in which the different branches of study pursued during the past year, came under review.

On the 24th, the examination was conducted in the classics by the reverend gentlemen who subscribed the following state-

ment, in which their sentiments were presented to the Committee.

"We, the undersigned, having examined the youths in the Congregational School, have great pleasure in stating to the Committee of the Institution, that they have read, with much accuracy and propriety, portions from the following books: the juniors were examined in Ballantine's Introduction to Latin; the second class, in Valpy's Delectus; the third class, in Cæsar's Commentaries; and the fourth, in the Odes

of Horace, and in an extract from the Oration of Demosthenes for the Crown.

"The manner in which the youths read and translated, discovered commendable diligence on their part, and great care and judgment on the part of their respected tutor. Their progress is certainly as much as could have been expected under the most able management, and many of them give promise of future proficiency.

(Signed) ROBERT HALLEY.
JOHN BURDER, M.A.
JOSEPH TURNBULL, B.A.

Lewisham, June 24, 1828.

On the 26th, the subscribers and friends of the Institution were invited to be present at the further examination of the pupils in the more general branches of education. The company having assembled upon the lawn, about two o'clock, under a tent provided by the Christian Instruction Society, the Rev. H. B. Jeula, of Greenwich, was called to the Chair, upon which the examination was continued in Arithmetic, Geography, and Mathematics.

The first class was examined in the twelfth book of Euclid, and the second class in the sixth; from each of which six propositions were selected promiscuously at the time, and demonstrated with great correctness and perspicuity, highly creditable to themselves and their mathematical tutor. After demonstrating, in a masterly manner, a very difficult problem, the senior pupil introduced a short dialogue between himself and two of his colleagues, in which some interesting observations were advanced on the importance of mathematical studies, and the difference between moral and mathematical evidence. A short interval having been allowed for refreshment, the examination was followed by a select number of the pupils presenting the company with an epitome of the debate, in the House of Commons, on the Repeal of the Corporation and Test Acts, in the conduct of which the young gentlemen entered, with much spirit and propriety, into the sentiments of the different speakers whom they represented. A certain number of prizes were then distributed, and the proceedings of the day were closed with prayer and singing.

As the examiners of the classical department, in their Report to the Committee, express the highest satisfaction with the diligence discovered, and the attainments made; so the impression subsequently produced by the more public exercises, was no less gratifying to those assembled to witness them.

There was, however, one feeling of regret, in which all sensibly shared, and which ought not to be concealed; viz. that an In-

situation so truly valuable, and capable of rendering such essential service to the rising families of laborious and faithful ministers of the Gospel, should not yet have obtained an adequate share of public patronage and support. That it has not, appeared to be the conviction of every person present at this examination; and this fact it is painful to observe, seeing that to congregational churches its claims are so legitimately presented.

This circumstance appears deeply to have affected the mind of its venerable founder, when, upon a comparison of the success of this Institution with that of the Deaf and Dumb Asylum, he thus wrote:—"This second child of mine will never reach the healthy state of the first; yet *that* was nursed by the world, *this* by the church.

ROTHERHAM COLLEGE.

WITH the Theological Tutor the following studies have been pursued:—One class has commenced the acquisition of the Hebrew tongue and gone through the Grammar, and a careful analysis of seven chapters of Genesis, in one of which it was examined. The senior Hebrew class has read through the book of Ecclesiastes, the Lamentations of Jeremiah, the Prophecies of Ezekiel, a part of which was read to the Committee.

In Syriac, the book of Revelation was read, the last chapter of which was the subject of examination. In Arabic, eight chapters of the Gospel of Matthew, and three chapters of that of John, have been studied, from which extracts were translated before your Committee.

Part of the book of Genesis, in the German version of Luther, has been read with the Tutor, and one chapter to the Committee. In Theology, all the students have received about thirty lectures, forming the last part of a complete course. The examination on the subject turned chiefly on the doctrines of Repentance, Faith, Union to Christ, Justification, and the obligation of men, notwithstanding their moral impotence, to believe the Gospel.

A course of Lectures on Rhetoric, one on Biblical Criticism and the Sacred Books, and another on Moral Philosophy, have been delivered. Instructions also have been afforded in logic, elocution, and short-hand.

With the Classical Tutor, during the past year, the Epistle to the Hebrews has been read, in weekly lectures, by all the students. The different classes have read, respectively, in Latin, five books of the Annals of Tacitus, two of his History, his Germany, and Life of Agricola, with part of Cicero de Officiis. In Greek, the same

class has read in *Æschylus*, the *Prometheus Vinculus*, and the *Septem contra Thebas*; the *Alcestes* of *Euripides*, the *Nubes* and *Plutus* of *Aristophanes*, the whole of *Homer's Iliad*, four books of the *Odyssey*, and part of *Thucydides*. Another class has read four books of *Livy*, five books of *Virgil's Æneid*, three books of the *Odes* of *Horace*, his *Ars Poeticæ*, an *Oration* of *Cicero*, and three *Satires* in *Juvenal*. In *Greek*, the same class has read seven books of the *Iliad*, the *Menexenus*, an *Oration* of *Plato*, three *Orations* of *Demosthenes*, one of *Isocrates*, with extracts from *Herodotus* and *Xenophon*. A third class has read all *Virgil's Eclogues*, four books of the *Æneid*, and twenty chapters of *Sallust*; and, in *Greek*, extracts from *Æsop's Fables*, from the *Facetiæ* of *Hierocles*, from *Anacreon*, from *Tyrtæus*, from *Xenophon*, and from the *New Testament*. The different classes were examined in the *Odyssey*, *Thucydides*, *Plato*, *Homer*, *Cicero*, *Horace*, *Virgil*, *Sallust*, *Æsop*, and *Tyrtæus*.

The Examining Committee report as follows:—"The examination of the students in *Hebrew*, *Syriac*, *Greek*, &c., afforded proof of their reputable improvement in these languages, during the past year. In the *Greek* and *Latin classics*, the different classes read with ease, translated with perspicuity, and showed, when required, that they understood the authors which they read, and could perceive and elicit their beauties. In *Theology*, questions were asked on *Regeneration*, *Repentance*, *Faith*, *Justification*, &c., and the answers returned clearly indicated that the students had studied with diligence those important subjects."

On the whole, the examination was highly satisfactory to the Committee, and highly creditable to the application and industry of the students.

B. BOOTHROYD.

ASSOCIATIONS.

THE Independent Association for the County of Kent held their Annual Meetings at the Rev. J. Slatterie's, Chatham, on Tuesday and Wednesday, July 8th and 9th. The Rev. T. Young, of Margate, preached on Tuesday evening. On Wednesday morning, the ministers and friends met from 7 to 8 o'clock, to implore the outpouring of the Holy Spirit on themselves, on the churches, on the country, and on the world at large. At eleven o'clock, public worship commenced, when the Rev. J. Stratton, of Paddington, preached the Anniversary Sermon for the County Auxiliary to the London Missionary Society; and in the evening, a Public Meeting was held for the same institution. In the afternoon, the business of

the Association was concluded; when a plan was submitted to the Meeting, and unanimously adopted, to render the Association more effective as a County Home Missionary Society.

The Half-yearly Meeting of the North Devon Association of Independent Ministers and Churches, will be held at Bramton, on Wednesday the 24th inst. Mr. Corbishley, of Appledore, is expected to preach in the morning; and Mr. Bailey, of Tiverton, in the evening. There will be a Public Meeting for business, in the afternoon.

The Half-yearly Meeting of the Hampshire Association will be held at the Rev. T. Binney's Chapel, Newport, Isle of Wight, the 24th inst.; when the Rev. J. Jefferson, of Andover, is to preach in the morning, on "the Angelic Announcement of the objects of the Saviour's Advent."

NOTICE.

WE understand that the Rev. Charles Gilbert, of Stony Stratford, has accepted an invitation to the pastoral charge of the church and congregation of Islington Chapel, for so many years under the care of the late Rev. E. J. Jones.

Mr. Gilbert commenced his stated labours early in the present month.

RECENT DEATHS.

On June 10th, died at the house of her aunt, Denmark-hill, the beloved wife of the Rev. James Dean of Aldermanbury, in the thirty-fourth year of her age. The death of an individual so eminent for her piety and amiable simplicity of character is deeply felt; but her end was peace.

On Friday, the 11th July, the Rev. Thomas Hillyard entered on his rest, in the eighty-third year of his age. For forty-five years he sustained the pastoral office at Olney, and there terminated his course.

Died, the 17th July, 1828, in the 64th year of her age, *Mary*, the beloved wife of the Rev. Michael Castleden, of Woburn, Beds.; in whom were combined the three cardinal graces of a Christian,—humility, peace, and love.

MISSIONARY CHRONICLE

FOR SEPTEMBER, 1828.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William M'Gavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

SOUTH SEA.

TAHITI.

Extracts of a Letter from the Rev. Messrs. Nott, Simpson, and Buzacott, dated Matavai, Tahiti, September 7, 1827, addressed to the late Secretary.

DEAR SIR;

AN opportunity unexpectedly offering of sending a few lines for the information of the Directors, by means of the schooner *Active*, which is about to sail for England, we willingly embrace it, persuaded that the bare news of our arrival at our desired port, will afford cause of joy to all, and of thankfulness to God. After leaving Plymouth, we had a moderately good and speedy passage, until we reached the tropics, when the wind became less favourable, so that we could frequently make little better than a southerly course; and it was not till the 24th of June that we sighted the snow-covered mountains of Cape Horn. After this, we were driven by adverse winds as high as 61° South, and did not get a fair wind till the 7th of July, when we were enabled to round the Cape and proceed on our voyage. On the 24th of last month our eyes were gladdened by the sight of the mountains of Tahiti, and in the afternoon we anchored in the Matavai Bay. On inquiry we learnt that the Missionaries were all well, and going on well in their missionary career. But our joy on this account was very much damped on hearing, at the same time, of the demise of the amiable young King, Pomare III., whose progress in learning had given encouragement to the Mis-

sionaries to expect he would soon become a blessing to this nation and to the Mission.

Our voyage has been, on the whole, moderately agreeable, and nothing but goodwill and brotherly kindness reigned among us from London to Tahiti.

Before we left England, we were persuaded that on our arrival we should receive a hearty welcome from the Missionaries and from the natives, and the event has fully justified that expectation. The brethren of this and the neighbouring island of Eimeo, soon assembled at Matavai, and sufficiently testified their joy on this occasion. The Queen, with all the Royal Family, and all the principal Chiefs of both islands, with the natives of the districts on the right hand, and on the left, were also present, and gave evident proofs of their gladness.

At this meeting of the brethren, the subject of a mission to the Marquesas was considered, and it was resolved that such mission appears, from the knowledge we at present possess of the state of those islands, both desirable and practicable, and that Mr. Pritchard seems the most eligible person to accompany Mr. Simpson to establish a mission there. The mission to the Harvey Islands is already commenced, Mr. Pitman having gone there in company with Mr. Williams some time ago; and Mr. Buzacott is only waiting for a suitable opportunity to join Mr. Pitman.

Wishing you, dear Sir, with all our respected Directors and Members of the Society, much of the presence and blessing of the Lord in all your endeavours to spread the knowledge of his name throughout the world.

HARVEY-ISLANDS.

Extracts of a Letter from the Rev. John Williams, Missionary at Raiatea, dated Rarotonga, November 21, 1827.

AN American whaler touching unexpectedly on her way home, I embrace the opportunity to inform you, that about seven months since we came down here, from Raiatea, with Mr. and Mrs. Pitman, and found the people anxiously waiting our arrival, from whom we received a cordial welcome. We were rejoiced to find the work of God, so recently commenced, going on so favourably among them; but for the various particulars I must refer you to Mr. Pitman's letter.* We have heard of the safe arrival of Mr. Nott, with that of Mr. Buzacott and Mr. Simpson. I am very happy that you have sent them so speedily, and that I shall now be relieved from the heavy duties of this out-station.

The Gospel has been preached to the people here almost daily, ever since our arrival. The attention is very great. Immediately after the service the house is crowded with inquirers. The women are improving greatly in their appearance, and attend Mrs. Williams daily for instruction. We judged it advisable to form two stations on this island, and have erected a very superior place of worship at the new one. I have also made for them two lathes, and taught some of the natives turnery, &c.

It is my intention, as soon as possible, with the blessing of our Lord and Saviour, to take a voyage with ten or twelve Tahitian teachers down to the New Hebrides, New Caledonia, &c.

I read, with gratitude and joy, the very great and increasing interest that British Christians are showing in the cause of Christ among the heathen. I have prepared a short history of the Mission to the Harvey-Islands, a Grammar of the language, &c. which I will send the first opportunity.

Perhaps about the time that you receive this, I, with some brother, may be on a perilous expedition in the cause of our Lord and Master. Pray for us, that we may be preserved and blessed.

FRIENDLY ISLANDS.

Extract from a Letter from the Rev. Robert Bourne,† dated Sydney, New South Wales, October 20, 1827; addressed to the late Secretary.

I HAVE written to the Tahitian teachers

* The Communications from Mr. Pitman will appear in the Chronicle for October.—Ed.

† Mr. Bourne, in consequence of the ill state of Mrs. Bourne's health, removed from the islands to New South Wales, in 1827.

who were sent to Tongatabu from brother Davies's church, and have received most pleasing accounts. One of them, whose name is Hapé, has written to me a letter, of which the following is a translation:—

“MY DEAR FRIEND; July 1, 1827.

“Peace be to you from Jesus Christ our Lord. I have received the letter you sent me. I have read it. The questions you put to me, in the letter, concerning what we are doing here, is right and proper. Four, belonging to the royal family of Tonga, have embraced the Gospel. They reside with us. You know the word of God will not be in haste to grow. It is with himself to make his own word to prosper. You exhorted us not to be idle, but active and diligent. We hope we are so; we are continuing instant in prayer in the very mouth of the savage serpent, with patience. Be kind to us, and come and see us, that we may talk with each other. *Peace be with you.*”

I also received a letter written by a Tongese himself, who writes in the name of a chief woman who desires Christian baptism.

“My friend, Mr. Bourne, this is what I have got to say to you. Write to Tahiti, to Tati [a principal chief], and the Missionaries. This is my desire,—that I may be baptized, and become a servant of God: for this reason I have embraced the Gospel. Write me word, that I may know whether you will agree to what I ask. Send me also some books: my name is Toi Vahiné [*i. e.* the woman Toi], and the name of my land is Nuvaro, in the island of Tonga. A man, whose name is Tafeta, wrote for me to you.” [*i. e.* wrote this letter for me.]

I also received much information from the mate of the vessel, whom I have known among the islands for the last seven years. He stated, that the vessel came first to anchor where our teachers reside. The principal chief there is Tapou, who has embraced Christianity, and who, notwithstanding the jeers, and scoffings, and threats, of his countrymen, remains steadfast and unwavering. The other chiefs asked him why he believed what two men of the same colour and likeness as himself should say? and that had he been instructed by *White* men, it would have been more excusable. To which Tapou replied, “that though their skins were dark, *their hearts were white*; that the word they taught was a good word; that he would not compel his people to do as he was doing; they might do as they pleased; but, as for himself, he was determined, at all hazards, to hold fast the Good Word.” To one of the Wesleyan Missionaries, who had come from New South Wales in the vessel, he addressed the

following words:—"I invite you to come and take up your abode here, and instruct us. Do not suppose we covet your property: no; leave your goods on board the vessel; send them back to your own land; we will build you a house, give you food, and supply you with clothing like our own."

Extract of another Letter from ditto, dated Sydney, January 20, 1828.

I wrote you by the *Elizabeth*, Captain Atherden, about two months ago, when I informed you of the progress of Missionary work at Tongatabu. I am happy to inform you I have received later accounts than those I last communicated, which not only confirm what I before stated, but bear testimony to the extension of the good work among the Tongese.

In August last, the *Research*, sent out to discover the wreck of the *La Perouse* (which, by the way, she has completely succeeded in, having a great quantity of iron, guns, &c. &c., on board, all of which I have seen and handled), touched at Tonga, at the settlement where the Tahitian teachers reside, and the gentlemen on board informed me, that the *whole district* had embraced the word of God. I feel fully persuaded, that the time is not far distant when the Gospel shall make its progress through all the groups of those interesting islands.

You will recollect the boat of brother Williams drifting down to Atui,* three or four years ago. It was afterwards taken to Aitutake by Captain Dacre. About twelve months ago, the Tahitian teachers at Aitutake, wishing to communicate with the teachers at Raratonga, for that purpose sent the above-mentioned boat with ten men in it. Through adverse winds and their ignorance of navigation, they lost their way, and remained beating about at sea, not knowing which way to steer, for five months. Seven men out of the ten died. The boat was providentially thrown upon the reef at Tongatabu, where the surviving three were discovered in a helpless state, and treated kindly by the Tongese. Captain Dillon, of the *Research*, has brought them to Port Jackson, in order to their being returned to their own country, by the first conveyance to the islands. A vessel, from Valparaiso, touched, on her way here, at Tahiti. She brought two of our children from the islands, and letters from the brethren. Things remained much the same at all the islands, except Maupiti.†

ULTRA GANGES.

JAVA.

Letter of the Rev. W. H. Medhurst, Missionary at Batavia, dated September 5th, 1827; addressed to the Directors: containing particulars of a Visit at Buitenzorg.

HONOURED FATHERS AND BRETHREN;

I HAVE just returned from a journey to Buitenzorg, where I have been residing for upwards of a month, during which time I have distributed many Chinese and Malay books, and conversed daily with the natives there. The Chinese were, many of them, glad to see me again, and paid increased attention to what was spoken, arguing with some spirit on the points at issue between us, and acknowledging, in various instances, the superiority of the Christian system, and the folly of their countrymen in adopting such useless ceremonies, which could not profit those that used them. One man declared that he had sat up great part of the night, reading the books which were given him; and seeing him so attentive, and eager to acquire information, I supplied him with tracts and a New Testament, hoping that he would belikely to make good use of them. In another man I recognised an old acquaintance, who had formerly been much taken with our books, and of whom I had once good reason to indulge some hopes. On this occasion he was going about collecting subscriptions towards an idol-feast, which was to be observed for the benefit of the *hungry ghosts*, in the middle of the seventh month. I remonstrated with him on the impropriety of his exerting himself in furthering such useless ceremonies, particularly as he could not but know that they were ridiculous in the extreme. He said, that it had come to his turn, as a householder in the principal street, to be master of the ceremonies this year, and he could not well refuse it. However, he had attempted to improve the service, by inviting the priests of Buddha, instead of the followers of Teeou, to conduct the religious part of the service; and though it cost a little more money, yet he did not mind that, as there never had been any priests of Buddha before at Buitenzorg, and he was the first that got them there. It was observed to him, that those priests were men of very bad character; how could he then think that it was an improvement to get them to preside over a religious ceremony? "True," he said, "they were bad characters, but they were the only ones of that profession to be procured, and they must either take them or none." How much do you pay them? "Two hundred and sixty rupees, (it was replied,) "for only two days' work." "Why, you might

* One of the Harvey-Islands.

† See Annual Report of the Society for this year, page 17.

have got an honest man to come and pray for you, for a much less sum than that; but it signifies little by whom the service is conducted in your temples, as your gods are 'so blind they cannot distinguish between good and bad.'

Effect of Irony on the Chinese, in reference to their Superstitions.

When I afterwards witnessed their sacrifice, I endeavoured to reason with them on the uselessness of it, and pointed out the folly of providing a feast for the hungry ghosts, when they did not know whether any of them were hungry; and supposing they were hungry, whether any of them would be permitted to come to it; and supposing they came, whether any of them would condescend to partake of the feast; and supposing they were ever so willing, whether any of them could benefit by the coarse food thus provided, seeing they were unearthly and spiritual beings. I said, they must first ascertain the real wants of the invisible world; and having been assured of them, they must send special invitations to each one separately and individually, specifying their names and places of abode, in order that no mistake might arise. Then they must get a person who is able to go down into Hades, to carry these invitation cards, and drop them at the several doors of the intended guests, otherwise they might be assured that not one of them would stir, seeing it was a well-known and inviolable custom of the Chinese, and all other polished nations, never to approach a feast unless they were expressly invited, and sometimes even importuned to go; and that no poverty or hunger would induce them to accept of promiscuous bounty, if they could, by any means, provide for their necessities in any other way. Having succeeded in sending the invitation, they must provide proper food, such as could be swallowed and digested by disembodied spirits, for which end a few of them must take a journey into the other world, and buy a load or two of *spiritual rice* and other *ghostly provisions*, in order to furnish their tables in a suitable manner; after which it might be possible that some benefit might result from their benevolent and charitable efforts; but according to the present arrangement, it must ever be utterly and entirely useless. Such a strain of irony is that which most readily reaches their understandings and strikes their attention. 'Those who heard it went away confused; and when others offered to frame an answer, the bye-standers said it was better to leave the matter alone, lest they should be convinced too clearly of their error. There are two things very surprising with regard to the superstitions of the Chinese: the one is, how any men could at first have thought of imposing upon their fel-

low-creatures by means of such palpable absurdities; and the other is, how the present generation can consent to follow, and so obstinately persevere in, what must appear to themselves to be an error; particularly when it costs them so much money, a matter which galls a Chinaman more than anything we can conceive. But it makes good the assertion, that there is nothing, however abominably false and palpably absurd, that men will not follow, at the expense of their dearest interests and much-loved treasures, rather than give heed to the pure, and humbling, and saving doctrines of the Gospel.

Conversation with Malays; Distribution of Tracts; Native Judge; Amboynese.

Among the Malays I endeavoured to do some good, by continually going about among their villages, and conversing in their market-places. In the latter I frequently read and spoke to a crowd of people, who listened with much attention, and afterwards begged for Malay books with much eagerness, that they were nearly all expended. These books afterwards found their way into various parts of the country, where I frequently heard of them, and was interrogated about them. Such an interest was excited thereby, that I was often pointed out as the man who roused people's attention to good things, and gave away books on the subject of religion. Some opposition, however, was thereby excited, and the priests, in many instances, interdicted the perusal of them. One man in the market asked why I gave away these books; and on being informed that it was with a view to instruct men in the fear of God, he replied, that they were well taught on that point already, and that the system which Mahomet had left them was sufficient for their guidance in all that respected religion. He then put a number of questions, evidently with an hostile intent; and when I had quietly answered them all, I asked, if I might put a few questions to him in return. To this, however, he objected, and seemed disposed to wave all further discussion. When I observed, that it was a sign of a bad cause, for a man to shrink from fair discussion; it was like a man presenting counterfeit coin, who would naturally wish to avoid the least examination, lest the cheat should be discovered; whereas a man who knew his money to be good, would allow it to be handled and rubbed, being persuaded that after the strictest examination, it would turn out to be nothing but good silver. Upon hearing this, the man tried to say a few things in defence of his own system; but the impression left on the minds of the bye-standers seemed to be in favour of our doctrines.

The Jaksa, or native judge, formerly spoken of, as having paid some attention to

our books, was also visited, and a very interesting conversation was held with him, in which he expressed himself convinced of the number and greatness of his transgressions, and his utter inability to atone for his sins, by any good deeds of his own. He felt the need of some perfect righteousness, and wished me to point out where it was to be found. Of course he was directed to the Saviour for pardon, and to the Spirit's aid for sanctifying grace; but after much conversation, the most that could be got from him was, that there were only two that he confided in, viz. Jesus and Mahomet: to the one he looked for the pardon of sin, and to the other for direction in the ceremonies of religion, the times of prayer, and other observances enjoined by the latter prophet.

To the Amboynese, and other native Christians, who lived at Buitenzorg, we endeavoured to render ourselves useful, by holding a service for their benefit every Sabbath-day, at which from twenty to thirty attended. My wife instructed their young people in reading the Scriptures every afternoon, so that before we left, they could comprehend various parts of the New Testament; and we were induced to present each of them with a copy of the Malay Bible, in the Roman character, for which they were very thankful. Several grown-up young men, from among the Malays, also attended an evening school, kept by Mrs. M., in order to learn to read the tracts in the Arabic character.

Conversations with Chinese at Champia.

At a place called Champia, about twelve miles from Buitenzorg, I endeavoured to introduce some Chinese tracts and books, but was hindered by the officious meddling of a half-learned man, who dwelt there. He had inspected our books, which were forwarded the evening before, and, finding something in them which exposed their popular superstitions, he set himself to oppose their introduction; on my arrival, therefore, he asked me, "for whom those books were intended?" "For the Chinese," I replied. "But," said he, "there are many things in them which the Chinese object to, and many things practised by the Chinese are here spoken against." I asked him to specify what things; when he pointed expressly to the tract written against feeding the hungry ghosts, and said, "that was pointed directly against their Chinese customs, and therefore would not do for Chinamen to read." I told him that the feeding of hungry ghosts formed originally no part of the Chinese religion; and that if he would search the books of Confucius, from beginning to end, he would not find one word on the subject, except it was reprobating the practice as meanness and servility. Farther, I told him, that many learned and able men in

China had spoken against these practices, by which the minds of the people were deluded, their money squandered, and their time thrown away; and not only against these, but against all the superstitious of the Buddha sect, none of which were originally Chinese. If, therefore, *Chun-wun-kung* and *Han-wun-kung* could speak against those errors, I might be excused for lifting up my voice against them, particularly when these superstitions were grown to a height of absurdity unknown by those ancient philosophers. To all this he had nothing to say; but finding that he could not prevail by argument, he endeavoured to effect his purpose by prejudice, and, turning to his countrymen, he said, "according to this gentleman's word, these books are good, and those of you who wish to follow his religion may take them, but those of us who are true Chinese, will adhere to the customs handed down to us by our forefathers." At these words, they nearly all laid down the books, and I was obliged to depart without effecting anything. Thus *one sinner destroyeth much good*. This, however, is almost the only instance in which our books have been so decidedly refused.

EAST INDIES.

Extracts from a Letter of the Rev. Daniel Tyerman and George Bennet, Esq. the Deputation of the Society to the South Sea Islands, &c. &c. dated Mauritius, Dec. 7, 1827; addressed to the late Secretary.

[Continued from page 368.]

WE left Cuddapah for Bellary on the 3d of March (1827), and went by a way of Gooty, where is another hill-fort of great strength. A few weeks after we passed through this district, that dreadful scourge, the *cholera morbus*, broke out in it, and carried off great numbers. The Governor, Sir Thomas Monro, passed that way at the time, and fell a victim to its awful ravages. Several other Europeans were also carried off by it. The Governor was universally beloved, and his death is deeply lamented by the whole country. He was just about to return to England, loaded with years, riches, and honours. He was esteemed by all a great man. We had enjoyed several pleasing and interesting interviews with him before we left Madras, and received from him every kind attention, and every facility in travelling through the Presidency. How great has been the goodness of God to us! The awful plague did not break out till we had passed. On another occasion it approached still nearer to us, for one of our

boatmen in the Hoogly, near Calcutta, was seized by it while we were on board.

The country continues barren and of an inhospitable aspect: but a small proportion of it is capable of cultivation; yet it somewhat improved as we approached Bellary, where we arrived on the 7th of the same month, and where we were received by our missionary friends, and others, with the most affectionate attentions.

Bellary—Geographical Description.

This town is situated in lat. N. $15^{\circ} 5'$, long. E. $76^{\circ} 55'$. It is sometimes spelt *Bal-hary*. It stands on level ground, and is laid out in wide and regular streets, lying parallel with each other, or crossing at right angles. Though the houses are generally built with mud walls, and have a poor appearance, yet they are more neat and cleanly than are observable in Indian towns in general. The fronts of many of the houses are ornamented with broad white and red vertical stripes, as well as the steps at the doors, and the raised platforms under the varandahs. The trees, growing in rows in the streets, in this and many other towns, are coloured and ornamented with similar stripes, but carried horizontally round their stems. The main streets are kept in neat and good repair. Here is an extensive bazaar. In the town are eighteen or twenty pagodas, some of which are well built, but in general they are small; and also several mosques. The mission-chapel also stands in the town, as well as the mission-compound, with its buildings. To the eastward the town is enclosed by a ditch, and has two entrances from the country on this side, where there are gateways of stone. Beyond this boundary are several poor and wretched villages. On the west side of the town is a hill-fort of considerable strength. The hill is a mass of sienitic rock, the summit of which is fortified. A fort and ditch extend along the eastern side of the bottom of this hill, and stretch to the southward. Within this part of the fort are the barracks, some European shops, the government chapel, &c. The cantonments extend round this hill, on which are many good houses, and in which the officers of the military establishment, and the civilians reside, who are connected with the government. Within the cantonments, and on the south side of the hill, and half a mile to the west of Bellary, is the *Coul Bazaar*, containing a population equal to that of Bellary itself. Here is a mixed multitude, generally camp-followers. They are mostly Malabars, and of course speak the Tamil language, while the native population of Bellary speak the Canarese. These two places, taken together, contain a population of about 36,000, one-fifth of whom are Mohammedans; the rest of course are Hindoos, or, as they are

called here, *Gentoos*. A spacious tank lies between Bellary and the *Coul Bazaar*.

Particulars of the Mission.

The mission-premises are well chosen, and most advantageously situated, being close to Bellary, and between it and the fort. They contain about seven acres of land, a principal part of which is occupied as garden-ground, neatly laid out, and in high cultivation. Here is a good house, of considerable size, occupied by Mrs. Hands and family, with upper rooms. Near it is another, of less dimensions, occupied by Mrs. Beynon. A third, still smaller, accommodates Mr. Payne the printer: adjoining it are the printing and other offices. On the premises the mission-chapel stands, and near to a public street. This is a large and handsome building, and neatly fitted up inside, with a comfortable vestry. This chapel was erected by subscriptions raised in the country, and cost 7,000 rupees. In it are two public English services every Lord's day, when congregations of from 70 to 150 persons attend, partly English, civil and military, and partly country-born. A Christian church has been for some years organized here on the independent principles of church-government, into which 230 members have been admitted, many of whom appear to have been brought to the knowledge of the truth here. Some of them have gone to their rest, others have been removed to other parts of India or to England, and twenty-four communicants still remain. Most of these persons have done great honour to their profession. Mr. Hands preaches early on Lord's-day mornings at the jail, to about 300 prisoners, in Canarese. In the chapel is a weekly evening English service, when but few attend except the mission-families.

In connexion with this mission there are twenty-two schools of native children, containing about 1000. Many of these schools are at a great distance, and are visited about once in six weeks by Mr. Walton, the assistant. But on examining several of these distant schools we found that the children had made but little progress, from the negligence of the masters, and the impossibility of extending to them that frequent supervision which is essential, owing to their distance, some of them being twenty miles from Bellary. Perceiving that the advantages accruing to the children were not adequate to the expense to the Society, we have advised that, for the present, all these distant schools should be abandoned, and that other schools should be raised at a moderate distance, and where they can receive the necessary superintendence. This will allow the missionaries to direct their energies to objects nearer home with greater hope of success. In all the schools the Scriptures and other Christian books are

read. They are all conducted, indeed, on Christian principles. Here is but one girl's school consisting of six Malabar children, under the care of Mrs. Hands. The prejudices in Bellary against female education, among the Canarese population, are at present very strong.

Mr. Hands preaches to the Canarese in the chapel on Lord's-day mornings, when about ten adults and seventy children attend. He also preaches occasionally in a school-room in the town when seventy or eighty persons gather around to hear. He also meets the native converts weekly, at his own house, for conversation and prayer.

Mr. Walton, the country-born assistant, appears to be a pious and devoted young man, and is very usefully employed in the mission. On Lord's-days, he preaches in Malabar, on the mission premises; on Mondays, in Canarese, in the Pettah, or Town; also, on Wednesdays, in the evening, in the school-rooms; Thursdays, in the Fort, in Tamil; Friday mornings, at a village, in Canarese; on Saturdays, in the town again, in Telogoo. Every month he visits half the schools: the one month he goes to those in the Eastern Division, the other to those in the Western; devoting one week to each division. In recommending the abandoning of the distant schools, we have advised that Mr. Walton should take up his residence in the Coul Bazaar, where there is a population equal to that of Bellary, but on which no missionary labour has been yet bestowed, beyond that of establishing one small school, and an occasional transient visit to it by Mr. Walton. This place, we have advised, should be the place of residence, and the immediate sphere of Mr. Walton's labours.

There are four natives who have given satisfactory evidence of a converted state. Thirty-eight adults have been baptized, and sixteen children. Ten or twelve more, included in the baptized, are in a hopeful state. One man had been long employed in the mission to read to those natives who come casually to the mission-house, and had given great satisfaction. But when his baptism was proposed, and when, of course, he must lose caste, he excused himself on the ground of the opposition of his wife, who, he stated, had been so exasperated by his intention to be baptized, that she had thrown herself into a deep tank, with an intention of drowning herself. This story was entirely a fabrication of his own, and his hypocrisy was detected. The love of money was the root of the whole evil, both of his hypocrisy; and his awful attempt to hide it, and deceive the missionaries. He was well paid for his services while connected with the mission.

Here is a Bible, a Missionary, a Tract, and a School Society, all of which are flourishing, and the means of much good, and

meet with encouragement and support from the Europeans in the neighbourhood.

The charity-school is doing well, and we were much satisfied with an examination of the children. There are at present thirty children in the school, boys and girls, mostly country-born, with one or two English, and as many natives. Between 300 and 400 have been educated in this school since 1811, when it was established. A pious man is the schoolmaster, and it is under the immediate superintendence of the missionaries. It is supported by subscriptions raised in the neighbourhood.

Mr. Hands has been engaged for many years, together with Mr. Reeve, in translating the Scriptures into the Canarese language; and we are happy to state, that he has at length brought this great work to a close. At a meeting of the Committee of the Bible Society at Madras, this translation was spoken of in terms highly flattering. Mr. Hands is about to proceed to the printing of it at the mission-press. He has also written several Tracts.

Mr. Hands has been very useful to the English at Bellary. Many officers as well as privates in the army, as well as civilians in the Company's service, we have reason to believe, have been brought to a knowledge of the truth by his labours, and many of them are now bright ornaments to the religion which they profess. He is most highly and extensively respected by the Europeans, as well as by his brethren in this country. Mr. Taylor, of Belgaum, Mr. Howell, of Cud-dapah, and Mr. Walton, his assistant at Bellary, have all been brought into missionary work by his instrumentality, and are all men worthy of the Society's esteem and confidence.

Mr. Hands, having now completed his translation, will, we hope, have more time to devote to the preaching of the Gospel among the natives.

We left Bellary on the 20th of March, in order to proceed to *Belgaum*. Mr. Hands's state of health requiring some relaxation and change of air, he resolved on accompanying us. We passed through the ancient city of *Bejanaghur*. Its glory, once so great, is departed, and nothing is left but its prodigious ruins, and a few poverty-stricken natives, who reside in a small village of wretched mud-wall cottages. This was a Hindoo city, and one of the most extensive the world ever saw. It was in its glory in the year 1525, and was destroyed by the Mohammedans in 1564. The extent of its ruins, which consist of palaces, pagodas, &c. is astonishing. They are scattered over a vast site of ground. We spent a day or two in exploring this mighty downfall, in which the triumphant Moors spent three years in plundering and taking off its immense riches. We passed through *Darwar*, a military sta-

tion, and *Kittoor*, and on the 2d of April arrived at *Belgaum*.

Geographical Description of Belgaum.

This town is situated about seventy-five miles to the east by north from *Goa*, in North lat. $15^{\circ} 40'$, and East long. $75^{\circ} 30'$, on a country which is greatly undulated. At a distance around, it has a barren and naked appearance, the soil being rocky, and thinly covered with vegetable mould. The town, or *pettah*, is embosomed in trees; the mangoe and cocoa-nut greatly abounding. The town consists of several streets, lying in different directions. The houses are tolerable for native structures, but the general aspect of the place is that of other Indian towns. Here are two or three poor pagodas, and a mosque or two. Within a mile and a half of it is the village of *Shawpoor*, with a mud-wall fort. In this direction the ground is rich and well cultivated. At a short distance from both these places is the cantonment, where the government are erecting barracks. Between the barracks and the town is a village of camp-followers. The whole native population of all these places is estimated at 25,000, which we think is rather over than under the truth. They consist of *Mahrattas*, *Teloogoos*, *Canarese*, *Malabars*, &c. though the first mentioned are the most numerous, *Belgaum* being in their country. All these languages are spoken here, but the *Tamil* the most commonly, most of the inhabitants being acquainted with it. On the east side of the town is a strong fort, which is surrounded by a very deep ditch. It is neglected, however, and fast hastening to ruin. It is nearly a mile and a half in circuit. Within it all the English families reside, who are chiefly connected with the army. Their houses are scattered over its area, each having an excellent garden and compound, ornamented with various trees. Within this enclosure are several forsaken temples, which belonged to a sect of *Hindoos*, whose workmanship in many parts possesses great beauty; several others have been destroyed. Within the fort is also the chapel, a plain oblong building, erected by public subscriptions, and is considered as belonging to the Company.

State of the Mission.

Mr. Taylor having officiated as chaplain to the garrison till now, all the duties of that office have been discharged by him. He preached in English twice in the fort, and once in the cantonment to the common soldiers every Lord's-day; and once in the week, besides reading the church service. Marriages and baptisms all devolved upon him, besides visiting the sick, &c. While so engaged, it would have been unreasonable to expect from him that attention to his legitimate duties as a missionary to the hea-

then, which otherwise he would have discharged. However, there is reason to hope that his labours among the English have been blessed to the conversion of several, some high in office, others in the ranks, several of whom hold prayer-meetings weekly within the fort. But we are happy to add, that a chaplain has now superseded him, who has been appointed by the government, to whom Mr. Taylor resigned the chapel, and all the duties connected with it, immediately on his arrival, which took place while we were at *Belgaum*. Mr. Taylor will now devote the whole of his attention to the prosecution of his proper missionary duties among the natives, for which his intimate knowledge of their languages well qualifies him.

There are eight schools of native children at present in connexion with this mission, four of which are in distant villages, and four in the immediate vicinity. The children have not made much progress. *Dhondapak*, a native convert, once a *Brahmin*, and who seems to be a truly pious man, is employed in visiting these schools, two of them weekly, when he catechises the children, distributes tracts, &c. Here is no school for girls. In all the eight schools there are 250 children.

Mr. Taylor has two *Tamil* services in the week; but the attendance is very irregular. In the town of *Belgaum* he has lately erected a small house, to which he goes daily for several hours, and where the people are invited to come for the purpose of conversing with him on religious subjects. Sometimes an encouraging number attends; at other times but few. Here is a depository for books and tracts, both in the *Tamil* and *Canarese* languages, as well as *Teloogoo*, for giving or lending, as circumstances may dictate.

Not much success has attended these means, or the preaching of the Gospel among the natives, as yet, in this place; however, the truth is not without witness. You are aware that three persons of some distinction were some time ago baptized at *Bombay*, from this place. A persecution followed, and two of them abandoned their profession for a season; however, one of the two has returned, and appears to be steadfast; the other is gone from the place, and it is not known what has become of him. The two are entirely forsaken by their friends. Besides these, there are three others in the poor's-house who give pleasing evidence of a work of grace. There are some others at *Shawpoor* who make a promising profession.

Besides his other duties, Mr. Taylor has been much engaged in rendering Mr. Hands assistance in his translation of the Scriptures into *Canarese*, going carefully over it, and offering such remarks and criticisms as oc-

curred to him. He likewise gave his assistance, as well as Mr. Hands and Mr. Howell, to Mr. Reeve, in his translation of the Pentateuch, and in compiling his Dictionary.

We have, indeed, every reason to be well satisfied with Mr. Taylor, who is a pious and amiable man, zealous and devoted to his work as a missionary, and possessed of good common talents and great prudence.

A society is established here for raising subscriptions for promoting the great cause. About 700 rupees are raised annually, a principal part of which is devoted to missionary purposes; the rest is divided between the Bible and Tract Societies.

Mr. Taylor's English congregation used to be sometimes about one hundred, officers and privates, differing according to circumstances; the communicants from twenty to thirty.

Belgaum is a good missionary station, and we think Mr. Taylor competent to its duties. The climate is one of the finest in India: though we were there in the hot season, it was mild and pleasant, and the heat by no means too great for English constitutions in general. It is favoured by having sea-breezes daily, from about noon till next morning, when it is succeeded by the land-wind.

(To be continued.)

CHITTOOR.

We have already briefly announced the decease of the Hon. Judge Dacre, of Chittoor. The following particulars, since received, relative to that lamented event, will be perused with deep and solemn interest.

Extracts from a Letter of the Rev. Stephen Jennings, Missionary at Chittoor, dated March 11, 1828; addressed to the Home-Secretary.

MY DEAR SIR;

You and the Directors will, I am sure, deeply sympathise with me in the heavy loss I have sustained. That invaluable friend of Missions and Missionaries, Joseph Dacre, Esq., is no more! Death has snatched him from a mourning church and a weeping neighbourhood. This eminent servant of God departed this life on Friday, the 22d of February, 1828, at a quarter before two in the afternoon. About the commencement of the present year, he had an attack of nervous fever, which rendered him incapable of attending to public duty, and occasioned his removal, for change of scene and greater quietude, to Pullamunair, a salubrious spot, about thirty miles distant from this place. Here he partially recovered, and anticipated

a speedy return to his official duties; but an unerring Providence had otherwise determined. In consequence of exposing himself one morning to a very heavy dew, he took a violent cold, to which bilious fever immediately ensued; and, after a fortnight's suffering, terminated his valuable life. In an early stage of the disorder, under an impression that the disease would prove fatal, he removed to Chittoor. Here, having arranged his earthly affairs by making his last testament, he gave himself up to the will of God concerning him. I was with him day and night, a witness of his sufferings and of his faith. He appeared to wish and expect great manifestations of the Divine favour. These, however, he did not appear to enjoy, so long as he was able to converse with us: notwithstanding, he had the temper of a dying Christian. Renouncing all self-righteousness, and all self-dependence, he looked to the Saviour with the same feeling of unworthiness and faith, as did the penitent malefactor upon the Cross; and at length enjoyed the placid assurance of his interest in Christ, declaring that "all was peace, built upon the right foundation." On one occasion he said, "I have preached Christ with all the powers of my soul; and now he alone is my confidence. Jesus! (assuming the language of prayer) I have sinned against thee, I have dishonoured thee; but thou art still my hope. And wilt thou now let me go? Canst thou let me go? No! Thy mercy is a sea of boundless love!" On another occasion he remarked (alluding, probably, to the ungenerous and unjust construction that was too frequently put upon his motives), "Had any one asked for the last seventeen, I think I may say twenty, years, what had been the object I had chiefly in view, I could have answered, by Divine grace, without hesitation, the glory of God." This was an important judgment for the conscience to pass upon itself in the prospect of immediately standing at the bar of God. It proves how holy and disinterested were all his motives. During his illness he was sometimes delirious; but even on those occasions his remarks were interesting, as manifesting the state of his heart—for religion was his theme. The funeral took place by torch-light, which gave it a very imposing effect, attended, as it was, by so great a multitude of natives, as well Heathen as Christian. He died, where he wished to die, in the room he appropriated for divine worship, and where he had incessantly taught assembled numbers how to live and how to die. He was buried in a spot pointed out by himself, between the graves of two Europeans to whose conversion he had been made instrumental in the hands of God.

Thus has died one of the most eminent Christian philanthropists that ever appeared

in this country. His memory will be held sacred by all who knew him, and were able to appreciate his excellencies, either as a private Christian or as a public character. He came to this country about twenty-five years ago, nearly twenty years of which were spent in the most ardent devotedness to God. His personal piety was so deep that it produced a decision of character very rarely seen. How much soever he was called to mingle with the world, the undisssembled piety of his manners and conversations proclaimed him distinct from it. Retirement and devotion were his chief solace; and, in order to enjoy as large a portion of it as his active life would permit, he invariably rose at the early hour of four every morning. As a public servant, he stood high in the estimation of the Government, as is evident from the circumstance of his being permitted to remain twenty years at one station; and he was well known among all the natives as a "terror to evil-doers, and a praise to them that do well." But the most remarkable feature in his character was, the intense interest he felt and manifested, without variation, for the salvation of the heathen. Contrasting his own happy state, the happy state of every Christian, with the fearful condition of the heathen, he at once perceived his duty and felt his responsibility. His benevolent heart immediately devised numerous means to bring them to the knowledge of God, all of which he employed with vigour and constancy. He established schools, procured Christian catechists, preached the Gospel, conversed with all the natives with whom he had intercourse (commonly with tears in his eyes) on the great subjects of religion, circulated the Scriptures and religious books, evinced a general kindness and regard for their interests; in fine, did everything which a heart overflowing with love to God and man could suggest. Though he was much imposed upon by the professions of artful men, who took advantage of his benevolent solicitude, yet surely he cannot altogether have laboured in vain; for at his death he left not less than four hundred natives at Chittoor, distinguished by the name of *Christians*, including children. It was his intention, had he lived, to erect a church for public worship. Indeed, he was in actual treaty for the spot of ground (most advantageously situated), and contemplated a large expenditure in the erection of the building: death, however, has put a seal upon his pious intentions. The labours of this good man were not confined to the natives. In his solicitude to recommend religion to his own countrymen, he often met with inconsiderate and cruel persecution; but God highly honoured him as an instrument of conversion to many, some of whom have fallen asleep, but others remain unto this

day, yet to bless the world. It was a great relief to his mind, that a missionary was stationed here who might enter into his labours. Indeed, almost ever since my arrival at Chittoor, he had remarked to those around him—"My work is now done—God has made provision for his church here—there is nothing to detain me longer—I desire to depart and be with Christ, which is far better." The event shows that he thought as Providence had designed and appointed.

AFRICAN ISLANDS.

MADAGASCAR.

Extract of a Letter from Rev. D. Jones, Missionary, dated Madagascar, Nov. 9, 1827; addressed to Mr. D. Langton.

WHEN I arrived in Tananarivou, in 1820, there were not more than six persons who could write the Malagash language, even in the Arabic character; but now there are about four thousand persons who can write and read it in the European character. What a fine field for distributing the word of eternal life, had we a printer at work!

Mr. Griffiths and myself are now revising our translation of the Scriptures, as critically as we are able, by comparing it with the originals and other versions. At the same time, we continue to teach in the central school, to preach, and to visit, and examine the country schools, as often as we can. Mr. Johns begins to render assistance in the schools, and in many concerns of the Mission: he can now preach a little in the native tongue. We hope there are some serious characters among our scholars. Some of them are able to catechise, explain the Scriptures, and give short addresses to the scholars under their charge, as monthly visitors. Few adults attend the preaching of the Gospel.

Extract of a Letter from Mr. Edward Baker, Printer, appointed to Madagascar, dated May 30, 1828; addressed to the Home-Secretary.

REVEREND AND DEAR SIR;

I AM happy to inform you and the Directors of my safe arrival at Madeira, in perfect health. The first week after our departure the wind was moderate and in our favour, but during a part of the second we were driven back some distance by a violent gale. Many on board have been afflicted with sea-sickness; but I have, myself, experienced nothing of it. The gentlemanly conduct of Captain Loader ensures to us every comfort, while his sedulous attention to the care of the vessel affords us all the

confidence in our security, as thence resulting, which, as Christians, we ought to have. On the Sabbath, we have had the service of the Church of England and a sermon read. I find the crew pretty well provided with the Scriptures, through the kindness of an agent of the *Mariners' Friend Society*, who visited the vessel in the London Docks for that purpose. I find the tracts I brought with me of great service. They are read by all (for every one at some time as a spare minute to read a tract), and some usually lie in their way. My chief study is the Madagascar language, from the manuscripts I possess.

I desire to be remembered to all who feel an interest in me; and particularly to the Directors, in whose prayers I hope to be recollected, and for whom I forget not to pray, that they may be endowed with all that their situation so peculiarly requires.

RETURN OF VOLAVE AND THOTOOS, THE LAST TWO OF THE YOUTHS FROM MADAGASCAR.

The health of Thotoos having been, for some time in a precarious state, and his medical advisers being of opinion that it would

be inexpedient for him to be exposed to the severity of another winter, in this climate, it was, with the concurrence of Government, deemed proper that he should return to Madagascar, accompanied by the only remaining youth, Volave, who is twin-brother to Thotoos, earlier than was intended. Both of the youths, accordingly, embarked on board the *Childe Harold*, Captain W. W. West, on the 12th ult., for the Mauritius.

We are happy to state, that both of these youths, who have been for several years under the care and tuition of the Rev. Dr. Clunie, of Manchester, have made very commendable proficiency in their learning, and give evidence of great improvement of character, and, it is hoped, of piety.

ARRIVAL OF MISSIONARIES OUTWARDS.

We have the pleasure to state that the Rev. H. Nott, and his fellow-travellers, Messrs. Buzacott and Simpson, and their wives, arrived safe at Tahiti on the 24th of August, 1827. See Letter (page 405), for particulars of voyage, &c.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
SOUTH SEAS	Rev. W. P. Crook,	Tahiti	31 Dec. 1827, and 15 & 24 Jan. 1828.
	— A. Buzacott	—	22 January, 1828.
	— H. Nott	—	31 January, 1828, 2 letters.
	— J. Davies	—	12 January, 1828.
	— D. Darling	—	26 and 28 Jan. 1828, 3 letters.
	— C. Wilson	—	31 January, 1828.
	— W. Henry	—	26 and 28 January, 1828.
NEW SOUTH WALES ..	— T. Blossom	Elmeo	31 Dec. 1827, and 21 Jan. 1828.
	— S. Marsden	Sydney	16 February, 1828.
	— Robert Bourne	Parramatta	20 January, 1828.
	— L. E. Threlkeld	—	16 February, 1828.
EAST INDIES	— M. Hill	Berhampore	1 March, 1828.
	— M. T. Adam	Benares	22 February, 1828.
	— W. Taylor	Madras	9 Oct. 1827, and 13 Mar. 1828.
	— Rob. Jennings	Chittoor	11 March, 1828.
SIBERIA	— Rob. Yuille	Selenginsk	13 and 15 March, 1828.
	— Edward Stallybrass	—	8 May, 1828.
AFRICA	— Rogers Edwards	Theopolis	1 May, 1828.
AFRICAN ISLANDS . . .	— Messrs. Tyerman & Bennet	Mauritius	21 March, 1828, 2 letters.
WEST INDIES	— J. Wray	Berbice	14 and 27 June, 1828.

DOMESTIC MISS. INTELLIGENCE.

ANNIVERSARIES, &c.

SOUTH WALES.

On the 10th, 11th, and 12th of June, the fourteenth Anniversary of this Society was held at Abergavenny. The services commenced on Tuesday evening, in Castle-street Meeting-house, where the Rev. John Leif-

child, of Bristol, delivered a very interesting and impressive discourse. The Rev. W. Hopkins, of Llangattock, also preached in Welsh; and the Rev. Hugh Jones, of Tregear, engaged in the introductory part of the service. On Wednesday morning the Rev. David Davies, of New Inn, preached in the same place, at seven o'clock, in Welsh; at ten o'clock divine service was held in the Market-place, where the Rev. Thomas Griffiths, of Hawen, preached in Welsh, and the Rev. Evan Jones, of New-

port, in English; the Rev. Timothy Evans, of Brecon, read the Scriptures and prayed; the Rev. Thomas Rees, of Llanvavley, and the Rev. Emmanuel Davies, of Hanover, engaged in the devotional parts of this service. Here, also, the meeting for business was held, in the afternoon; when Wm. Parry, Esq., of Tretower-court, was called to the Chair, instead of George Brewer, Esq., who had been previously invited, but who, by unforeseen circumstances, was prevented from attending the Meeting. Resolutions were moved and seconded by the Rev. Thos. Rees, of Llanvavley; the Rev. John Bulmer, of Haverfordwest; the Rev. Thos. Griffiths, of Hawen; the Rev. David Davies, of New Inn; the Rev. Ebenezer Jones, of Pontypool; the Rev. Hugh Jones, of Tredegar; and the Rev. John Leifchild; also by the Rev. James James (Independent), John Edmonds (Wesleyan), and Michael Thomas (Baptist), Ministers of Abergavenny. On this occasion it was unanimously resolved, "That, instead of one general Auxiliary for the whole of South Wales, distinct County Auxiliaries would be of far greater efficiency; and that it be recommended to the Ministers of the county of Monmouth, both Welsh and English, to form from this time a County Auxiliary Society, that shall hold its annual meetings at such different places as may hereafter be deemed most eligible;" and "That the Rev. David Davies, of New Inn, be requested to act as Secretary for the County Auxiliary, *pro tempore*, in order to obtain the concurrence of the Ministers as soon as possible." In the evening of this day three distinct services were held, at the same hour, in different places of worship. Mr. Bulmer (one of the Secretaries to the Auxiliary) preached in the Independent Meeting-house in Castle-street; Mr. Leifchild in the Baptist Meeting-house in Frogmore-street, and the Rev. David Lewis, of Aber, in the Welsh Baptist Meeting-house in Tudor-street. On Thursday morning, Mr. Griffith, of Hawen, preached in Welsh, in Castle-street, and Mr. Lewis, of Aber, in English. The service was introduced by the Rev. Mr. Morgan, of Blaenafon. Immediately after the service, Mr. Leifchild and Mr. Jones, of Pontypool, presided at the Missionary Communion; where persons differing in sentiment on minor points, but of the same mind respecting those of vital importance, and equally attached to the cause of Missions, united in commemorating the death of Christ as the foundation of their hope, in reference both to their own salvation and that of the heathen world.

WORCESTER.

On Sunday and Monday, June 22d and 23d, was held the Anniversary of the Wor-

cester Auxiliary and to London Missionary Society. Sermons were preached by the Rev. John Clayton, jun., in the afternoon and evening of the Sabbath. A public Meeting was held in Angel-street Meeting-house, on the Monday evening following; the Rev. G. Redford, A.M., in the Chair. The Meeting was addressed by the Rev. J. Clayton, jun., Dr. Ross, J. Parry, C. N. Davies, T. Chapman, T. Waters (Baptist), James Marsden (Methodist), and T. Ashwell. The subscriptions and collections amounted to 100%. This Auxiliary includes but one congregation.

NORFOLK MISSIONARY ASSOCIATION.

The Ninth Anniversary of the Norfolk Association in aid of Missions, was held in Norwich, on Sunday, July 13, and on the two following days. The Rev. William Thorpe, of Bristol, and the Rev. John Arundel, of London, preached in the old Meeting-house, and in Prince's-street Chapel; and on Tuesday evening the Public Meeting of the Association was held in the latter place. It was peculiarly gratifying to the friends of Missions to find that, notwithstanding the unfavourable state of the weather, the attendance, especially at the Evening Meetings, was exceedingly numerous, and the collections larger than on any former occasion. On Tuesday, upwards of a hundred persons dined together, and afterwards formed a Female Missionary Association for the City; and at the Meeting for business in the evening, a most delightful spirit of Christian union and devotedness seemed to pervade the crowded assembly, and to afford the pledge of future and increasing attachment to the great cause of Missions. On the Monday evening following, the two congregations held an United-Meeting for prayer, that the influences of the Holy Spirit might be abundantly bestowed on themselves and on the world at large.

On Wednesday, July 16, Mr. Thorpe and Mr. Arundel, accompanied by other ministers, proceeded to Yarmouth, where a public Meeting was held, and where a sermon was preached by Mr. Thorpe, in Mr. Creak's Meeting-house.

PEMBROKESHIRE ENGLISH AUXILIARY.

The Anniversary Meetings of this Society commenced at Haverfordwest and Milford, on Sunday, July 20. At Haverfordwest, the Rev. Wm. Ellis, Missionary, and the Rev. Thomas Loader, of Monmouth, preached alternately, in the Green Meeting, and at the Tabernacle. In the latter place, a Meeting for business was also held, on the following Tuesday evening, when Sir R. B. P. Philipps, Bart. M. P., of Picton Castle, presided. A very numerous assembly, on this

occasion, was addressed by the Chairman, by Mr. Loader, and Mr. Ellis; also by J. L. Morgan, M. D.; the Rev. John Bulmer, and the Rev. Thomas Harries, of Haverfordwest; the Rev. James Griffiths, of St. Davids; Mr. Giles, of the Baptist Academy, Bristol; and Mr. Bourne, of Highbury College. The latter also advocated the Missionary cause, on the Lord's-day, and on the following Monday morning, in the Tabernacle, at Milford; after which a Meeting for business was held at the same place, on Monday evening, when the Rev. Mr. Warlow presided. The Meeting was addressed by the Chairman, Mr. Loader, and Mr. Ellis; the Rev. Thomas Harries, of Pembroke; the Rev. David Phillips, of Little Haven and St. Ishmael's; the Rev. Shem Evans, of Milford, (Baptist); and the Rev. Mr. Bulmer, of Haverfordwest. On the following Wednesday, Mr. Loader and Mr. Ellis, accompanied by Mr. Bulmer, the Secretary, visited the villages of Keyston and Wolfsdale; at each of which Mr. Loader preached, and Mr. Ellis detailed a number of interesting facts, relative to the South Sea and Sandwich Islands. The congregations, at both villages, were nearly as large as the chapels could contain, though rural employments prevented the attendance of many; and the interest felt on the occasion, was evinced by collections amounting to something more than 5*l*. On Friday, the 25th, sermons were delivered at Narberth, by Mr. Loader, and the Rev. John Lloyd, of Henllan. A Meeting for business was also held in the evening, when Mr. Bulmer was called to the chair. Speeches were delivered by Mr. Loader and Mr. Ellis; the Rev. David James, of Bristol; the Rev. John Davies, of Glandwr; and the Rev. Isaac John, of Moleston, (Baptist). The collections were liberal, considering the peculiar and temporary circumstances of the place. On Sunday, the 27th, Mr. Loader and Mr. Ellis preached alternately, at Pembroke and Pembroke Dock; and, on Monday evening, a Meeting for business was held in the Town Hall, at Pembroke, when Sir John Owen, Bart. M. P., and Lord Lieutenant of the county, presided. Speeches were delivered, on this occasion, by the Chairman, the Deputation, the Rev. Mr. Byers, Vicar of Lamphey; Mr. Joseph Thomas; Rev. Mr. Harries; and Rev. Mr. Bersey (Wesleyan), of Pembroke; and Mr. Bulmer, of Haverfordwest. On the preceding Sunday, sermons were preached by Mr. Bulmer, in the Tabernacle at Tenby; where these highly interesting anniversary services concluded by a Meeting for business, on the following Tuesday evening. The Secretary being called to the chair, briefly addressed the Meeting, and stated that, in consequence of engagements in England, Mr. Ellis, after moving the first resolution, would be under

the necessity of retiring, and immediately beginning his journey. The esteemed Missionary then spoke for about three quarters of an hour, after which he bade the audience farewell, and took an affectionate leave of his friends. After a short pause, Mr. Loader seconded the resolution; and, in bringing forward those which remained, the assembly was addressed by Mr. Thomas, and Mr. Harries, of Pembroke; the Rev. Mr. Thomas, of Sardis; and Mr. Clougher. During the whole of the above services, there was much that tended to excite gratitude for the civil and religious privileges of British Christians, and to keep alive a proper spirit of benevolence towards those, whose "sorrows are multiplied," because they know not the true God, and the only Saviour of mankind. The various sums contributed this year, in the English parts of Pembrokeshire, are calculated to amount to not less than 130*l*.

NORTH DEVON.

On Wednesday, the 13th of August, the North Devon Auxiliary Missionary Society held their Annual Meeting at Barnstaple. In the morning, Mr. Dannel's supply at the Baptist Meeting commenced the service with prayer and reading of Scripture. The Rev. Dr. Pye Smith, of Homerton, preached the Missionary sermon; and the Rev. Mr. Vibert (Wesleyan) concluded. The Lord's Supper was also administered to as many of the ministers and members of Christian churches, of different denominations, as were present. In the evening there was a public Meeting for business, when the Rev. Mr. Edmonds, late Missionary at Chinsurah, gave an interesting detail of facts, illustrative of the importance and utility of the Institution, and ten other ministers assisted on this highly interesting occasion. On the following evening, a public Meeting was held at Bideford, and a Branch Association formed in aid of the Society.

NOTICES.

SURREY AUXILIARY SOCIETY.

THE Anniversary of the Surrey Auxiliary Missionary Society will be held at Guilford, on Wednesday, the 3d of September, at the Rev. Mr. Percy's Chapel. The Rev. Geo. Clayton, of Walworth, is expected to preach in the morning, at twelve o'clock; and the Public Meeting is proposed to take place in the evening at six o'clock.

CLERKENWELL AUXILIARY SOCIETY.

The Annual Meeting of the Clerkenwell Auxiliary Missionary Society, will be held at Claremont Chapel, Pentonville, on Tuesday, the 9th of September. Rev. J. Blackburn will take chair at half-past Six o'clock.

WARWICKSHIRE, STAFFORDSHIRE, AND WOR-
CESTERSHIRE AUXILIARY MISSIONARY SO-
CIETY.

THE Anniversary of this Institution will
be held (D. V.) in Birmingham, on Tues-
day, Wednesday, and Thursday, the 9th,
10th, and 11th of September. The Rev.
W. Orme, Secretary of the Parent Society;
W. Ellis, from the Sandwich Islands; and
Rev. Dr. Raffles, are engaged to preach on
the occasion.

BRISTOL AUXILIARY MISSIONARY SOCIETY.

On Sunday, the 14th of September, and
five following days, the Sixteenth Anniver-
sary of the Bristol Missionary Society; in
aid of the London Missionary Society, will
be held: the Rev. Dr. Holloway, and Rev.
Messrs. J. Fletcher, A. M., G. Clayton,
Spedding Curwen, J. Burnett, of Cork,
and other ministers, are expected to be en-
gaged on that occasion.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received
from 1st to 31st July, 1828, inclusive.]

IN LONDON AND ITS VICINITY.

Anonymous, per Rev. Dr. Philip	20	0	0
No. 7895	20	0	0
J. M.	1	0	0
Peter O'B.	1	0	0
From the Committee for Conducting the Youths' Magazine, out of the Profits of that Work— per W. B. Gurney, Esq.	25	0	0
Conscience	1	0	0
Aldermanbury Female Association.— Rev. Mr. Dean	9	1	9
Bethnal-green Juvenile Society.— per Miss Haye.	1	2	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bucks.—Chalfont—Mrs. Chandler, donation.	20	0	0
Missionary Castle.	0	6	0
Ditto, for a Female Native Teacher, to be named <i>Susannah Wilhel-</i> <i>mina Chandler</i>	10	0	0
Ditto, for the <i>Distressed Griques</i>	2	0	0
	32	6	0
Cambridgeshire.—North East Cambridge Aux. Society.—Mr. Smith, Treas. Collection	4	0	0
Devonshire.—Exeter—Rev. J. Davidson, don. .	10	0	0
Hampshire.—Ryde—Rev. T. S. Guyer. Contributions	11	12	11
Collected by Miss R. Hatfield	3	10	0
Mrs. Hayward	0	9	4
Miss Loader's Missionary Box.	1	0	0
	16	12	3
Southampton—Rev. T. Adkins. Subscriptions.	32	19	0
Missionary Association	23	9	4
Collection	17	14	6
Collected by Mrs. Ingram	6	0	2
	80	3	0

Hertfordshire.—Cheshunt—Mr. S. Key, don. .	10	0	0
Harpenden—Rev. T. R. Barker. Collected by Miss Ashby	1	10	0
E. W. B.	2	0	0
	3	10	0
Kent.—Collections per Rev. J. Campbell.	3	17	0
Marden—Rev. J. Phillips	3	3	0
Tonbridge—per Rev. J. B. Kemp	0	6	6
Less Expenses ..	2	16	0
Tonbridge Wells—Rev. Mr. Finley	19	12	0
	26	6	0
Lancashire.—Mid Lancashire Aux. Society.— Mr. B. Eccles, Treas. Blackburn—Chapel-street Association. Collected by Miss Craig	0	9	6
—Riley	0	15	2
Misses J. France and M. Eccles	3	7	8
—Hilton, Shaw, & Briggs	1	5	0
—Dickson and B. Eccles ...	1	0	0
—Thompson and Butler.	0	13	2
Messrs. Hawkins and Hopwood	0	17	0
	8	7	0
Chapel-street Chapel—Collections after Sermons, and Public Meeting ..	56	17	4
Less Expenses ..	2	17	6
	53	19	0
Darwen—Lower Chapel—per Mr. T. Eccles, Treas. Quarterly Contributions ..	6	17	4
Collections after Sermons, and Public Meeting	23	3	8
	30	1	0
Less Expenses ..	1	0	11
	29	0	0
Haslingden Branch Society—per Rev. Mr. Ramsay	5	6	0
Citheroe—Rev. Mr. Wadsworth— Collections after Sermons, and Public Meeting	12	13	0

Tockholes—Rev. Mr. Speakman—		
Collections after Sermons, and		
Public Meeting	7 1 6	
Less Expenses ..	0 15 0	
		5 6 6
Subscription		1 1 0
Darwen—Ebenezer Chapel—Rev. R. Fletcher		
—Collection after Sermon		6 7 6
Colne—Collection after Sermon ..	12 10 3	
Less Expenses ..	0 16 2	
		11 14 1
		134 9 11
Less Expenses	8 9 0	
		126 0 11

Somersetshire Auxiliary Society.—		
Milborne Port—Rev. Mr. Richards.		
Collection	2 0 0	
Subscription	1 0 0	
		3 0 0
Worcestershire.—Wollerton and Win-		
stanswick—Rev. D. Davies ..	2 0 0	
Mrs. Sillitoe—Amount of Fancy		
Articles sold	1 0 0	
		3 0 0
Clavering—Collection by Mr. Perry	1 15 7	

Sussex.—Collections, &c.—per Rev. T. Lewis.		
Arundel—Rev. W. Bannister.		
Subscriptions	5 15 6	
Collection	11 13 2	
		17 8 8
Less Expenses ..	0 7 8	
		17 1 0
Petworth—Collection	3 1 6	
Mrs. Bird's Missionary Box ...	0 9 6	
		3 11 0
		20 12 0

Worcestershire.—West Riding Auxiliary Society—		
G. Rawson, Esq. Treas.		
Particulars of Sum acknowledged in the		
Chronicle for May, page 228.		
Bradford—Male Branch	33 19 8	
Bingley	8 0 0	
Booth	7 0 0	
Halifax—Square Chapel	53 0 0	
Lepton	45 0 0	
For the Native Teacher, Ed-		
ward Balme, 6th payment..	10 0 0	
Leeds	21 6 0	
Pontefract	31 14 3	
		209 19 11
Less Expenses ..	0 19 11	
		209 0 0

(1828.)

Bradford—Female Association ..	32 0 0	
Brighouse	10 0 0	
Blackheaton	15 0 0	
Thurwell	14 11 0	
Logley-lane	9 3 0	
Greenhamerton	11 13 9	
Treat Ouseburn	12 0 9	
Towards the Deficiency	3 0 0	
Salisbury—Grove Chapel	8 10 0	
Salisbury—Sion Chapel	43 10 0	
Leckmondwike—Upper Chapel ..	11 0 10	
Lepton	10 0 0	
Colmarth	17 2 3	
Monley	6 0 0	
For the Native Teacher, J.		
Oldfield, 9th payment	10 0 0	
For the Education of Native		
Females in India	11 0 0	

Huddersfield—Highfield Chapel..	29 6 0	
Ramsden Chapel	22 3 4	
Collections at the West Riding		
Anniversary	206 18 4	
Keighley	28 7 10	
Kippin	10 17 6	
Knaresboro'	17 18 0	
Knottingley	4 0 0	
Leeds	86 1 4	
For the Native Teacher, W.		
Clapham, 5th payment	10 0 0	
Ditto, R. W. Hamilton, 2nd pay-		
ment	10 0 0	
Marsden	3 8 5	
Morley—Old Chapel	10 0 0	
New Chapel ..	10 12 7	
Northowram	6 0 0	
Ossett	5 10 0	
Otley	3 2 0	
Pudsey	2 5 0	
Ripon	7 2 0	
Settle	4 9 3	
Warley	7 0 0	
Wakefield—Zion Chapel ..	21 0 0	
Salem Chapel	35 0 0	
Miss Cope's Missionary Box ..	2 0 0	
West Melton	20 3 4	
Wilsden	4 0 0	
For the Native Teacher, George		
Tweedy, 9th payment	10 0 0	
Sheffield, Attercliffe, and Winco-		
bank Aux.—Mr. W. F. Rawson,		
Treas.	70 10 0	
		871 16 6
Less Expenses ..	58 16 6	
		813 0 0

Hull and East Riding Auxiliary Society—	
W. Briggs, Esq. Treas.	180 0 0

Wales—South Auxiliary Society—	
Rev. D. Peter.	
Brinberian—Rev. H. George	4 16 8
Sunday-school	3 5 0
College-green Sunday-school—by	
ditto	1 5 0
Maenlochog—by ditto	2 2 2
Sunday-school	1 0 0
Bethesda—by ditto	1 10 6
Sunday-school	1 3 6
	15 2 10
Llanwrtyd and Traedrhywdalar—	
Rev. D. Williams	
Salva—Rev. T. Mortimer	3 18 0
Abergavenny—Collections at the Annual	
Meeting	7 1 3
	43 4 1
	69 6 2
Less Expenses ..	18 13 2
	50 13 0

Scotland.—Aberdeen—A Bible Student—per	
Mr. Matthews	1 0 0
Falkirk Society for Diffusing Religious Know-	
ledge—per Rev. D. B. McKenzie	10 0 0
Perthshire Auxiliary Missionary Society—	
Rev. J. Newlands, Treas.	50 0 0
Perth—Mill-street Chapel—	
Coll. per Rev. W. Orme ..	16 1 0
A Friend—per ditto	10 0 0
A Friend—by Rev. J. Esdaile—	
per ditto	30 0 0
	56 1 0

Thurso Aux. Bible Society—Rev. A. Ewing.	
To be applied, by Rev. W. Miller, in sup-	
plying the Native Christians at South Tra-	
vancore, with the Scriptures	
	5 0 0
Hamburg.—English Reformed Church—Coll.	
after a Sermon—per Rev. Dr. Raffles	
	15 13 0

MISSIONARY CONTRIBUTIONS.

Towards the Deficiency in the Society's Funds.

Northamptonshire.—Rowell—Mr. J. Clark	5	0	0
Yorkshire.—West Riding—Great Ouseburn.....	3	0	0

For the Support of Native Schools in India.

London.—Mrs. Adams	3	0	0
Huntingdonshire.—Kimbolton—Rev. R. Hogg..	1	1	0

For the Support of Native Schools, and the Translation of the Scriptures.

Clapham.—From Members of the Society of Friends—per Mr. J. Shewell	21	0	0
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For the Education of Native Females in India.

Yorkshire.—West Riding—Honley	11	0	0
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For the Widows' and Orphans' Fund.

Derbyshire.—Barrow—Mr. Seals—per Rev. J. Campbell	1	0	0
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For the Anglo-Chinese College.

Scotland.—Aberdeen—Rev. Mr. Murray.			
East Church Association	5	0	0
Trinity Chapel Association	4	0	0
Students ditto..	4	0	0
	13	0	0
Less Expenses	0	18	3
	12	1	9

The Thanks of the Directors are presented to the following; viz.—

Mrs. Corrie, for various useful articles for the Schools in the South Sea Islands, also trinkets, &c. to be sold, for the benefit of the Society.—A Friend, by Mr. Casterton, for a Hebrew Bible, Cruden's Concordance, Harris's Natural History of the Bible, &c.—A Friend to Missions, by S. Griffin, for sundry silver articles.—John White, Esq., for 400 copies of his Abridgment of Doddridge's Rise, &c.—A. Black, Esq., for 6 copies of Macaulay's Medical Dictionary.—Rev. G. Moore, for a parcel of Books on Divinity.—Rev. T. Williams, for several books.—To Mrs. Vincent, Mr. Whitwell, Rev. J. Edwards, and S. R., for Evan. Mags.

The late Mr. Charles Walker, of Preston, a Box of Tools for the Missionaries in the Sandwich Islands.

For the Mission College Library.

Anonymous, per Mrs. R. Welman, for Doddridge's Family Expositor, 6 vols.



REV. JOHN STEWART, D.D.

1741-1800

Engraved by E. FINEEN, from an original Painting by WILDMAN

THE EVANGELICAL MAGAZINE

AND MISSIONARY CHRONICLE

FOR OCTOBER, 1828.

Memoir

OF

THE LATE REV. LEGH RICHMOND, A.M.,

Rector of Turvey, Bedfordshire; and Chaplain to His Royal Highness the late Duke of Kent.

SUCH men as the Rev. Legh Richmond may be fitly regarded as the common property of the Church of Christ. Their charity, their philanthropy, and above all their evangelical ardor, connect them less with any particular community, than with the whole flock of God, and the universal family of man. To preserve alive the memory of such individuals, is a task in the performance of which no other stimulus is required save the simple remembrance of what they were, and what God was pleased to do by them; for who could have known any thing of the Rector of Turvey without cherishing towards him that veneration, and that love, which nothing but eminent devotion to the cause of God and souls can inspire? This truly eminent minister of the Church of England was descended, on the side of both parents, from an ancestry highly respectable. His father, Dr. Henry Richmond, practised as a physician both at Liverpool and Bath, and died at Stockport in 1806, where Mr. R.'s

grandfather, of the same name with himself, had been Rector for many years. The subject of this Memoir was born at Liverpool on January 29, 1772. His mother was a lady of distinguished intellect, superior education, extensive reading, and withal of a pious tendency of mind. "From a child" she taught her beloved son the Holy Scriptures, as far as she knew their contents; which parental effort was abundantly repaid by her grateful son, who was enabled, at a subsequent period of his life, to show unto his beloved mother the way of God more perfectly. When but a child he sustained a serious accident in one of his legs in leaping from a wall, by which he became lame for life; and this circumstance induced his father, who was an excellent classical scholar, to retain his son at home, and to instruct him personally in the different branches of classical and general literature. He manifested great proficiency in all his studies, and evinced, from his earliest childhood, a decided attachment for the science of music,

which, through life, was his favourite, but prudently indulged, recreation. For poetry, too, he showed a marked predilection, and composed lines, when a mere lad, which display both taste and feeling.

In 1784, when Legh Richmond was in his thirteenth year, he was sent to Reading, to the care of Mr. Breach, partly for medical and partly for educational purposes; and subsequently to this period he was placed under the tuition of the Rev. Mr. Jones, Vicar of Lodors and Curate of Blandford, where he made a most creditable progress in all his studies; so that he was ready to enter the University of Cambridge when he had reached the age of seventeen.

In the month of August, 1789, he entered as a student in Trinity College, Cambridge, having proved himself a successful candidate for one of the foundation scholarships, after a public examination, which lasted for three days. His different studies were pursued with exemplary diligence, and he was considered by all to be a young man of great abilities and most correct deportment; while his social dispositions, and his great fluency of speech, rendered him an object of attachment to a large college circle, many of whom maintained their attachments for him to their dying day. Lord Lyndhurst, the present Chancellor, had apartments directly under Mr. Richmond's; and as they were both reading at the same time for the degree of A.B., they often took coffee together after midnight. Through the whole of his academic course, Mr. R. embraced every opportunity of improving himself in his favourite study of music, in which he attained to considerable eminence, and was known as an original composer.

In 1796, Mr. R. seriously thought of taking orders, and of marrying on a curacy, though it was his father's wish that he should be called to the bar. About this period he wrote two

letters to Dr. Richmond, which indicated considerable thought, and even conscientious feeling, defending his determination in favour of the church, and urging his father's acquiescence in the important step. The letters had the desired effect; and accordingly Mr. R. was ordained deacon in the month of June, 1797, and took his degree of M. A. the beginning of July, in the same year. On the 22d of that month he was married to Mary, only daughter of James William Chambers, Esq., of Bath, and on the 24th of July he entered on the curacies of Brading and Yaverland, in the Isle of Wight. In February, 1798, he was fully ordained priest.

Prior to these events, however, it does not appear that this interesting young minister had any strictly correct views of the real nature of experimental religion. But it pleased the God of all grace, from the time of his settlement in the Isle of Wight, to commence a very powerful work of religion in his heart. Shortly after he had entered on his curacies, one of his college companions, a somewhat thoughtless candidate for holy orders, having received from a near relative a copy of Mr. Wilberforce's invaluable work, entitled "Practical Christianity," sent it to Mr. R. with a view to obtain his opinion respecting it. Mr. R. read, reflected, prayed, wept, saw a new world bursting on his view, felt himself to be a sinner, cried for mercy, and yielded thoroughly to the conviction that, up to that period, his heart had not been right in the sight of God. He began minutely to study the Bible, entered with unspeakable ardour on the life of secret prayer, and gave himself wholly to the honour of Christ, and the spiritual welfare of his little flock.

"To the unsought and unexpected introduction of Mr. Wilberforce's book on 'Practical Christianity,'" observes Mr. R., "I owe, through God's mercy, the first sacred impression which I ever received as to the spiritual nature of the Gospel system, the vital character of personal religion, the cor-

rapture of the heart, and the way of salvation by Jesus Christ."

And as far down in his history as the year 1822, he thus writes in one of his journals, composed while in the Isle of Wight, on a Bible Society excursion :—

September 12th. A day to be much remembered. On this day twenty-five years since, I first read Mr. Wilberforce's book on Christianity, in my little study in the vicarage-house at Brading: and thence and then received my first serious, and I hope saving, impressions."

The change in Mr. R.'s views and feelings, as it produced an entire revolution in his modes of preaching and discharging his pastoral duties, so it was followed by great success in his pulpit labours. Multitudes flocked to hear the word, and not a few were heard exclaiming, "Sirs, what must we do to be saved?" Never, perhaps, was any man's conversion to God succeeded by more delightful or convincing evidence of its reality, than was Mr. R.'s. In a diary, which he wrote at this time, and which his biographer, Mr. Grimshawe, has very properly given to the public, the reader may trace the restless energy and devotedness of a mind constrained by the love of Christ. In that diary, as well as in his private letters, there will be found a lively combination of all that can improve the taste, enrich the imagination, and elevate the heart to God. In the lovely and romantic scenery of the Isle of Wight, Mr. R. found much that was congenial to his poetic and highly cultivated mind; and, after his conversion, all his powers of imagination and of description were consecrated to the great interests of the Cross.

From the endeared scene of his early ministry at Brading, Mr. R. was induced, by various considerations, particularly the increasing demands of a rising family, to remove to the chapel of the Lock Hospital, London, in the year 1805. There

his particular friend, the Rev. Mr. Fry, was then Chaplain; and as he required assistance in his laborious duties, there seemed a great fitness in his associating himself with his beloved friend. Mr. R.'s first sermon (from 1 Cor. i. 30), gave great satisfaction to the Governors and others, and the general acceptance which he realized, in a large and affluent congregation, seemed to open a great prospect of usefulness in his subsequent ministry. It pleased the great Disposer of events, however, to cut short this fair prospect, upon which the mind of Mr. R. seemed to dwell with uncommon satisfaction. A few weeks after his appointment at the Lock, the rectory of Turvey, in Bedfordshire, became vacant, by the death of the late Erasmus Middleton, author of the "*Biographia Evangelica*." Mrs. Fuller, an eminently pious lady, was at that period in possession of the patronage of this benefice, and being anxious to act a conscientious part in the appointment of a clergyman, she wrote to the late excellent Ambrose Serle, Esq. of the Transport Office, author of "*Horæ Solitariae*," and many other useful works, stating that as she was much indebted to him for the benefit she had received from his writings, she would present the rectory of Turvey to any clergyman of his sentiments whom he might think fit to recommend. Mr. Serle instantly recommended Mr. R., who, after much deliberation, and with many scruples as to the path of duty, accepted the appointment, and was publicly inducted to the charge by his friend Mr. Fry, on the 30th of July, 1805.

Before the time of Mr. R.'s incumbency, the village of Turvey was greatly neglected, and a population of 800 souls was left in ignorance and crime. Mr. Middleton's faithful labours were only just beginning to be felt, when death arrested his course. Mr. R.'s first text was taken from 1 Cor. ii. 2; from which words he

uniformly preached on the anniversary of his induction till the day of his death. His labours were great and unremitting;—three public services on the Sabbath, a cottage lecture (as he called it) on the Tuesday evening; a lecture in the Church on Friday evening; a meeting with the regular communicants, once a month, on the Saturday; and a weekly Meeting at the workhouse. Besides which, he went “from house to house doing good.” It is somewhat remarkable, and certainly ought to encourage ministers to abound in such efforts, that both at Brading and at Turvey, Mr. R.’s first success, in the conversion of souls, was realized among the children of his Sunday-school. The instances which took place in both cases were of the most decisive character. One of the main sources of Mr. R.’s influence at Turvey, was the establishment of a Friendly Society, conducted upon the best principles, and securing a great pecuniary benefit to the poor in some of the most painful exigencies of human life. By this means his clerical character was more appreciated, and his Sabbath instructions became doubly grateful to his poor parishioners. His ministry was numerously attended; and very many were led to a saving knowledge of the truth.

In receiving individuals to the Lord’s Supper, he acted with a decision seldom, we fear, practised in the Church of England—carefully training young people to a scriptural view of that holy ordinance, and guarding all to whom he had access from eating and drinking judgment to themselves.

As a preacher, Mr. R. was *scriptural, experimental, practical, comprehensive*, and very *impressive in his appeals to the heart and conscience*. He was a Calvinist of the best school, not wedded to names and systems, declaring unto men the whole counsel of God. He was an extemporaneous preacher of extraordinary preten-

sions; and certainly, as appears from the remarks of his biographer, this method has the highest possible ecclesiastical sanction; while the practice of reading sermons is but an innovation upon the habits of better times, and but little fitted generally to produce impressions of the deepest order. We refer our readers to Mr. Grimshawe’s most enlightened remarks and inductions upon this head. In the eighth chapter of Mr. Grimshawe’s Memoir, will be found an interesting account of the manner in which his own mind first opened to the full light of evangelical truth; in which account it appears, that his acquaintance with Mr. R., and the reading of his celebrated work on “*The Fathers of the English Church*,” formed a distinguishing feature in that providential agency by which he became “a good minister of Jesus Christ.”

In the exertions which have of late years been made to extend the kingdom of Messiah over the whole earth, Mr. R. took a most decided and influential part. The *Bible Society* stood first in his esteem, as the most unexceptionable of all human institutions. For that Society he thought, travelled, preached, and exerted his eloquence on the platform; and some of the most pleasing and instructive of all his diaries were written when labouring, in different parts of the kingdom, to advance its great interests. The *Church Missionary Society*, the *Prayer Book and Homily Society*, the *Jews’ Society*, the *Tract Society*, the *London Female Penitentiary*, &c. all benefited by his kind patronage and effective advocacy. And although high churchmen were wont to brand him with the name *itinerant*, when he was advancing from town to town in support of their interests, he showed no reluctance to take up his cross in the cause of truth and righteousness. His sermons and addresses on these occasions, generally produced a most

powerful effect, particularly a discourse preached on behalf of the Church Missionary Society, in 1809, after which the sum of 331*l.* 1*s.* was collected.

As an *author*, Mr. R. will never be forgotten as long as "The Dairyman's Daughter," "The Negro Servant," and "The Young Cottager," continue to circulate through the land. The good which these inimitable Tracts have, by the divine blessing, effected, is altogether incalculable. It surprised the mind of the humble author, who never went in any direction, in his errands of mercy, without hearing of one or more who were brought to the knowledge of the truth through their instrumentality.

As a *father* and *husband*, Mr. R.'s character shone most brightly. Mild, affectionate, uniform, and upright, he made religion appear lovely to all. His natural love and tenderness for his children was exceeded by nothing but his deep religious concern for their salvation. In none of his numerous journeys in the country did he forget the spiritual interests of his dear children. To them all he was accustomed to write in a most pointed and engaging manner; and in his admonitions will be found, as preserved, a most decided opinion on *Amusements, Books, Music, Dress, Behaviour in Company, Journeyings, Prayer, Religion, the Estimate of Characters, Duty to Parents, &c. &c.* We apprehend that many fashionable professors in the present day will but little relish what Mr. R. has said on the subject of conformity to the world. His principles and rule of action on this head, were most uncompromising; and in strict accordance with the injunctions of sacred writ. What is said on the subject of Oratorios, appears to be preeminently excellent. We wish many who seem to take pains to train their children in the ways of the world, would read Mr. Grimshawe's *Life of Mr. Richmond*.

Like many of Christ's faithful servants, Mr. R. was exercised with many severe afflictions. Blessed with a large family, in whose bosom he took great delight, he was called more than once to feel the deep pang of bereavement, and also to exert his generous sympathy in many scenes of domestic trial. Nor, with all his care to train up his children in the nurture and admonition of the Lord, was he a stranger to that unutterable sorrow which a Christian parent feels, in seeing that his instructions, his prayers, and his example, are apparently lost upon some of his beloved offspring. In all his trials, however, Mr. R. manifested a religious tranquillity of spirit, which nothing but the noblest principles could have imparted by nature. There was a fine balance in all his social feelings, which ever dictated the conduct appropriate to particular events; whether these events involved the threatening indisposition of a beloved wife, or the death of a revered parent, or the loss of a dear child, or the prospect of straitened circumstances, or the sad failure of Christian effort. Never did he throw aside the identity of his mental character; he was always tender, gentle, and exquisitely sympathetic; but these qualities of mind were blended with great confidence in God, and a remarkable facility in calling to his own aid, and to the aid of others, the consolations of God. At the sick bed, and in the chamber of death, he was invaluable. Where his feelings, as a man, were too acute, his principles, as a Christian, were exerted with tenfold vigor. His piety was naturally of the most cheerful buoyant character, and possessed so much distinctness, that it always, more or less, gave forth its own impression. It was his habit, invariably, "to instruct by pleasing." In his letter correspondence his heart is seen to peculiar advantage; and so wide was the range of that correspondence, to

the members of his family, and to the circle of his Christian friends, that it will be found to supply most valuable information on almost every topic connected with Christian principle, and religious experience.

The death of his truly pious son, Wilberforce (named after his own spiritual father), added to that of Nugent, with other trials, appeared materially to affect the state of his health. He was heard to say, "No time nor succession of events can wean my affections from the chancel vault." He still wept over his beloved Wilberforce. His family were alarmed. He seemed greatly exercised. To a friend, who chided in gentle terms his sorrows, he replied,

"All is well, as it relates to these things; but there are times when we are led deeply to consider, not merely the trial itself under which we labour, but how far it has answered its appointed end. Whether it is sanctified to our own souls;—what is the reality of our own hope;—the foundation on which we ourselves stand;—the evidences of a renewed mind;—and whether we can appeal to the great Searcher of hearts, that all is right within." "But you have," said his friend, "this hope; why, then, does it not support you with its consolations?" "God," he replied, "is sifting me; he is weighing me in the balance of the sanctuary. I have been preaching all my life to others—how far am I myself interested in these great truths? Yes, God is searching me, and proving me, and seeing if there be any wicked way in me." "He will do more," said his friend, "than this,—he will lead you in the way everlasting." "God grant it," he replied; "God grant I may have as assured a hope for myself, as I have for my beloved child." "The tears flowed down his cheeks," says his biographer, with whom the conversation was held, "during these few remarks, and his whole manner evinced the inward conflict and agitation of his mind."

The last two Sabbaths on which Mr. R. preached were in the beginning of March, 1827. On the first of these occasions, the word was blessed to the conversion of a great enemy to the truth. The text was, Psalm li. 10. On the last Sabbath of Mr. R.'s ministry, his discourses were peculiarly solemn. The texts

were, Col. iii. 2., and Psalm cxix. 52, 53. An individual, who heard the last, said—"This sounds as if it came from the lips of a dying man." From this time his disorder increased. He caught a fresh cold, and could leave his habitation no more. A gleam of sorrow overspread his parish, "and prayer was made without ceasing of the Church to God," for his recovery. But the time was come when he was to enter into his rest. His experience, when dying, was somewhat effective; but his hope was in Christ, and him crucified. His searchings of heart were great; but his *principles* were held with a firm grasp. A sweet spirit of chastened, holy devotion marked all he did, and said, and *looked*, to the last, which forbade any of his dear family or friends to doubt of his security. Two days before he died, he received a letter, mentioning the conversion of two individuals, one a clergyman, by the perusal of "*The Dairyman's Daughter*." He raised himself in his chair, lifted up his hand, and then let it fall down again, while he repeatedly shook his head. His manner spoke the greatest humility, as if he would say—"How unworthy of such honour." He died on Tuesday, the 8th of May, 1827, about half-past ten P.M. His funeral sermon was preached on the Sunday after his interment, by his friend, Mr. Fry, from a text selected by the deceased—Rom. vii. 24, 25. Few lives, perhaps, have been more useful, and few deaths more deplored. The funeral presented a scene of almost unexampled interest and solemnity, but the poor especially wept sore over the grave of him who had been their instructor, their comforter, and their faithful condescending friend. May the Church of England be honoured to raise up many such faithful Christian pastors as Mr. Richmond!

N.B. The above article is abridged from the Rev. T. S. Grimshawe's most valuable *Life of the Rev. L. Richmond*. See Review Department.

THE FIRST EXILE.

For the Evangelical Magazine.

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—*Genesis iii. 24.*

SUCH is the mournful close of the history of Eden. In a world rich in beauty, it was a garden peculiarly adorned by the hand of Jehovah, who made every tree to grow in it that was pleasant to the sight, and good for food. To this spot the Lord conducted Adam, and assigned it to him as the scene of his residence; and there a peculiar intercourse with his Maker crowned every joy, and blessed every passing hour. But in Eden man fell; and that garden was the place where an event happened, unexampled in interest to our race, with the exception of that which we see on Calvary. It was not fit that he should continue to inhabit the paradise which he had polluted, and his expulsion from it was solemn and final.

Twelve months before the expulsion of Nebuchadnezzar from Babylon, he was warned of it, but on him the admonition was lost; and it was while he walked on the roof of his palace, and beheld in proud exultation the magnificence of the city which he had built for the house of his kingdom, and for the honour of his majesty, that he was driven from men: and his dwelling was with the beasts of the field; and he did eat grass like oxen; and his body was wet with the dew of heaven. But the expulsion of Adam is more deeply interesting to us than that of Nebuchadnezzar. Man is driven from Eden, stript not of his reason, but of his innocence, and without the least hope of return to himself, or his posterity, to that favoured spot.

It would appear, after God had intimated his pleasure to Adam that he should leave Eden, he hesitated, through reluctance, to depart. At first view this appears strange. It is seldom that the transgressor can bear to remain near the spot where he has committed a dreadful crime, and we are ready to think that Adam would have wished to quit a scene where everything reminded him of the innocence and the

bliss he had so madly thrown away. Perhaps the effects of the curse had by this time become apparent in Eden, its melody had become less charming, and its blossoms less beautiful, than before the hand of corruption had touched its fairest productions, and plaintive notes testified the sorrow of creation for its Maker's dishonour. Yet Adam was attached to it as the scene where he had been happy. He might suppose, that the conflict betwixt his seed and his grand adversary should take place on the spot where man was ruined; and the kindness of God, in furnishing Eve and him with suitable covering, led him to hope that his judge was relenting, and would permit him to remain in Eden. But he was not long allowed to indulge such vain dreams, but was driven out in a manner that admitted of neither resistance nor entreaty. How similar, in this respect, was Lot. "Arise," said the angels to him, "take thy wife, and thy two daughters, which are here; lest thou be consumed in the destruction of the city." But he lingered, for Sodom was situated in a beautiful and well watered plain, and vexed as he was by the crimes of its inhabitants, he was loth to leave it. And while he lingered the men laid hold on his hand, and on the hand of his wife, and of his daughters, the Lord being merciful to them; and they brought them forth, and set them without the city. In the expulsion of Adam there was mercy as well as judgment. When the angels had sinned, they were not only cast out of heaven, but thrust down to hell; but Adam was sent to cultivate the surrounding district, and to labours, in which he felt that he was not an outcast from God's care.

But God took effectual measures, by placing cherubims and a flaming sword at the gate of Eden (that is, angels in this form), to show that all attempts on the part of Adam, or that of his posterity, to return to it would be vain. But it may be asked, Where was the necessity for so awful a guard against the intrusion of man? Might not his desire to return have been repressed by one powerful intimation of his Creator's will? and what virtue could the tree of life have to benefit man in opposition to the sentence which had been pronounced on him? But the tempter had, probably, insinuated to our first

parents, that should any baleful effects arise from eating of the tree of knowledge, they should be corrected by his eating of the tree of life. Bewildered and depraved as his mind now was, this idea might work in it, and, by the hopes and the efforts which it prompted, might keep him from that entire regard to the promised Messiah, in which alone he could find comfort or safety. Thus God showed him that it was not in Eden, or in aught that was earthly, that he could look for a remedy from the evils of the fall; but in him who was the Lamb slain from the foundation of the world, the Great Restorer, the Mighty Champion of the helpless.

How long this guard of angels remained, cannot be determined. It is highly probable that Paradise was soon left to desolation; the hand that formed it could quickly lay it waste, and it had served its appointed purpose. When some of the angels sinned, we read not of any blasting influence of the rebellion on the heaven they had inhabited. The rebellion was crushed in a moment by the power of the Highest, and they were instantly cast down to hell. We are not told whether those vacant seats were supplied by God's calling at once into being principalities as high and bright as they were, or whether they are reserved to be occupied by the redeemed. No trace of wrath is visible in that region; but the fall of man involved in it the ruin of the whole race, and must be followed by the desolations of many generations.

Let us consider the practical lessons taught by this expulsion of Adam.

1. It shows how vain it is for any to wish to continue in situations from which God commands them to depart. They shall be driven out, who do not retire promptly; and many good men have acknowledged the sovereignty and the grace of God in such changes of their lot. "I shall die," said Job, "in my nest, and I shall multiply my days as the sand. My root was spread out by the waters, and the dew lay all night upon my branch." Yet, in the next chapter, he complains that God had cast him into the mire, and that he was become like dust and ashes. Let us mark the many illustrations of this truth which the world presents. How many are there, who had established

themselves in various lines of business, who saw themselves increasing in public confidence and favour, and who thought that they had nothing to fear from rivalry or fluctuation, yet has employment declined so rapidly that they have been obliged to have recourse to new scenes, and modes of support. Some, too, who had purchased houses and lands, and whose thought was that they had provided a shelter for their old age: yet misfortunes have reduced them to poverty; their possessions are sold for the liquidation of their debts; and they find that they have been spreading a pillow for the head of another, and beautifying a path for another to tread. And thus it will be as to our departure from this world. Whether we are willing or not, however solicitous we may be to remain, and whatever promises we make of being more active for God than before, if allowed to continue a little longer, the Lord changes our countenance, and sends us away.

2. This incident shows us how vain it is to strive to reach any object from which God sees it fit to exclude us. Cherubims and a flaming sword may not be placed betwixt us and the object of our wishes; but the feeblest barriers are sufficient, when appointed of God, to keep us back from any wished for good. How many cases of attachment have there been, in which there was no apparent obstacle to the union of the parties for life; but death has taken away the desire of the eyes with a stroke, and united to worms and corruption the fairest forms of beauty? How often, also, doth it happen that situations of wealth or of honour, which have been the objects of eager ambition, and which the candidate seemed on the point of attaining, have, through the fickleness, the declining influence, or the death, of patrons, been assigned to another? Sometimes the way is hedged up with thorns, that we cannot advance; and sometimes the God who sees that the gaining of the object of our wishes would be our ruin, stations the ministers of mercy in our path, like the angel of the Lord in the way of Balaam, with a drawn sword in his hand. Thus, many have felt a strong desire to fix their lot in particular places, which their fancy had decked with every circumstance of beauty and advantage, but have found themselves

obliged to remain in situations which their predilection for another rendered more disagreeable than they would otherwise have been. When a man finds it is the will of God that he should forego the object of his wish, he should submit without a murmur.

There are three considerations which may lead us to meek acquiescence in all the arrangements of Providence; and these are, God's absolute right to dispose of us, and of our lot, as he pleases, we having forfeited every blessing by sin; and the all-sufficiency of Jehovah to bestow on us benefits more valuable, and more conducive to our happiness, than those we resign at his command, or cease to pursue at his pleasure.

3. What a mercy is it to be shut up to the faith in Christ, even though this should be done in a way painful to our feelings. We are all disposed to value our own attainments highly, and to imagine that we can recommend ourselves to our Maker's notice. While such ideas prevail, we shall not feel our need of the righteousness and grace of Christ, and the offers of mercy will be treated with disregard; but when God lays open to us, by sharp convictions, the evils of our own hearts, which we once thought so pure and so pious, the deficiencies of those services which we regarded as so worthy of the divine acceptance, and the aggravations of those sins which we considered as so venial, we feel that we must perish for ever, if we have not a surer basis for our hope than our own merits. Sometimes such humbling views of our own characters are given us. When the mind is made serious by the confinement and pain of sickness, by the gloom of the house of mourning, or by the bitterness of worldly losses and disappointments, the anguish of mind attending such discoveries is often very acute; yet, when the soul is led to the cross in contrition and hope, it is felt to have been the discipline of mercy, and God is glorified, who wounds and who heals; who kills and who makes alive. Such was the case with Paul. Touching the righteousness of the law, he thought himself blameless; but when he met with Christ, on the way to Damascus, he was confounded, and for three days remained in darkness, anguish, and dismay. But when it pleased God to re-

veal his Son in him, and to call him by his grace, he was filled with joy and peace in reliance on him who is the end of the law for righteousness to every one that believeth.

Finally, Let us bless God that the gate of the heavenly Paradise is open, and the way to the tree of life which grows in the midst of it. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." No angels are stationed to keep us back, but they stand with the olive branch in their hands to bid us welcome. How different were the feelings with which they took their post at Eden, from those with which they repaired to Bethlehem! Perhaps, on the first of these occasions, they went in silence, or if they sang, it was the praise of God's justice, saying, as the angel of the waters did after some awful judgments, "Thou art righteous, O Lord! which art, and wast, and shall be, because thou hast judged thus;" but when they went to Bethlehem, it was with all the rapture of benevolent joy, and there they sang, "Glory to God in the highest, on earth peace, and good will towards men." Oh! the greatness of our guilt is no obstacle in the way of mercy, nor our nearness to perdition, if we are only willing to come to him; for our Lord said to the malefactor, perishing by his side, and who never prayed in the divine estimation till then, "To-day shalt thou be with me in Paradise."

But some will say, there is a decree of reprobation which debars from this Paradise and its tree of life, and which is more terrible than all the power and the splendour of angels. But this decree hath nothing in it that need be frightful to any truly penitent. God's determining to leave the impenitent in the misery they have chosen, hath nothing in it to discourage any who are solicitous for salvation. It is not his purpose that causes the perdition of any, but they perish because they would not come to Christ that they might have life. His purpose is perfectly consistent with the unlimited offers of the Gospel; and, instead of impious suspicions and tormenting fears, let us rejoice in the persuasion, that whosoever wills may take the water of

life freely? It is by the hands of the sinner that the gate of mercy is shut, and his destruction sealed.

Let us renounce every idea of attaining this felicity by any merit of our own, and let Christ Jesus be enthroned in our hearts as the hope of glory. Let us make frequent use of that access which grace hath opened; let us seek those things which are above, where Christ sits at the right hand of God; and let us persuade others to go with us to the object of our hope, the end of our faith, and the heaven of our rest. "I am the way, the truth, and the life; no man cometh to the Father but by me." "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture."

Falkirk: last subject. H. B.

HINTS ON THE CLAIMS OF FAITHFUL MINISTERS.

To the Editor of the Evangelical Magazine.

SIR;

IT appears to me that the claims of ministers among Dissenters from the national church have not been fully stated; and that the supporters of a Gospel ministry among us have not (generally speaking) formed a proper estimate of the obligation under which they lie, to afford their pastors that measure of support which their station and office demand.

Permit a layman then, to state very briefly, a few thoughts which have crossed his mind on this subject, so important as it regards the credit of the church and the comfort of ministers.

1st. The vital interests of all that relates to the spiritual prosperity of Christian churches, are most intimately connected with the continuance of a supply of able and faithful ministers of Jesus Christ.

2d. That the propriety, and, indeed, the very existence, of all our benevolent institutions, is involved in the permanence and respectability of the pastoral office. Soon, very soon, Missionary and similar institutions would dwindle into insignificance, were our churches, in any great proportion, to become destitute of ministers of talent, piety, and respectability.

3d. That we have no other means

(nor does the New Testament enjoin any other) of supporting such an important class of men, but the voluntary contributions of those who receive the benefit of their labours.

4th. That the burden (or rather the duty and privilege) devolves on those who are favoured with the spiritual instructions of a Christian pastor, to afford him a *suitable* supply of these temporal things for his *comfortable* maintenance.

Hence arises the question—What should a hearer of the Gospel give towards the support of the *minister of his choice*? Here, experience teaches us, many pious minds have found a difficulty, and many *liberal* minds have found a hindrance, in the illiberality of those in better circumstances than themselves. Many persons would give more than they have done, could they be satisfied by a reply to the inquiry, "Is it prudent as to their circumstances?—is it just as it regards their family and their creditors?" The answer to this inquiry, it is probably no easy task to render. Where the line of prudence ends, and the sin of "withholding more than is meet," begins, is not easily defined. "He that provideth not for his own, but especially for those of his own house, hath denied the faith, and is worse than an infidel," is often pleaded, by worldly and contracted minds, as an excuse for their inadequate contribution towards the support of the pastor under whose instruction they are privileged to sit. Does not that text, however, teach another lesson? Can the *eternal interests*, the *spiritual necessities*, of a man's household be left unprovided for, without contracting aggravated guilt? Does not the enjoyment of an energetic and faithful ministry tend to promote all those dispositions which are connected with industry, prudence, and frugality? Should not a *family-man* consider his Christian pastor as the most important branch of his establishment, as the most valuable servant of his family—"a servant for Christ's sake?" Should he not consider, that what he contributes to *his* support is only the discharge of a just and honourable debt,—a debt that cannot be small?

Do not the public and private instructions of a man of God constitute the highest branch of education to him-

self and to his children,—their education for the present life—their education for heaven? Does not the pastor consecrate to his flock his time, his studies, his very life? And does he not serve them in the Gospel? Does he not labour night and day to be profitable to them? And is he alone to be considered as having no just—no legal claim on them? They think it right to pay for the clothing of their children, and for their own—for their children's education in useful knowledge—and they grudge not those extraordinary draughts on their funds which sickness and even recreation occasion; and shall they not give as freely and conscientiously towards the support of the minister who is seeking to clothe the soul with righteousness, by directing them to the imputed righteousness of the Redeemer—to teach them the fear of the Lord, and the way of salvation—to apply the balm of Gilead that heals the wounded conscience, and to direct them to the garden of pure and lasting delight?

By what standard shall they measure the *claims* of their minister? By his personal worth—by his unfeigned concern for their best interests—by his faithful labours for God and their souls—by the benefits they have received from him, in knowledge increased, errors rectified, consolation administered, hopes inspired, difficulties removed, dark truths explained, sin prevented, temptation exposed, doctrines illustrated.

Shall they judge of his claims on them by their claims on him? Do they not expect that he should be thinking, reading, praying, yea, even suffering, for their benefit?

Could they witness his strong conflicts with doubts and temptations, arising from the very nature of that intense application he is called to make, to render him “a scribe well instructed,” and to go to the very bottom of doctrinal truth, that thereby he may build them up in their most holy faith, they would say, What shall I render?

Could they enter into his heart, and read his secret pleadings for them—his bitterness of soul under discouragement arising from their neglect of his temporal affairs, which he is tempted to interpret as a sad evidence of his own unprofitableness to them; could they read all the hard lessons Satan reads to

him against the providence of God, the reality of his call to the post he occupies, and against the sincerity of the attachment of his hearers to his person and ministry;—they would be constrained to say, What! shall we make that heart to bleed, which ought to be comforted by us? Shall we cause our standard-bearer to faint from exhaustion, occasioned by our thoughtlessness of his necessities? Shall we give Satan an occasion to distress his mind and harrow up his feelings, by our apparent love of filthy lucre?

But I forbear: a word to the wise will suffice, whereas a *volume* will not move those who love money more than the Gospel, and can coolly crucify a pastor's feelings to save a few pounds or shillings. Hoping that abler hands will take up the subject, and that those who minister in the word and doctrine will reap some advantage,

I am yours,

A COUNTRY DEACON.

Sept. 1828.

MOTIVES TO THE STUDY OF THE ORIGINAL SCRIPTURES.

IN the Magazine for the month of July, are stated some motives to the study of the Scriptures. The following testimonies as to the ease, the pleasantness, the great benefit, and, where practicable, the incumbent duty, of acquiring a knowledge of the sacred originals will, it is hoped, induce some to undertake a study so much calculated to promote the best interests of the soul. These testimonies might be much enlarged, to show that there is no rank, nor sex, nor age, in which the knowledge has not been successfully cultivated without the sacrifice of more immediate duties.

Birmingham. C. B.

“Though I do not think every Christian is bound to understand the Scripture in the original languages, (that being impossible to the far greater number,) yet I should suspect he made but slight account of his religion, who, having capacity, opportunity, and leisure, neglected this or any other means

of understanding the inspired writings in such a manner as would enable him to taste and relish the whole beauty and force of them."

DR. ROBERTSON.

"This (alluding to a plan described) is the exercise so often recommended by the old rhetoricians, by which almost any language may be learned in six months with ease and pleasure."

SIR WILLIAM JONES.

"You who are conversant with the original text of the Old and New Testament, know the inexpressible sweetness of studying the Scriptures in their sacred originals. You scorn to see with other men's eyes, and disdain the mean-ness of depending on the fidelity of translators for the truths and doctrines you teach. You would be ashamed to be a spiritual healer, and not able to read the prescriptions of the Great Physician. You would blush to profess yourselves the counsellors of the soul, and at the same time obliged to a fellow creature for the explanation of the meaning of his words, who is styled Wonderful Counsellor. You could not endure the thought of being ambassadors from heaven, yet unable to read a word of your instructions written for your use by the secretary of your Great Master."

BISHOP BURGESS'S MOTIVES.

"Such a neglect must of necessity be condemned by all who seriously consider how impossible it is to come at a true knowledge, not only of the Old, but, I will be bold to say, of the New Testament, without a sufficient knowledge of the Hebrew."

PSALMANAZAR.

"The Hebrew Scriptures, like all the other works of God, will, to the humble and diligent inquirer, be continually opening new scenes of information and delight. I can venture to assure any person, of tolerable parts and abilities, that an application of two or three hours every day to the Hebrew language will, in a few months, enable him to read in the original, with ease and delight, most parts of the Holy Scriptures."

PARKHURST.

"Hoc ipsum quod didici, quantulumcunque est, propter iudicium de religione, omnibus mundi regibus omnique opibus longe antepono."

MELANCTHON.

"Scio quantum mihi (cognitio linguæ Hebrææ) contra meos hostes profuerit. Quare hæc quantulumcumque cognitioe infinitis millibus aureorum carere nolim. Et vos quoque dabit is operam, qui aliquando docebitis religionem, ut hanc linguam discatis si non pecora campi et indoctum vulgus haberi vultis. Sæpe monui ut Hebræam linguam discereturis. Studium quod in hanc linguam discendam collocatur, Missa quædam, seu cultus Dei merito vocari possit. Quare serio vos hortor ne eam negligatis."

LUTHER.

"Origines jam grandævus contra naturam ætatis et gentis suæ Ebraicæ didicit. Sturmius septuagesimo ætatis anno Ebræam linguam didicit. Bimestris vel trimestris industria sufficere ut mediocriter quis addiscat: annum vero non requirit ut omnis ejus difficultas feliciter superetur. Aio nullum ministrum, qui linguarum indolis sit in arenam pope descendere cum docto papista, socinianove. Provoco tandem ad conscientias omnium piorum ministrorum qui aut preceptorum defectu, aut negligentia, aut denique mala studiorum directione has linguas in Academiis non didicerunt, armorum jam in sanctissimi muneris functione, it sacrarum literarum assidua meditatione agnoscunt quantas sibi frustrationes illarum ignorantia afferat."

AMAMA.

"Miserum est in re tanta alienis videre oculis, eum præsertim qui aliorum oculus est constitutus."

GERHARDUS.

"Nullam excusationem obtinere possunt illi Theologiæ addicti, qui in teneris armis, et vegeta ætate hoc pietatis exercitium negligent et ad armos differunt seros. Memoria vis tunc temporis est florida unde omnia, quæ intra se recipit, tenacissime et diutissime optimeque retinet."

FRANZIUS.

"A knowledge of the original languages of Scripture is unquestionably a matter of considerable importance for understanding what those sacred oracles were intended to convey. By faithful translations all those truths may be communicated, which make men wise to salvation; yet much is still to be found in the original, which cannot be transfused into any translation.

Excellent as our common version certainly is, and meriting in a high degree the praise of fidelity, perspicuity, and force; those who are sufficiently versed in the learned languages, know with what advantage they can often recur to the original for a clearer discernment of the intention and scope, the dignity and energy, of the oracles of God. It is an object, therefore, well deserving the attention of all Christians, who have leisure and opportunity for the task, to acquire some knowledge of the original languages of the Holy Scriptures. Those who devote themselves to the work of the ministry should seek, not a competent only, but an accurate and critical knowledge of those interesting languages. He, surely, who wishes fully to comprehend, and much more he who undertakes to explain to others, the revelation of God, ought thoroughly to understand, without the medium of an interpreter, the terms in which that revelation is conveyed. There is little reason to doubt that, by proper attention, a competent knowledge of the fundamental parts of the language of the New Testament may be acquired in the course of a few months, without impeding either business which must be attended to, or studies which may be more important."

GREVILLE EWING.

"The want of early opportunities should not deter any one, at any age, from endeavouring after any valuable professional knowledge, especially if it be of easy acquisition. Some of the greatest masters of the Greek language, soon after the revival of learning, began their studies in that language when they had passed the middle age of life."

BISHOP BURGESS.

"Will you be diligent in prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same?"

ORDINATION SERVICE.

"Felix illa anima est, quæ in lege Domini meditans die ac nocte, unamquamque Scripturam in ipso ortu fontis quasi purissimam aquam haurire satagit."

ABELARD.

"The corruptions of Christian doctrine have no doubt prevailed everywhere, in proportion to the neglect or ignorance of the original languages of

Scripture. And to the prevalence of Hebrew and Greek in this country, may, perhaps, be ascribed the greater purity of doctrine which distinguished the Church of England many ages before the Reformation; and the successful resistance that was made, from time to time, by learned individuals, to some of the grossest errors and abuses of popery.

"It appears, from indisputable authorities, that a little accumulating diligence for a few months will surmount every difficulty of the language, and put the student in possession of some critical skill in it: yet, such skill is not necessary to all readers; and, therefore, the want of it, or the fear of not acquiring it, should be no hindrance to any one who is desirous of reading or consulting his Hebrew Bible."

BISHOP BURGESS.

CONVERSION OF FIVE JEWS.

The following account is copied from the Newspapers; but we have reason to believe it may be relied on for its general accuracy.

VERY recently, five Jews of respectability, of good property, and of considerable learning and acquirements, have been converted to the Christian Faith, within the City of London. We mean not to say that having been careless Jews, they have, for some secular and worthless object, become nominal Christians,—an event which, to us, would have been a matter of perfect indifference; but, that having had their attention directed to the grand subject at issue between the Jewish and Christian Churches; having, with the Scriptures in the original, as their text-book, entered into a careful and protracted examination of the subject, in company with a Christian friend, who is both a good Hebraist and Grecian; having in the progress of the lengthened discussion displayed all the contempt for Christianity, and all the enmity and hatred to it, which are common among their countrymen;—they have at last fallen under the pressure of the evidence in support of the grand truth, which, opened in the Old Testament, is perfectly unfolded in the New; and have believed, as far as man can judge, with

their heart, on Jesus Christ, as their Saviour and their Lord.

This important event was consummated some time since; but being desirous, at least for a time, of remaining in quietness and peace, and being disposed to avoid all hasty and open profession of their faith, they, till lately, took no step which afforded a fair opportunity of bringing the fact under public view. On the 20th of June, however, they transmitted to Mr. Peel, for presentation to his Majesty, a most superb copy of the Prayer-Book of the Church of England, which that gentleman lost no time in placing in His Majesty's hands. It was accompanied with the following inscriptions:—

TO HIS MOST GRACIOUS MAJESTY
KING GEORGE THE FOURTH,
 THIS BOOK OF COMMON PRAYER
 IS HUMBLY PRESENTED
 AS A TESTIMONY OF THEIR HIGH VENERATION
 FOR THE
 LITURGY OF THE CHURCH OF ENGLAND,
 AND OF THEIR
 LOYALTY TO THEIR BELOVED SOVEREIGN,
 BY FIVE JEWS,
 CONVINCED OF THE TRUTH OF CHRISTIANITY
 THROUGH THE INSTRUMENTALITY OF
 WILLIAM BRIDGES.

מלכא לעלמין חי :

Dan. ch. ii.
 ver. 4.

ימים על ימי מלך חוסיף :

Psaln lxi.
 ver. 6.

שנותיו כמו דר דור :

ישב עולם לפני אלהים :

Psaln lxi.
 ver. 7.

חסד ואמת מן יצרחו :

Psaln lxxii.
 ver. 1.

אלהים משפטיך וצדקתך

למלך תן :



Εὐρήκαμεν τὸν Μεσσίαν ὃν ἔγραψε Μωσῆς
 ἐν τῷ νόμῳ καὶ οἱ προφῆται Ἰησοῦν τὸν
 υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

St. John, ch. 1st. part of verses 42 and 46.

שאלו שלום ירושלם ישליו אהביך :

יהי שלום בחילך שלום בארמנותיך :

Psaln cxxii. ver. 6, 7.

If, with perfect propriety and good taste, these Jews intimated their conversion, in the first instance, to their Sovereign, the next step which they took, partaking of a public character, was prompted by Christian benevolence and love. The whole, or part of them, had been in the habit, for a considerable time, of attending the ministry of the Rev. Mr. Howells, of the Episcopal Chapel in Long Acre, in connexion with which there is a flourishing Sunday-school. To each of the children attending this school, amounting to seventy-eight, they presented a copy of the Book of Common Prayer, with the following inscription written on each book:—viz.

“A minute token of Christian Love to the Tender Lambs of Messiah's flock from five of the seed of Abraham, with the fervent prayers that the Holy Spirit may take and show unto them the things that be of Christ.” Psalms cxxii. 6. Zech. viii. 23. Rom. ii. 28, 29. John xiv. 27. Rom. xi. 15, 21, and 24.

POETRY.

THE MAGDALENE.

TURN not such a with'ring look
 On one who still can feel,
 Nor, by a cold and harsh rebuke,
 An outcast's mis'ry seal!
 But think, ere thus the mourner's sigh,
 The mourner's tears you spurn,
 That 'tis perhaps a Friend on high,
 Who prompts my late return,

The haunts of vice might pleasing seem,
 When first I long'd to stray;
 But, ah! one hour dispell'd the dream,
 And dash'd my joys away:
 Amidst the crowds in pleasure's bow'r
 My heart was still forlorn;
 And where I thought to find a flow'r
 I only felt a thorn,

O say not, then, the cup of wrath
 I must submit to drain,
 When in the safe, the narrow path
 I wish to tread again!
 It is not thus the Gospel speaks
 To those who cease from sin;
 The soul, Messiah's fold that seeks,
 Is ever welcom'd in.

And say not that my guilt is great,—
 I know, I feel, 'tis true;
 But while I groan beneath its weight,
 I hope for pardon too:

Beyond the reach of grace divine
 Myself I have not thrown;
 And once, at least, to guilt like mine,
 My Lord has mercy shown.

When such a wand'ring sheep as I
 Was unto Jesus brought,
 And all the cruel standers-by
 A rigid sentence sought;
 The feeble reed he would not break,
 Though it was bruised sore;
 The gentle words the Saviour spake
 Were, "Go, and sin no more!"

Edinburgh. H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

A MEMOIR OF THE REV. LEGH RICHMOND, A.M., of Trinity College, Cambridge; Rector of Turvey, Bedfordshire; and Chaplain to his Royal Highness the late Duke of Kent. By the Rev. T. S. GRIMSHAW, A.M., Rector of Burton-Latimer, Northamptonshire; and Vicar of Biddenham, Bedfordshire. Second Edition. 8vo. pp. 674. 14s.

Seeley and Sons.

THIS Memoir has been anticipated with more than ordinary interest, and has already, we understand, realized an unprecedented sale. With such a subject, and such a biographer, it could not have been otherwise. The Life of Legh Richmond is a picture most delightful to the eye of a Christian. In following him through his brilliant and useful career, we touch on almost every thing truly animating in the age in which he lived. From the moment that he felt the power of divine truth, till the hour of his departure, he seemed to present himself as a living sacrifice unto God. We thank Mr. Grimshaw exceedingly for enabling us to contemplate the interior of such a mind as Mr. R.'s. The Memoir before us is not a dry detail of uninteresting particulars; but an accurate and vivid portrait of a mind most richly endowed by nature, and most deeply hallowed by the spirit of genuine religion. In the perusal of this well-arranged biography, we become intimately acquainted with Legh Richmond as a boy, as a competitor for literary fame, as an aspirant to the sacred office, as a parish minister, as an author, as a father, a husband, a friend. We trace the history of his religious principles from their earliest dawn; we mark their steady progress; we see their blessed effect upon character, usefulness, and happiness. We sit with Mr. R. in his study, we converse with him in the family, we listen to him in the pulpit, we follow him

into the cottages of the poor, we become citizens of the world with him. We acquire an intimate knowledge of his habits, we admire his diligence, we are surprised to find how many objects he can grasp at one and the same time. We behold him on the public stage, tortured with engagements; and yet, to our utter amazement, we find him preserving all the delicacies of private friendship, writing most enchanting letters, in almost all directions, and never forgetting the claims of his beloved family, with every member of whom he entered into an enlarged correspondence. We learn his opinions on almost all subjects;—on the Church of England, on the Church of Rome, on Dissent, on Voluntary Societies, on the Signs of the Times, on the Prospects of the Church, on the Modern School of Prophecy, on the best methods of preaching the Gospel. We follow him in his journeys, are edified by his conversations, listen to his speeches, and are enchanted by his descriptions of mountains and glens, lakes and rivers, and all the endless beauties and varieties of that nature, in which he never failed to trace the workings of Nature's God. In this volume, the admirers of nature,—and who would not admire the manifestations of infinite wisdom and goodness,—will discover much that is congenial and improving. They will find themselves, ere they are aware, lingering amidst the islands, and fairy vistas of Windermere, or gliding softly along the unruffled bosom of Keswick, with her mountain-towering sentinels in the back ground, or gazing in silent wonder on the brow of dark and frowning Skiddaw. They will be conducted to the land of Burns, and will delight themselves amidst the wild grandeur of the Trosachs, or the sweet enchantments of Loch Lomond, or the Falls of the Clyde, or the untold wonders of that mystic island, formerly the seat of Druidical worship, where lie the ashes of forty-eight Scottish

kings, and whence originally proceeded the light of the Gospel to the Emerald Isle. But wherever the intelligent author of this biography takes us, and whatever are the scenes of taste and imagination through which he conducts us, he leaves but one lovely impression upon our mind,—an impression eminently commendatory of his own piety, and that of his departed friend. In short, he has produced a work which deserves to live, and which we are quite sure will live.

Many of the family letters of Mr. R., especially to his dear children, are most valuable. What a blessing to have shared the instructions and the pious solitudes of such a father! Nor are there wanting proofs, in the volume, of the happy effect which sprung from his parental and Christian assiduities. Some letters appear in the work, written both by his excellent lady and his children, which do equal honour to their heads and their hearts, and which prove that the name they bear has not descended on them in vain.

We would particularly recommend this volume to the champions of church orthodoxy. Mr. R., "though dead, yet speaketh;" and he will tell them, one and all, the way to build up the Church of England. Happily such orthodoxy as theirs is every day becoming less popular, even among the Clergy themselves; and recent additions to the bench of Bishops must give to the daily withering party more faint hopes of ultimate triumph. It is such men as Legh Richmond that endear the Church of England to the people; while lofty bigots, who are strangers to the humbling doctrines of the Cross, only pull down that edifice which they are strenuously endeavouring to rear. A friend of Mr. Richmond said one day to him, "What is the mode of proceeding which is most likely to promote the best interests of our own church?" "That," said he, "which is least calculated to make Dissenters." "And what," rejoined his friend, "will best answer that description?" "Preaching the Gospel," he replied. So far he was right. The Dissenters do preach the Gospel, and God has greatly blessed it among them. "Some persons," said Mr. R. "think they are building up the church by encouraging a spirit of hostility to these great causes (referring to Bible and Missionary Societies); my own opinion is, that they are overturning it; and that no position can be more dangerous to a church, than that which exhibits it in avowed opposition to the prevailing character and sentiments of the community in which it is placed."

Whether or not the growth of Evangelical religion in the Church of England will really thin the ranks of Dissent, we know not; but this we do know, and we would have all candid and enlightened churchmen

remember it, that a secular establishment of Christianity is by no means either essential to the real success of Christianity in the world, or necessarily identified with it. We point to the first *best* ages of the Gospel, and we point to the United States of America, where the work of God is advancing with a rapidity and glory of which even happy England cannot boast. For our own part, we are much disposed to think with Legh Richmond, "that all human institutions, both governments and churches, will have to undergo some great purifying process: that what is wrong in either must be rectified; that much, probably, will be accomplished, in the way of improvement, by the advancing spirit of the age; and that if this spirit is resisted, a series of divine judgments will level all abuses in the dust, and a new and better order of things will arise, and Christianity become a dispensation of universal holiness and peace." It is upon these views, which we delight to quote, that we solemnly exhort the Evangelical clergy of the Church of England not to join with cold-hearted formalists in despising their Dissenting brethren, to whom the real friends of Christianity within the pale of the National Church owe a heavy debt of gratitude, for preserving vital religion often in the land, when it had scarcely any visible dwelling-place in the Church, save in her articles and forms. And it is on the same ground, that we beseech the Evangelical clergy and bishops of the Church of England, not to put their caveat upon a temperate reform of anything in their church, which either does not accord with the doctrine of Scripture, or with the improved spirit of the age. Why not purge all the forms of the National Church of every vestige of popery? Why not shorten certain parts of her Liturgy? Why not rescue the whole from vain repetitions? Why not take from it a large portion of that bodily exercise—that change of posture—that variety of attitude, which savour too distinctly of their origin? Why not restore the constitutional assemblies of the Clergy? Why not adopt some measures for the theological instruction of the Priesthood? Why not proscribe all traffic in livings, by some such law as could not be evaded? Why not equalize, to a far greater extent at least, the incomes of the clergy, so as that two-thirds of that truly respectable body of men should not be in penury, in a country where more is paid to the support of the church than in any nation under heaven? Why not establish a vigorous system of parish discipline, by which every clergyman would be bound to act upon the laws of the New Testament in ruling the Church of God? In one word,—why not demand of every candidate for Holy Orders, unequivocal evidence of his conversion to God, and of his experimental knowledge of that system of

truth which he engages to communicate to others? It is in real friendship to the interests of the National Church, and particularly to the Evangelical clergy, and by no means in the spirit of Nonconformity, that we have thrown out these hints; and we do firmly believe, that there is a day approaching when all churches amongst us will be sifted as wheat, and when those communities which have refused to reform their abuses, and to purge themselves from their errors, either in doctrine or practice, will gradually sink into that obscurity and neglect, which the pertinacious adherents of a spurious orthodoxy have unwittingly procured for them. May all errors, and all opposition to the mind of Christ, be speedily overthrown in every church under heaven! And may the day at last dawn when all his disciples shall be one!

N.B. We beg our readers to observe, that the writer of the above article fell into the inadvertency of saying, that the Gospel shone from Iona to the Emerald Isle: the reverse was the case.

BIBLICAL ENCYCLOPEDIA; or Compendium of Scriptural Information: CALMET'S DICTIONARY OF THE HOLY BIBLE; with the Fragments. By the late CHARLES TAYLOR. Illustrated by upwards of Two Hundred Plates. The Fifth Edition, revised and greatly enlarged. Publishing in Numbers, at 6s. each, or in Parts, in boards, at 24s. each.

Holdsworth and Ball.

We are happy to find that great progress has been made in this noble work, since our last notice, and take this opportunity of informing our readers, that the present edition, which is the fifth, contains, besides a number of entirely new articles, several additions by the late Editor, Mr. Taylor, which have not appeared in any previous copy of the work; but which will add most materially to the illustration of Scripture.

We learn, also, that the departments of Natural History and Geography will be very considerably enlarged and improved, by a most skillful and competent individual, devoted to Biblical literature.

In former editions, the volume containing the plates comprised much valuable supplemental matter to several articles in the Dictionary and Fragments, which in this edition is incorporated with them. This will save much unnecessary labour to the student.

The superiority of the printing and paper to those of former editions is very remarkable; indeed, the work has now the appearance of great neatness, and even elegance. A highly finished portrait, too, is now given of Calmet, which may be presumed to be an accurate likeness of that celebrated biblical

scholar, as it has been engraved from a rare print, executed by an eminent artist, and published in France during Calmet's lifetime.

Particular attention appears to have been paid to the work generally, and especially to the important departments of Natural History, Geography, and Etymology, under each of which heads much new matter is inserted from the most authentic sources.

We learn from the prospectus, that, in addition to a copious Index of subjects, there will be given a classified Index upon a principle which will afford considerable facilities in the ordinary process of reference.

Twenty-four Parts, at Six Shillings each, or done up in large Parts boarded, at One Pound Four Shillings each, are now publishing.

The entire work will be completed in January; and, although the progress of this undertaking has been rapid, we can assure our readers that intense pains have been taken to secure the utmost accuracy, by the appointment of Editors of decided learning and industry.

THE LIFE AND WRITINGS OF MRS. DAWSON, OF LANCASTER, with Nine unpublished Letters from the Rev. John Newton, and an Introductory Preface. By the Rev. CARUS WILSON, M. A. Rector of Whittington, &c. 5s. 6d.

Seeley and Co.

WE were not a little surprised when we first read the announcement of the "Life and Writings of Mrs. Dawson," being aware of her retired habits, and deep humility; but we were also greatly delighted, believing that the exhibition of her excellent character would prove useful, like the Memoir of Mrs. Graham, to a great number of readers. It is true, as the Editor observes in his preface, that there are no features remarkably striking; no exploit to astonish the reader; no display of peculiar genius or attainment;—but there is that which is far better—the example of an early and deliberate dedication to the Lord, of a uniform course of filial obedience—and of a long life spent in the service of the Saviour. For more than fifty years her "conversation had been in heaven," to which blessed state she was removed in a manner the most tranquil-inimaginable, agreeably to her frequent prayer, "Lord, grant that I may be ready whenever the summons shall come: let there be no confusion; let my house be in order."

Mrs. D. was truly "a mother in Israel;" her Christian charity was prominent through life, but often flowed in a channel which no human eye saw, and which will not be discovered till the day when the secret service shall be openly rewarded before men and

angels. Indeed, *humility* was the most distinguished trait of her character; unceasingly she abounded in the work of the Lord, but with the least possible show or ostentation. For many years it was not known, even to her own children, that the Letters in Cardiphonia, addressed to *Miss F.*, were written to her. She was afraid of being proud of the friendship of the excellent Mr. Newton, and she actually erased from the family copy of that book the initials of her name: in like manner she cut out in some copies of a printed sermon, the dedication to herself, lest she should seem to relish that incense of praise which it offered.

The value of this Memoir is greatly enhanced by the insertion of nine letters from Mr. Newton to Mrs. Dawson, for whom he appears to have entertained a cordial and lasting esteem. These letters, which are peculiarly familiar, and refer not only to Christian experience, but to the various incidents of human and domestic affairs, cannot fail to interest every reader, who is acquainted with the writings of that excellent man.

We feel thankful to the reverend Editor for this publication, and for its appearance with the sanction of his respectable name; and we unite with him in thanking the family, especially the daughters, of the deceased, for furnishing the materials of this Memoir, which, we trust, will be highly acceptable to Christian parents, who may hope for a blessing on domestic instruction like that which is here recorded. We trust also that this volume will prove equally agreeable to young persons, who may here behold the blessings consequent on early religion, throughout a life of uniform piety, peace, and usefulness.

We think the volume a fit present to young persons, especially to young ladies.

A CHART OF ECCLESIASTICAL HISTORY, on one large Sheet, coloured.

Seeley.

THOSE of our readers who are acquainted with the popular and useful Historical Chart, called *The Stream of Time*, will easily understand the nature of the present work, when we state, that the plan of it is evidently taken from that well known publication.

At the same time it should be added, that the Chart now before us has, in one or two respects, a manifest advantage over its predecessor. *The Stream of Time* presented all the leading events of history, arranged in their places, along a number of seeming rivulets, running from the top of the Chart to the bottom; and which rivulets, by their expansion, contraction, or extinction, described the rise, decline, and fall, of the various kingdoms of past and present times. But the colours by which these streams were

distinguished from each other, had no distinctive meaning; nor did they answer any purpose beyond that of merely preventing confusion between streams otherwise alike. It might also be objected, that the various magnitudes of these rivulets, or streams, were regulated by no general scale, but were fixed in an arbitrary and vague manner, according to the fancy of the author.

The Chart, however, which we have now before us, and which attempts to notice such historical events only as concerned the progress or decline of the Church of Christ, avoids these two deficiencies. The kingdoms of the earth, commencing at the Christian era, are divided, as in *The Stream of Time*, into a number of rivulets; but the breadth of these currents is regulated by a fixed scale of population, so as to make the size of each stream really descriptive of the strength, in population, of each empire. The colours, also, have each their separate uses and meanings. At the coming of our Lord Jesus Christ, the whole of the kingdoms of the earth are coloured a *dark brown*, to signify the darkness of *Paganism*, in which they were then involved. Very soon we perceive a bright *yellow* colour, descriptive of *Christianity* breaking through the gloom of this darkness in various parts of the Roman empire. After a while we regret to see this yellow light become dim, and change into a *light brown*, intended to denote a *corrupted Christianity*; and which continues, throughout the Chart, to be the colour of the Greek and other Eastern churches. In the West, however, it changes, for the most part, to a *crimson* hue, the colour of the *Romish persecuting church*; and which colour, unhappily, covers a large portion of the remainder of the Chart. In the seventh century, the rise of the *Mahomedan apostacy* is perceived by the appearance of a *green* colour, in the Eastern kingdoms; which colour speedily spreads over a great portion of the Asiatic and African countries. The continuance, however, of the bright *yellow*, although only in narrow streams here and there, reminds us of the continued struggle maintained against the Roman superstition by the Paulicians, the Cathari, and the Waldenses; and its rapid spread, in the fifteenth and sixteenth centuries, describes the results of the glorious reformation. In later times, the appearance of the same colour, in fresh parts of the Chart, calls to mind the Christian Missions of the present century, in India, Polynesia, Africa, &c.

The subject of this Chart is one of the most interesting that can be presented to a Christian mind; and we incline to think, as regards the execution of it, that it is rather a successful instance of the attempts now making in every branch of knowledge, to give, in a short, simple, and yet distinct

method, a general view of a subject which, in the ordinary course of study, would demand the sacrifice of much time and labour.

JESUS CHRIST SET FORTH AS MOST "WONDERFUL" IN THE CONSTITUTION OF HIS PERSON, THE DISCHARGE OF HIS OFFICES, AND MOST EXCELLENT QUALIFICATIONS; in *Six Sermons on Isaiah ix. 6*—"Unto us a child is born," &c. By the Rev. WILLIAM NOTCUTT, formerly Minister of the Gospel in Ipswich. A new Edition, edited by the Rev. EDWARD DAVIES, of Ipswich. 1s. 6d.

R. Baynes.

MR. NOTCUTT was formerly an eminently pious and useful Minister of the Gospel in Ipswich. We inserted a Memoir of him in this work, in August, 1820. These sermons were originally preached and published at the request of William Coward, Esq., who was a liberal promoter of evangelical religion. Mr. Davies, who was a preacher in the same town for many years, till laid aside by the infirmities of age, judging that these discourses might be useful, not only among the descendants of Mr. Notcutt's hearers in Ipswich, but more extensively amongst others who love "the truth as it is in Jesus," has reprinted them at a cheap price; and we sincerely unite with him in wishing them all desirable success. They are sound, judicious, plain, and pious discourses; calculated, as all sermons ought to be, "to humble the sinner, to exalt the Saviour, and to promote holiness."

LECTURES TO YOUNG PERSONS, on the Intellectual and Moral Powers of Man; the Existence, Character, and Government of God; and the Evidences of Christianity. By the Rev. JOHN HERSEY. 8vo. 9s.

Leigh, Strand.

THE Preface of this unassuming volume sufficiently indicates the intention of the deceased author with respect to it. It is evident that he wished its publication, for the benefit of intelligent youth in general; and we cannot censure a wish which had so much to justify it. There is a large portion of wholesome instruction contained in these Lectures, conveyed in plain and agreeable language, and rendered interesting by a variety of striking illustrations. In families, accustomed to value the correct instruction of their children, this volume will be received as no mean accession to their educational apparatus. If it has less of dogmatism than generally obtains, it has far more, of argument and gentle persuasion,

and cannot fail to leave a correct and lasting impression upon the youthful mind.

The principal defect, we think, of this volume is, that it does not contain one Lecture at least upon the peculiar doctrines of the Christian faith. The young surely require to be well-grounded in the truth, as it is in Jesus.

AN ESSAY ON ANCIENT COINS, MEDALS, AND GEMS, AS ILLUSTRATING THE PROGRESS OF CHRISTIANITY IN THE EARLY AGES. By the Rev. ROBERT WALSH, LL.D., M.R.I.A., Author of a "Journey from Constantinople to England." Second Edition, greatly enlarged.

THE first edition of this work possessed so much originality and interest, and was so justly applicable to the elucidation of the early progress of the Christian religion, that it excited considerable attention, and the impression was very quickly sold.

The Author, in this second Edition, has, with much industry and research, been able to collect, besides many additional coins, a number of very curious impressions from engraved stones and gems. These gems relate principally to the account of a very remarkable sect, that began to corrupt the pure religion of Jesus Christ, so early as the Apostolic age; and appeared, finally, to be the cause of the attempt to destroy Christianity by Dioclesian. This sect was called Gnostics, and are alluded to in the Acts, and in the Epistles. Their origin, and their establishment in the very bosom of the church, their peculiar tenets,—their secret ceremonies and licentious habits, are, in this additional matter, treated by the author with that perspicuity and learning, which could only be derived from consulting the most ancient writers and fathers, as well as from the gems and medals which he has been so very fortunate as to collect.

The fac-similes of coins and gems amount, altogether, to thirty-eight, besides the frontispiece of the first Christian Temple, built by the Emperor Jovian.

WORKS RECENTLY PUBLISHED.

1. *Allegiance to Christ, Liberty of Conscience*: Two Sermons, preached at the Independent Meeting-house, Coggeshall, Essex, on Lord's-day, August 24, 1828, in commemoration of the Ejectment of the Two Thousand Nonconformist Ministers by the Act of Uniformity. By ALGERNON WELLS. 2s. 6d.

2. *The Debates in both Houses of Parliament, relative to the Repeal of the Corporation and Test Acts*; as reported in "The Times" Newspaper. With a Preface, by the Rev. JOHN BURDER, A.M. To which

are added, a List of the Majority and Minority in both Houses; and a Copy of the new Act. Boards, 4s. 6d. Stiff wrapper, 4s.

3. *King's College; The "First Book for the Instruction of the Student."*

4. *Part First, of the Evangelical Spectator.* By the Author of the "Evangelical Rambler." 12mo. 6d.

5. *Antichrist; Papal and Infidel: an Estimate of the Religion of the Times: comprising a View of the Origin and Genius of the Roman Catholic System, and if its Identity with every form of nominal Christianity.* By the Rev. JOHN RILAND, M.A., Curate of Yoxall, Staffordshire. 12mo. 5s.

6. *Two Dissertations on Sacrifices: the First, on all the Sacrifices of the Jews, with Remarks on some of those of the Heathen; the Second, on the Sacrifice of Christ: in both which the original Doctrine of the Christian Church on these subjects is defended against the Socinians.* By WILLIAM OUTRAM, D.D., formerly Prebendary of Westminster. Translated from the original Latin, with additional Notes and Indexes, by JOHN ALLEN, Author of "Modern Judaism," &c. &c. 8vo. 12s. Second Edition.

WORKS PREPARING FOR PUBLICATION.

1. *Memoirs of the late Rev. John Cockin, of Halifax.* 8vo. 5s.

2. *Twelve Lectures on Ecclesiastical History and Nonconformity; designed to exhibit a brief View of the principal Facts of Church History; and a short Memoir of the principal Persons who have appeared in the cause of true Religion.* By ISAAC MAN, A.M. 8vo. 10s. 6d.

3. *Superintended by a Committee of the Baptist Fund, a New Edition, in 3 vols. 8vo. of the Rev. Abraham Booth's Work, entitled "Pædobaptism Examined."*

4. *A Series of Expository and Practical Lectures on the Fifth, Sixth, and Seventh Chapters of St. Matthew, comprising an Exposition of the whole of our Lord's beautiful Sermon on the Mount.* By J. E. Good, Minister of Endless-street Chapel, Salisbury.

5. *The Family Monitor; or, a Help to Domestic Happiness.* By the Rev. J. A. James.

RELIGIOUS INTELLIGENCE.

LONDON.

ON REVIVALS OF RELIGION.

(To the Editor.)

In the year 1822, I submitted to the readers of the Evangelical Magazine, in three short papers, the substance of a discourse, which had been delivered before the London "Monthly Meeting of Ministers and Churches," on "the encouragement to implore and to expect a more copious effusion of the Holy Spirit." I adverted to some remarkable instances of the revival of religion, which had recently occurred in several American churches, and which had produced on my own mind a deep and powerful impression. From that time to this, I have felt an indescribable interest in the history of those transatlantic churches, which have been favoured with the copious effusion of vivifying influences from above; and have been solicitous to obtain the most correct intelligence on the subject, both from American publications, and from those Christian brethren, who could report what they themselves had seen and heard. There are two inquiries which have appeared to me exceedingly important, and to which I have been most anxious to obtain satisfactory answers. The first is—*what estimate are we authorized to form of the general character and result of those religious awakenings in the American churches, which have been usually called "Revivals of Religion?"*

In the outset of this inquiry we are greatly assisted by a clear definition of terms given

us in a sermon of the Rev. Baxter Dickinson, published in the first volume of a valuable publication, entitled "The National Preacher."

"By a Revival of Religion," says Mr. Dickinson, "we understand an uncommon and general interest on the subject of salvation, produced by the Holy Spirit, through the instrumentality of divine truth. In its progress, the thoughtless are alarmed; convinced of their guilt; inquire what they shall do; receive Jesus as their Saviour; rejoice in hope of future glory; join themselves to the people of God; and, in important respects, pursue a new course of life. In the progress of our experience relating to such seasons, we have seen circumstances which have furnished overwhelming evidence of God's special presence. We have stood in awe of his Majesty, in view of the general solemnity that reigned around us; a solemnity produced by no visible cause, other than the ordinary means of grace. We have seen the tide of gaiety and folly at once arrested, the loftiest look brought low, and the stoutest heart melted in penitence. We have seen the man of morals—intrenched for more than half a century within his refuges of lies, and dreaming of no danger—suddenly waked from his delusion, and fearfully alarmed at the insecurity of his hiding-place,—finding no rest, day nor night, till in the ark of safety. We have seen the slave of appetite and lust raised up from the debasement of a ruined fortune and character, and rescued as from the very gate of hell! We have seen him, afterwards, shining in the beauty of holiness—and we have instinctively exclaimed—'The work, O Lord, is thine, and it is marvellous in our eyes.'"

These statements of Mr. Dickinson accord with the attestations of many other competent witnesses, who have themselves marked and scrutinized the character of revivals in churches, of which they have been members or ministers, and also in churches which they have visited at these interesting and eventful seasons. Let it be conceded, that

* A copious extract is given in the "Congregational Magazine" for September.

there may have been instances of strong convictions of sin and great alarms of conscience, which have not issued in true conversion; that there may have been instances of false and spurious zeal, of delusive and enthusiastic excitement; and that there may have been instances of the adoption of unwise and unscriptural methods of procedure, during the progress of a revival:—still, this concession will not invalidate the evidence of a great and glorious work, which proclaims the agency of the Omnipotent Spirit. What minister of Christ, what man of God, is there, who does not ardently desire to be favoured with such a revival, in the circle of his own religious connexions, as Mr. Dickinson describes? Are we not accustomed to estimate ministerial success by such instances of conversion? Now, if it be the occasion of heartfelt thankfulness, when a few individuals are brought to repentance; what cause must there be of ecstatic joy, when the number of conversions is as great in the space of a few weeks or months, as would gladden the heart of a devoted minister, had they been the result of his pastoral labours in the course of as many years, or even of the entire career of his ministry? These revivals of religion have been now apparent in different parts of the United States for several years; and it is the testimony of many wise and enlightened men, who have had the best opportunities of information, that the greater number of those who have appeared at such periods to be truly converted to God, have *continued* to display the practical and transforming influence of the Gospel of Christ, and to adorn the doctrine of their God and Saviour. In this we greatly rejoice, “yea, and will rejoice.”

But a *second* inquiry now becomes natural, and it is one of inexpressible interest:—*Have we any reason to hope for similar revivals among ourselves?* This may be resolved into another form of inquiry. *Are they to be traced entirely to the exercise of divine sovereignty, unconnected with the employment of any means by human agency? or have they been usually preceded and accompanied by any peculiar efforts on the part of ministers and churches?*

In some instances, it would appear that a considerable number of persons have been awakened by the ministry of the Gospel, within a short space of time, in the same congregation, when there has been no perceptible alteration in the strain of preaching, and no deviation from the ordinary plans of procedure. In these cases, the sovereignty of God in the distribution of his richest blessings is strikingly apparent. At the same time, it must be confessed that the whole of the case is not before us. Who, but “he that seeth in secret,” can ascertain the amount of earnest supplications, which in-

dividual Christians may have been habitually presenting at the throne of grace for the abundant effusion of the Holy Spirit on the minister and on the congregation? Were all the facts and circumstances of the case before us, without ceasing to admit with humble adoration the sovereignty of God, we should doubtless be still more deeply and gratefully affected with the evidence of his fidelity, in hearing and answering prayer, and with overflowing hearts we should exclaim, “He is faithful, who hath promised.”

In the great majority of instances, it appears, that revivals of religion have been preceded and accompanied by certain indications of earnest desire on the part of ministers and others, and the diligent use of certain means on which the blessing from above has most remarkably descended. The plans and measures which have been adopted have, as might be expected, differed considerably in different places; and it is more than possible, that methods may have been resorted to, in some instances, under the guidance of “a zeal not according to knowledge.” It is also not improbable, that, from differences of national character and habits, plans and arrangements may have been deemed eligible in some American churches, which it would be very difficult, if not inexpedient, for us to introduce. There are, however, several characteristic measures of human agency, with which the descent of heavenly influence has been signally connected, which, therefore, it is most important for us to know, to consider, and to adopt.

The *first* of these will instantly occur to every devotional mind. *It is fervent prayer—pleading, in the exercise of a simple and stedfast faith, the explicit and absolute promise, that God will “give his Holy Spirit to those that ask him.”* Is it not a palpable and most lamentable fact, that in the public devotions of the Lord’s-day, in the social prayer meetings of our churches, in our missionary prayer meetings, in our families, and in our retirements,—petitions for the Holy Spirit have not been offered with the fulness, the fervour, or the frequency, which gave a character to the apostolic prayers, and which the exigency of our case unquestionably demands? American revivals have usually been preceded by an increased importunity of supplication for the heavenly gift, and, in many instances, by an agreement among different members of the church, that not only in their public prayer meetings, but also in private parties for prayer, and in their own retired devotions, they would wrestle with the God of Jacob, for the out-pouring of the Holy Spirit. It is encouraging and refreshing to perceive, in some of our churches, indications of growing earnestness of desire, and importunity of prayer for the Spirit of God. It is to be hoped that meetings of prayer, for this specific purpose, will

be appointed at certain times of frequent recurrence, as well as special and occasional meetings, in which the ministers and churches of a district may, in love and harmony, meet for this purpose at the throne of grace. Too much importance cannot be attached to believing and united prayers; but, perhaps, few persons among us are aware to how great an extent the spirit of dependence on the promise of God has been blended, in the American revivals, with the spirit of pastoral diligence and energetic exertion.

The second, then, of the measures with which the blessing of God appears to have been peculiarly connected is a strain of preaching, in which *the great truths of the Gospel are exhibited with simplicity and fulness of statement, with penetrating discrimination, as to the different classes and characters of the hearers, and with the most pointed and pungent appeals to the conscience and to the heart.*

It has been the remark of an intelligent and useful minister from another country, that he has heard many sermons among us, not wanting in the display of talent, but defective as it regards definite views of truth, and a definite object and aim in the discourse; and still more defective, as it regards direct appeals to the conscience of the hearer, especially in pressing the duty and obligation of immediately exercising repentance towards God and faith in our Lord Jesus Christ. This animadversion is well deserving of most serious regard. It accords also with representations of similar occasions of regret in many intellectual discourses of the Scottish pulpit, and in not a few which have reached us even from the United States.

A third measure which the Holy Spirit appears greatly to have blessed, is *pastoral fidelity in private visits.*

"Some preach the Gospel," observes a minister in Baltimore, "with much apparent zeal and animation; but they seem to forget that they have a great work to do out of the pulpit, as well as in the pulpit. The impressions made by the labours of the Sabbath ought, as far as practicable, to be followed up and deepened by *close personal conversation.* This is the means on which I most rely, under the blessing of God, for commencing and carrying on a revival. It alarms sinners to be attacked in this unusual way. It is probably the best method that ever was tried, of producing convictions of sin. I often conversed (formerly) on the subject of religion; but it was in such a way, that I fear it did but little good. It is as necessary that we should be close, pointed, solemn, and pressing, when preaching the Gospel to an individual, or to a few individuals, in private, as when we are addressing a multitude in public."

We may well ask, "Who is sufficient for these things?" How much they require habitual spirituality of mind, entire devotedness to God, determined self-denial, superiority to the fear of man, and the happy union of courage, discretion, and meekness! Yet are not these the gifts of the Holy Spirit? Will he not confer them in answer

to prayer? May we not hope to receive them in augmented amplitude?

It may suffice for our present purpose to mention, in addition, a *fourth* expedient, on which the blessing of God the Holy Spirit seems remarkably to have descended; it is *the course of instruction given to the young in the Bible Classes.*

It is found desirable to form into separate classes the children, the young women, and the young men. Some part of the word of God is selected, for a series of continued and connected instructions. In the outset, at least, a chapter, or a part of a chapter, is expounded with simplicity, but after due study on the part of the minister; at the next meeting, a number of questions are put to the young people personally, and addressed to each in turn, founded on the explanation previously given, and every opportunity is embraced of addressing them with direct and affectionate appeals to the heart. This method, of course with very considerable varieties, has been, we believe, generally adopted by our American brethren, either as one of the means deemed conducive to a revival, or as one of the most powerful aids in promoting its beneficial progress.

It has usually excited great interest in the minds of the young persons admitted into Bible Classes, and those classes have been signally honoured by God, as nurseries for the church; so that a great proportion of those converted in early life, during revivals, have ascribed their first convictions and impressions to the instrumentality of the Bible Class.

Such facts as these make an appeal to the heart of the Christian minister, who is desirous of being "found faithful" to his Lord, which it is not easy to treat with disregard. With emotions of intense interest he will prosecute, in his secret soul, inquiries such as these:—"Am I, without reserve, devoted to the service of my Lord? Am I making full proof of my ministry? Are there no efforts which I *might* make, which I *ought* to make, in addition to those which I have made, in order to win souls? Am I really desirous of a revival of religion among the people of my charge? Have I duly considered the means which God has blessed, in other parts of his church, for effecting the object which, I trust, I have at heart? Are there none which I have reason to think I might advantageously adopt? If so, am I not bound to adopt them, and that without delay? Let it, then, be my earnest desire, and my daily prayer, that, by the unction of the Holy One, I may cultivate at once the spirit of most humble dependence, and the spirit of most energetic diligence. May the Lord work in me "both to will and to do, according to his good pleasure;" and the glory shall be to the Father, and to the Son, and to the Holy Ghost!"

H. F. B.

PROPOSAL FOR PRAYER AND FASTING.

MR. EDITOR :

WILL you, through the medium of your widely circulated Miscellany, allow me to express a wish, that the Christian world, would set apart the first day in January, 1829, for solemn fasting and prayer, for the outpouring of the Spirit of God upon all flesh, in all nations of the earth, that the coming year may be peculiarly blessed with the rich effusion of the Holy Spirit, which the Lord has promised, Psalm lxxii. 6—"He shall come down like rain upon the mown grass, as showers that water the earth;" and in Isaiah xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring?" Is not this what is so much needed in these days, when Bibles are printed in every language, and Missionaries are sent in all directions? Without the influence of the Spirit, what avail Bibles and Missionaries? When a king goes to war with his enemies, it is not an uncommon thing for him to call for a fast-day; and should it be thought strange for the servants of God to call for a day of fasting and prayer, that his Spirit may be sent down to seal instruction upon the hearts of those that believe? But you may reply, Is not this commonly prayed for? I answer, *yes*; but it has not been poured out in such effusion as could have been wished; and I am inclined to think that God withholds it from his people, because they do not honour him with setting apart a portion of time exclusively, for this great blessing. See Malachi iii. 10, "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Should the above be complied with, the writer would be much obliged by notice being given of it in the November Magazine.

H. R. F.

EIGHTH REPORT OF THE COMMISSIONERS FOR BUILDING NEW CHURCHES.

THIS important document has very recently been laid before Parliament. It states that since the Report of last year fifteen new Churches and Chapels have been completed, providing accommodation for 20,333 persons, including 10,688 free seats for the poor. The number of churches and chapels stated to have been completed in the Report of last year was sixty-nine, providing accommodation for 107,200 persons, including 59,635 sittings for the poor. Forty-six new churches and chapels are now building, to accommodate 65,472 persons; the estimated expense of building is 363,798*l.* 1*s.* Applica-

tions have been made, it is said, from 41 additional places, the population of which, according to the census of 1821, amounts to 829,733, and for which there is, at present, church accommodation for only 113,085. The Report states that 213 additional churches and chapels have either been erected or determined on. The amount already paid for these places of worship in Exchequer-bills to July 17, 1828, is 1,130,300*l.*

We rejoice to hear of so many new churches; but we should far more rejoice to learn that they are all occupied by evangelical ministers. We hope the Commissioners will not fall into the error of considering all the good people of this country in ignorance and crime, who do not attend a parish church. Let them remember, that many faithful dissenting ministers are labouring with great success in augmenting the sum total of national virtue and religion.

THE HORRIBLE TRAFFIC OF SLAVERY.

It is stated upon good authority, that, in 1827, the amazing number of 41,384 slaves were imported into Rio Janeiro; notwithstanding that 1643 wretched victims had died on their passage from Africa. O, when shall this dreadful scourge of humanity be banished from the earth! When shall the accursed love of money, which makes man more savage than beasts of prey, cease to rule and corrupt the children of men! What patriot does not long for the day when the British Colonies shall have relinquished all sympathy and all gain in a traffic which must involve the frown of Almighty God, and barden human hearts to an almost inconceivable extent!

THE ROYAL BRUNSWICK MARITIME ESTABLISHMENT.

WE understand that the congregation and friends of the Rev. G. C. Smith have made arrangements with the proprietors of the New Brunswick Theatre for the purchase of the site of ground on which it stood, upon which it is their intention to erect a Receiving and Shipping Depot; a Shipwrecked, Distressed, and Destitute Seamen's Refuge; a Ship Boys' Rendezvous; a Sailors' Daughters' Orphan House; a General School for Sea Boys; a Mariners' Girls' School; and a Sea Museum and Marine Library. The object seems highly praiseworthy, and we, therefore, hope it will succeed. We understand that 1500*l.* will be required, in the first instance, to purchase the ground; but that a large contribution has already been entered into, at the head of which the name of Henry Drummond, Esq. stands for 100*l.*

LORD BYRON.

It is stated, in the public prints, that the Deans of Westminster and of St. Paul's have refused to allow a monument to be erected in either of their Cathedrals to the memory of Lord Byron. This refusal, we think, does them much honour; for whatever claims that unhappy nobleman had to honourable distinction as a poet, his treatment of Christianity, and the immoral tendency of some of his works, certainly give him no title to a memorial in a Christian Church.

James, on the subject of the American revivals. He will see, however, that he had been, in some degree, anticipated by the Essay which appears on the same important topic from the pen of the Rev. H. F. Burder, and which was printed before Mr. J.'s article came to hand. That two such distinguished writers should have had their minds simultaneously directed to the same topic is, indeed, a happy omen in favour of revivals, which cannot fail to leave an impression on the public mind.

ASSOCIATIONS.

PROVINCIAL.

BIRMINGHAM RESOLUTIONS ON THE SUBJECT OF REVIVALS.

RESOLUTIONS passed by the Ministers assembled at the Missionary Meeting in Birmingham, September 11th; the Rev. J. A. James in the Chair.

I. That after reading, with equal wonder and gratitude, the accounts of the extraordinary effusion of the Holy Spirit, which has been granted to many of the churches in the United States of America, we feel compelled to declare our conviction, that we much need such revivals in our British churches; and although there are some differences between our Transatlantic fellow-Christians, there seems no reason why more enlarged communications of Divine influence than we have yet received, may not be expected, if they are sought in simplicity and godly sincerity.

II. We who are now present do hereby determine to give the subject of a revival of religion in our churches the deepest and most serious attention, and to invite the minds of our flocks to it without delay.

III. That it appears to this Meeting exceedingly desirable, that a closer intercourse should take place between the British and American churches than has hitherto prevailed; and that it be recommended to our brethren in the metropolis, to consider the steps that should be taken in order to the accomplishment of this object.

IV. That these Resolutions be printed in the Evangelical and Congregational Magazines.

Hoping that these Resolutions, and the subject on which they are founded, will engage the attention, not only of our brethren in the metropolis, but throughout the country at large, I remain, yours,

J. A. JAMES.

N.B. We received, too late for insertion, a most able paper from the Rev. J. A.

THE Independent Benevolent Society, meeting in Gloucestershire, will hold its Annual Meeting in the Independent Chapel at Chedworth, on Tuesday, 21st of October. There will be an open Committee on the preceding evening, at the Rev. Mr. Philipp's house. The Association to promote the preaching of the Gospel in the county will be held at the same time and place.

THE General Meeting of the Derbyshire Union, was held at Chesterfield, on the 5th and 6th of August. On the evening of the 5th, the Rev. T. R. Gawthorne, of Belper, preached "On the duty of Christians to diffuse the blessings of the Gospel among their neighbours." On the morning of the 6th, the business was transacted; and in the evening a public meeting was held, when the Rev. G. D. Mudie read the Report, by which it appeared that much encouragement attended the itinerant labours of the ministry and others, connected with the union. About fifty villages and hamlets are regularly visited, for the purpose of preaching the word of life; these contain a numerous population, and among them a spirit of hearing is excited. There are, however, various considerable villages, or small towns, which are yet greatly destitute, and to which the pecuniary means of the Union do not permit an offer of assistance. Upon these they can but look with pity, and think on with prayer to the "Lord of the harvest, that he would send forth labourers into his harvest." The meeting was addressed by the Rev. Messrs. Shaw, Roscoe, Wilson, Partington, Gawthorne, Adamson, Barton, and Ellaby, and a deep impression of the necessity of Home operations was felt by all present.

The next Half-yearly Meeting of the Wilts Associated Ministers and Churches will be held at Devizes, on Tuesday, the 21st of October. Mr. Hyat, of Wilton, the morning preacher.

NEW NETHER CHAPEL, SHEFFIELD.

On the 19th and 20th of August, the New Nether Chapel, Sheffield, was opened for public worship. Dr. Raffles preached, on Tuesday evening, from "Knowing nothing among you but Christ, and him crucified;" Mr. Parsons, of York, on Wednesday morning, from "The zeal of their house hath eaten me up;" Mr. Thorpe, of Bristol, from "To the King eternal, immortal, invisible, be honour and glory," &c.

On the following Lord's-day, Mr. Thorpe preached twice for the same object, from "In due time Christ died for the ungodly;" and from "Beholding with open face the glory of the Lord," &c.

The congregations were crowded and attentive, and seemed deeply affected with the word of God.

The old chapel was erected one hundred and twelve years ago: the new building, erected by Flockton and Son, under Mr. J. P. Pritchett, architect, York, gives general satisfaction. It will seat, comfortably, one thousand persons, besides three hundred children in a second gallery. The whole expense, exclusive of 700*l.* for land and for law charges, will be about 3000*l.* Funds have been raising for this object during the last seven years. A debt of about 1200*l.* remains upon the place. The collections amounted to nearly 400*l.*

NEW INDEPENDENT INTEREST AND CHAPEL AT MACCLESFIELD, CHESHIRE.

THE peculiar circumstances in which this new and hopeful interest has originated, have excited a powerful feeling on its behalf in the neighbouring churches. In 1814, a large and handsome building, for a Sunday-school on a general and liberal basis, was erected at Macclesfield, including a spacious room for occasional lectures and sermons. The lectures meeting with much encouragement, the stated labours of the Rev. R. S. M'All were obtained, who ministered at the school for nearly nine years. An elegant place of worship, called St. George's Chapel, was then built, with the view of forming a church on the congregational plan, under the pastoral care of Mr. M. The expense of the erection was mostly sustained by sums advanced by shareholders, in whom the appointment of the minister was vested, and who gave the pulpit to Mr. M. for life. Since his removal, in January 1827, to Manchester, after labouring at St. George's for three years, the place has been supplied by ministers and students connected with the Congregational Dissenters. In the spring of this year, the church unanimously, and most of the seat-holders, united in an invitation to the Rev. G. B. Kidd, student in the Independent College, Rotherham, to the pastoral office over them; but a ma-

jority of the shareholders refused to admit Mr. K. to the pulpit, and adopted measures for connecting the chapel with the Establishment. The shareholders favourable to Mr. K.'s appointment, having consulted with ministers in the county, and the adjacent neighbourhood, offered to purchase the shares of the other proprietors. This being declined, they then proposed to sell their own shares, which has been accepted. In consequence of this arrangement, the church and people of whom Mr. K. has affectionately accepted the pastoral care, have seceded from St. George's, and are, at present, kindly permitted, by the Independent Church in Townley-street, to worship in their chapel, twice on the Lord's day; but the erection of a new chapel, to seat 800 hearers, in a more central situation than St. George's, has been commenced. This is expected to be ready for use early in the ensuing year; and it will be placed in trust in the way usual among Dissenters. It is gratifying to state, that unity and good feeling eminently prevail among the people. The shareholders who adhere to them, have devoted the monies returned to them, to the new erection; and donations and weekly subscriptions, according to their ability, have been commenced by the church and congregation. This case, so peculiar and interesting in its origin and history, and so important to the town of Macclesfield, and to the cause of religious liberty in general, cannot, it is hoped, fail to obtain the liberal support and fervent prayers of friends throughout the kingdom.

FOREIGN.

FEMALE SCHOOLS IN INDIA.

To the Editor.

SIR;

On perusing the Quarterly Extracts (No. 6), from the Correspondence of the British and Foreign School Society, lately published, I perceive the correction of a mistake, which, had it not been corrected, might have injured the well-deserved reputation of that Society. Your insertion of it will promote the cause of truth and charity.

X. Y. Z.

Extract from the Report of the Ladies' Committee.

"In referring to Bengal, your Committee have the painful task imposed on them of contradicting a statement which has appeared under the authority of no less highly-respected a name than that of the late Bishop Heber. In the Journal of that lamented Prelate, lately published, the following passage occurs;—'There are now in Calcutta

and the surrounding villages, twenty Boys' Schools, containing from 60 to 120 each, and twenty-three Girls, each of 25 to 30. The latter are under the management of a very clever young woman, who came out under the patronage of the Lancasterian School Society; but in consequence of their having pledged themselves to allow no Scripture lessons in their Schools, and her preferring the system pursued by the Church of England, they withdrew her salary, and she must have left the country had she not been fortunately taken up by the Church Missionary Society, one of whose Missionaries she has since married.

"It is very evident, from this passage, that some person, totally unacquainted with the real facts of the case, must have given an erroneous account, which the Bishop's unsuspecting nature had too readily believed.

"The Committee could not have withdrawn any salary from Miss Cook, for any reason, inasmuch as the state of its funds at the time, even with the aid of a separate subscription, enabled them only to send her out to Calcutta, where it was intended she should be at the disposal and under the direction of the Calcutta School Society; and it had been expected here, that under its patronage Miss Cook would have been enabled to open a school, not on the principle of excluding the Holy Scriptures, for that would have been in direct contradiction to one of your own standing rules, but on the principle of introducing nothing but the Scriptures. The following Resolution of the Calcutta School Society will explain the rest:

"That as the funds of this Society appear to your Committee inadequate to the

support of Miss Cook, lately sent out by the British and Foreign School Society, for the promotion of Native Female Education in this country; as the corresponding Committee of the Church Missionary Society are anxious to secure her services in the promotion of that object, and will readily engage to provide entirely for her future support; and as such an engagement will meet the wishes of Miss Cook herself;—that the claims of this Institution to her services be relinquished in favour of the above Association."

"Your Committee trust, that so clear an acquittal from the three serious charges of breaking one of your own explicit pledges to the public, of desiring to exclude the Holy Scriptures from your Schools, and of depriving a young female of her salary after your having sent her out to Bengal, because she could not assent to such proceedings, will be inserted in its proper place in all future editions of Bishop Heber's Journal.

"Your Committee is happy to say, that the prospects in regard to the education of Indo-Chinese females at Malacca are encouraging, and it would particularly press the claims of so hopeful a quarter. The fund peculiarly allotted to it has been slowly advancing, but is still below what will be required. A mistress from whom much may be expected, and who, it is hoped, will be as much blessed in her labours as Mrs. Wilson, has been in hers, is now acquiring a knowledge of your system at the Central School.

"Intelligence has just arrived from the neighbouring station of Pinang, that, in November last, Mrs. Dyer was preparing the apparatus for opening, on the 1st of December, a school there, for the education of fifty Chinese girls on the British system."

OBITUARY.

ACCIDENTAL DEATH OF MRS. EWING.

"We exceedingly regret to announce the death of Mrs. Ewing, the wife of the Rev. Gréville Ewing, of Glasgow, under the following most distressing circumstances: Our much lamented friend had repaired, with her husband and three other friends, in an open carriage, to the scenery of Clydesdale, with a view to visit the falls of the Clyde. Near the turnpike, where travellers avail themselves of a guide, and where there is considerable intricacy in the road, the horses became unmanageable, and the whole of the interesting party were precipitated over the declivity on the right-hand, to a considerable depth. All, except Mr. Ewing, sustained injury; but, we regret to say, Mrs. Ewing had one of her legs broken in such a deplorable way that the bone protruded far without the skin. Mr. and Mrs. McKirdy, a newly married couple, were

greatly bruised; but we are sorry to inform our readers, that Mrs. Ewing expired in a few days after the accident, at Braxfield-house, where she had been carried soon after the melancholy catastrophe. We deeply feel for Mr. Ewing under this very severe and unexpected bereavement, by which he has been deprived of one of the best of wives, whose praise is in all the churches, and whose death will be felt to be a great loss to the congregational interest in Scotland, in whose prosperity she took the liveliest possible interest.

DEATH OF DR. CAMPRELL.

We are concerned to announce the decease of that very respectable servant of Christ, the Rev. Dr. Campbell, one of the ministers of the Tolbooth Church, Edinburgh. This event took place on Saturday, August the 30th,

A BRIEF MEMOIR OF MRS. HILES.

THE subject of the following brief Memoir was called away to behold the glory of her Redeemer, on Tuesday morning, the 8th of August, 1826. As her removal was sudden, and altogether unexpected at the period of its occurrence, her family are precluded from relating her dying experience; but the sketch of a character justly endeared to all with whom she was acquainted, will not, it is humbly hoped, be unacceptable or unprofitable.

The sphere in which she moved during the morning of life, was exceedingly unfavourable for the acquirement or cultivation of religious knowledge, and, in many respects; little accorded with her naturally sedate and reflective turn of mind. When about twelve years of age, she first perused Young's Night Thoughts. While their sublime pathos and beautiful transitions deeply interested her imagination, their devotional sentiments impressed her with exalted ideas of the Supreme Being, and reverence for the Scriptures of truth.

Feeling convinced that religion was rational and desirable, and that pious characters were unjustly branded with reproach, she determined to be religious herself, and to embrace every opportunity of doing good to others. According to the latter resolution, she observed stated periods to instruct the domestics of her father's family in what she then considered their primary duties towards their Maker, and mankind in general. But she afterwards frequently remarked that her pious resolutions were made in self-confidence, and her duties performed with a view to merit the approbation of her Creator. She read and admired the Bible, but read it without a consciousness that Divine influence was requisite to enable her savingly to understand and apply its momentous contents. At length, the preaching of the Gospel, and her own increasingly diligent perusal of the inspired volume, were the means of awakening her mind to the perception of her depraved nature, and her consequent need of a Redeemer. And now, feeling assured that her best actions were altogether insufficient to obtain the approbation of Him who "looketh on the heart," and is acquainted with every secret thought, she was led to pray earnestly and repeatedly for pardon and acceptance through the merits of an all-sufficient Saviour, and for that spiritual renovation of heart, without which, she clearly saw, it would be vain to hope for admittance into the Paradise of God.

After becoming acquainted with the way of salvation, the subject of these remarks frequently experienced great uneasiness, lest she should not be included in the number of those to whom the scriptural promises are made; but, in course of time, the clouds that

intercepted her views dispersed, the Sun of Righteousness shone forth, and she was enabled to read her title clear to a heavenly inheritance,—being much encouraged by the fulness and freeness of the Gospel invitations; and by the repeated perusal of Hart's Hymn,

"Come, ye sinners, poor and wretched," &c.

Having a beloved brother,* resident at Wem, Shropshire, she afterwards left her father's house in Berkshire, to superintend his domestic concerns. Shortly after being settled at Wem, she united herself to the Independent Congregation assembling in Chapel-street, under the pastoral care of the Rev. P. Edwards. And now, constantly enjoying the means of grace, she was urged to press forward with increasing ardour in the Christian pilgrimage, and being forcibly attracted by the simplicity of dissenting worship, she was induced to examine the principles of dissent. This investigation terminated in a decided preference of those principles, which she retained until the close of her mortal career; yet ever cherished a most affectionate regard towards all the people of God, by whatever name they might distinguish themselves.

Upon her brother's marriage, Mrs. H. returned home, and in a short period was united to one who was able to appreciate her worth, and who deeply laments the loss he has sustained in her removal, particularly in her wise counsels, her salutary admonitions, her unceasing zeal for the spread of the Gospel, her industry, prudence, piety, and benevolence; her wish to share every burden, and soothe every sorrow. Nor will he ever forget her numberless, indescribable assiduities to promote his happiness, and that of her family; yet is consoled by the animating assurance that she lives where sorrow and sighing flee away—where death is known no more.

Soon after her marriage, she publicly professed her faith in Christ, by uniting herself to his people in Church communion; and it is remembered with much gratitude by her surviving relatives, that every church to which she was connected has amply testified that her conduct was honourable and ornamental to her religious profession. Most earnestly would she endeavour to convince her children, both by precept and example, that she thought it should be the ambition of Christians, not merely to act irreproachably, but to adorn the doctrine of God their Saviour in all things.

Although she possessed a mind, capable of high attainments, and was naturally very studious, she never appeared desirous to acquire merely speculative science. Her know-

* The late Mr. John Lee, a character well known in the religious world.

ledge was so reduced to practice, that those around her were continually benefited by it. She was exceedingly familiar with the historical, doctrinal, and devotional parts of Scripture. The morning dawn and evening shade witnessed her diligent investigation of the sacred pages. Having habituated herself from childhood to early rising, she was a warm advocate for the practice, and frequently spoke of the advantages and enjoyments derived from it.

She was an attentive observer and an ardent admirer of the beauties of nature, and delighted much in the cultivation of her garden, in which she greatly excelled. When gazing on the lofty sky, or contemplating the fruitful earth, she was enabled not only to adore the Sovereign of the universe, but to recognize the transcendent glory, matchless power, unequalled wisdom, and unfailing goodness, of *her* Father and *her* God.

Mrs. H. was remarkably punctual in the observance of Divine ordinances. When prevented from attendance on the public means of grace, while her resignation to the cause was always apparent, it was equally conspicuous where she desired to be. Nor was her attention to public services confined to the Sabbath. She was a regular attendant at the weekly prayer meetings, from which she derived much spiritual advantage. She was enabled to maintain a devotional spirit from obedience to the Saviour's important command—"Enter into thy closet, and pray to thy Father who seeth in secret." To hold communion with the Father of Spirits was, to her, the most exalted of privileges; and she would very frequently aim to impress the minds of her children with the duty, value, and efficacy of prayer, not only by conversing on the subject, but by retiring with them at an early age, and pouring out her soul to God for divine blessings, as their best portion during their earthly pilgrimage.

Being blest with a remarkably resigned and cheerful disposition, she constantly regarded the bright side of events, which rendered her a perpetual source of consolation in the hour of distress. When her path was obscured by adversity, she believed that "a smiling face was veiled behind a frowning Providence," and that every afflictive circumstance would assuredly work together to promote the Christian's real advantage. Nor were her humility and gratitude in prosperity less observable than her submission in adversity. While, with a thankful heart, she enjoyed the least of mercies bestowed, she sought alone for permanent happiness in the possession of heavenly treasures.

Her benevolence was uniform, unostentatious, and rightly directed. The manner in which it was exercised rendered the favours she conferred doubly valuable. She

aimed to promote the welfare of her fellow-creatures, from a principle of love to the Saviour, and felt that "it is more blessed to give than to receive." To young persons she was particularly kind and affectionate, and would enter into their youthful feelings and enjoyments; yet never omitted a proper opportunity of attempting to lead their minds to the contemplation of eternal realities, and to convince them how exalted would be their honour and happiness, in reflecting that their only days had been devoted to the service of an unchangeable and omnipotent Friend.

She greatly delighted in religious conversation, and would frequently remark, that she thought Christians in general were too little inclined to converse upon the noblest and best of subjects. The productions of her pen are replete with elegant simplicity, and clearly prove that, even in her mental recreations, she never lost sight of the grand end of existence—the glory of God.

That her conduct was, indeed, consistent and exemplary, and that her light shone before men, is the testimony of every one who had the happiness of being acquainted with her. Her eye of faith was firmly fixed upon the Lamb of God: his atoning sacrifice was the theme she loved. Most earnestly and repeatedly would she labour to convince others that *human* merit must be altogether disclaimed in the hope of salvation; that one foundation alone can support the guilty soul; that there must be a steady and an entire reliance on the "Rock of Ages." She dwelt much on the 16th verse of the 28th chapter of Isaiah—"Behold I lay in Zion for a foundation," &c.; and would exclaim with emphasis, "A tried stone!" "A precious corner stone!" "A sure foundation!" In connexion with this, she frequently repeated,

"Is he a Rock? how firm he proves!
The Rock of Ages never moves," &c.

and the 7th hymn in the 3d book of Dr. Watts. With the 140th hymn, in the 2d book, she was also much delighted, particularly with the verse, "I ask them whence the victory came," &c. Upon the hymn, "Guide me, O thou great Jehovah," &c., she would meditate with ever new delight.

Her earthly remains were interred in the new churchyard, Kidderminster, on Saturday, the 12th of August, 1826; and on the ensuing Sabbath morning, her beloved Pastor, the Rev. J. J. Freeman, improved the event of her decease at the Old Meeting, Kidderminster, in a very appropriate and impressive discourse, from the 1st chapter of Revelations, latter part of the 5th and the whole of the 6th verse, "Unto him that loved us," &c.

MISSIONARY CHRONICLE

FOR OCTOBER, 1828.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

SOUTH SEA.

RAROTOGNA.

Extracts of a Letter from Mr. Pitman, dated Rarotogna, November 6, 1827; addressed to the Directors.

It is with great pleasure I sit down to write to you from another interesting island in this vast Ocean, the people of which have renounced idolatry, and are PROFESSEDLY Christians. Thus, Jehovah is accomplishing, in his own mysterious way, his great and wonderful purposes. The South is not keeping back [Isaiah xliii. 6]. It is now nearly twelve months since I had an opportunity of writing to you. I then stated that it was my intention to proceed to Rarotogna in about six weeks. But as the Captain of the ship asked too great a sum, I had made up my mind to remain at Raiatea till Mr. W. engaged a vessel to visit the islands, as one expense would then suffice. When this was known, I received an invitation from the Church at Tahaa, to reside with them till the ship was engaged, or till Mr. Bourne returned from New South Wales. This invitation I most cheerfully accepted, and about February, 1827, I and Mrs. P. took up our residence on the island, and filled the place of Mr. and Mrs. B. as far as our knowledge of the language would permit. I preached twice on the Lord's day, and during the week attended the adult and children's school. The people were exceedingly kind to us, and repeatedly requested us to remain with them, should Mr. B. not be able to return to them. As Tahaa lies so near to Raiatea, and contains not

more than six or seven hundred inhabitants, I did not see the call sufficiently clear to accept of their invitation. I told them it was most probable I should continue with them a few months, which was my intention; but on the 21st of April I received a letter from Mr. Williams, of Raiatea, stating that he had engaged a ship for Rarotogna, which would sail in two days, and that it was his intention to reside there for a few months. As it was the island to which we were appointed by the Deputation, he wished to know whether we would accompany him, or wait his return. After deliberating, and seeking divine guidance, we thought it advisable to embrace so favourable an opportunity, as we should then be able to ascertain whether we ought to remain alone in that distant island, or to wait the arrival of another Missionary from our native country.

On Thursday, April 26th, we embarked with Mr. and Mrs. W. In the evening we touched at Borabora, and took leave of Mr. and Mrs. Platt.

May 5. Saw Rarotogna, the wind blowing exceedingly strong. Arrived off the island in the evening, but were unable to land, the weather being so very boisterous.

Landing at Rarotogna.

May the 6th. We landed in the afternoon, with great difficulty. There being no harbour, or safe anchorage for shipping, we were compelled to get into the boat at a distance from shore, which, for females especially, is very dangerous, the sea running so exceedingly high. Through the mercy of God we reached the shore in safety, accompanied by the two native Teachers, Tiberio and Papariha, both from Raiatea.

The following day we were busy in getting our goods on shore, which was attended with great difficulty and danger. We succeeded at the risk of our lives, the wind and sea being so exceedingly boisterous, that it was almost impossible for a boat or canoe to lie alongside the ship. We left the ship in a small boat, filled with heavy goods, having only three natives with us, being six or seven miles from the shore, and having a strong current a-head, which carried us away considerably from that part of the island where we wished to land. A large double canoe, filled with natives, came to our assistance, and by dark we reached the shore. There being no landing, on that part of the island, we were literally carried over the reef on the top of the waves, and were thankful to the God of providence for this token of his goodness in our preservation. The ship being unable longer to remain in this tempestuous sea, took leave of us, with the remainder of our goods; which we now stand *much* in need of. This will be one very great inconvenience attending the island, viz. the want of a good harbour.

Native Preaching.

On the Wednesday following, we attended service at the chapel, which was erected by the natives. It is about 300 feet long. It was completely crowded. Tiberio, the native Teacher, preached. To me it was a pleasing sight; as, in all probability, this is the people with whom I shall spend my days. To see so large a building crowded with people, who but recently were pagans, now listening to the word of God, from the lips of a native Teacher, of another island, produced feelings in my mind not easily described. Who could but exclaim, "What hath God wrought!!!"—who could but pray, O thou Head of the Church, begin and carry on thy regenerating, sanctifying work in the hearts of this long-neglected people.

On the Thursday following, the 17th, we left Avarua, the name of that district, for another, Gnatangia, a few miles distant where most of the people then resided, and where we are now living.

Erection of a New Chapel.

A few days after our arrival at this settlement, we had a general meeting with the chiefs and people, and proposed the erection of a place of worship, as they were attending in a temporary shed. This was unanimously agreed to, and the people with their respective chiefs immediately went away to cut down the timber. The next week sufficient timber was collected to commence our building; and the principal posts were erected. It produced pleasing sensations in my mind to see such numbers of people labouring for so good a purpose, with their chiefs at their head. I could not but contrast their pre-

sent employment with that of former times, when they were employed in cutting down wood, &c. to adorn their Maraes (their places of assembly), in their heathen state.

Idols of Rarotogna.

Whilst we were putting up the rafters, the chiefs expressed a wish that two of their *verua-kinos* (literally, *evil spirits*), or idols, might be uncovered of their cloth, to wrap around, or ornament, the rafters; to which we agreed. As the natives were bringing them from the other settlement, on their shoulders, and passing by the chapel, where we were at work, I felt a sacred joy in my breast, at the thought that these were no more considered as the gods of Rarotogna. I said to one of the chiefs, who was near me—"Behold the gods you formerly worshipped." He replied, "we were Etenes,* we were in darkness then." Surely the prince of darkness must have gnashed his teeth at such a sight!

These idols consist of a long piece of wood, about three inches round, with a representation of the form of their god at each end. No respect, as may be anticipated, is paid to decency in their construction. Around the middle of this idol is wrapped large rolls of cloth, which were tattooed, (or beaten), by the old women, and placed in their Maraes. If not too large, we shall most probably send one to England.

Opening of the New Chapel.

On Friday, July 5, the chapel was completed and opened, for the worship of Jehovah. In the morning, the people assembled in front of the chapel, and partook of some refreshment, which had been prepared on this occasion. Several speeches were delivered by the natives, expressing their joy that the Gospel was sent to their island, and exhorting one another to cast off that which is evil, viz. their old customs, &c. &c. and to attend to the instruction of their new Oromeduas, or Teachers. After this, we entered the chapel. One of the Teachers gave out a hymn, and Mr. Williams (who is now able to preach in the language) delivered a discourse to the people, from 2 Chron. vii. 16. O that the Lord may fill this house with his glory! Here may hundreds of his redeemed flock be gathered into his fold.

The chapel is a fine building, 154 feet in length, and 58 in breadth. It is wattled, plastered, and thatched, and was erected in the short space of seven weeks. It has two rows of posts in the middle, seven on each side, and ten large doors, three on each side, and two at each end, with windows at proportionate distances. The work is finish-

* A word introduced to represent their Gentile state, from the Greek word, *Εθνος*.

ed in a manner far superior to any thing I could have expected, considering that five years ago they scarcely knew the use of axes and planes, but were rude, uncivilized, beings.

Providential Escape.

One thing I cannot omit mentioning here, with grateful feelings to the wise Disposer of all events, for his merciful dealings towards me in the preservation of my life during the erection of the building. On the morning of June 29th, as usual, I and Mr. W. went to the chapel to inspect the people's work. One of the natives requested me to look at his work. I went outside for this purpose. A man on the thatch, unobserved by me, was dragging up a very heavy piece of wood. Just as I arrived at the spot, the rope slipped, and the wood fell upon my head, and instantly levelled me to the ground. I was taken up senseless, and conveyed home upon men's shoulders. Mr. W. examined the bruise; but, providentially, no bone was broken, or any material injury received. The natives afterwards informed me, that the force of the log of wood was broken before it reached me, otherwise, in all human probability, my work on earth would have been finished. Thus, it pleased the Lord to spare me a little longer in his vineyard. O that my life may be more than ever devoted to his service! This circumstance leads me to make some remarks. In this distant corner of the globe, it is necessary that two missionaries should reside on the island. Had not Mr. W. been here, what could my dear partner have done under such circumstances? Here we are almost cut off from all intercourse with other islands. Raiatea lies six hundred miles from Rarotogna, and the wind, during the chief part of the year, is unfavourable; so that we may almost as soon hold communication with New South Wales, as with the Society Islands. And, even if we had a conveyance, without a proper person, it would not be prudent (as will be hereafter seen) to risk persons' lives. Independently of the numbers to be instructed on the island, a work which one missionary cannot do, help is necessary. I hope, ere long, our hearts will be gladdened by the arrival of another missionary to assist us in our great work.

Sickness of the Natives.

We have been visited with a very heavy sickness among the people. Mr. W. and myself were out every day, for a month or six weeks, visiting the sick. Having expended all the medicine we had, our only resource was bleeding, where we considered it prudent. Numbers of the natives died. I have not the least doubt, if we had had suitable medicines, that most of their lives would have been spared. Is not this an

appeal to Christians to supply our wants? Are there not some who would most cheerfully cast in their mite for this benevolent purpose?

Classification of the People.

As soon as the chapel was completed, we commenced dividing the people of this place into classes, consisting of the baptized and the candidates for baptism. We divided them into twenty-three classes, consisting, upon an average, of about twenty-eight families each; and over each class placed two persons, as a kind of overseers.

The people of Avarua, the original settlement, now requested us to return, and form their settlement also into classes. This we had considered, previously, as absolutely necessary, in order to preserve peace and harmony among the people, as well as for their temporal advantage. The natives had to fetch their food from Avarua to this place every day, consequently they could not attend to instruction, unless they neglected their lands, which would be ultimately attended with very serious consequences.

Monday, July 30th, Mr. and Mrs. W. left us for Avarua, with the people of that place, to form them also into classes. Notwithstanding their departure, this large chapel is completely crowded every Lord's-day. Mr. W., from his extensive knowledge of the Tahitian language, was soon able to commence preaching in this dialect. On Sabbath, August 5th, I preached my first sermon to the people, from 1 Cor. ii. 2. The little knowledge I had of the Tahitian dialect enabled me to commence thus early, otherwise it must have been a considerable time ere I could have begun to instruct the people.

Language of Rarotogna.

The Rarotognian dialect, in many respects, agrees with, and, in others, differs from the Tahitian. The latter abounds with breaks, but has not the harsh and nasal sounds. Here the *k* and the *gn* are in constant use. I am not yet able to ascertain whether the *ng* is really used by the natives.

The natives of this island cannot pronounce the *h* or the *f*. The construction of the language appears to be, with little variation, the same as the Tahitian; so that a person with a good knowledge of the Tahitian would very speedily acquire this language. The knowledge of the different dialects in these seas, will doubtless be of essential service to present and future missionaries in the formation of the language.

Translation of the Scriptures, &c.

Mr. W. is translating the Gospel of John through the Tahitian into the Rarotognian, which will enable you to perceive the difference of the two dialects. If we had a

press, we could at once print something in the language of the people, for the want of which we find difficulty in instructing them.

My time is now completely occupied. At sun-rise, we have a meeting with the people. I have commenced teaching them the alphabet. I am also teaching them the Tahitian catechism, which I have translated into their language; nearly half of which they have committed to memory. Immediately after breakfast we have the children's school assembled; and, afterwards, I instruct those whom we have placed over the different classes. Some of them can put words of two and three syllables together. In the evening, our house is generally filled with natives asking questions concerning the discourses they hear. This gives me an opportunity of explaining various parts of Scripture to them, as far as I am able. The historical parts, of course, much arrests their attention. Mrs. P. also devotes part of her time each day to the instruction of the women, as far as her health will permit. In consequence of her weak state, we have been much perplexed as to the propriety of our remaining alone in this distant corner of the globe. To leave the people now, I fear, would be very injurious. The chiefs and people are desirous of our remaining among them, and have been much cast down when we have said anything to the contrary. Nothing but pure compassion for the people, and the prospect of usefulness, would prompt us, under our present circumstances, to remain among them till we have help from England. I most sincerely hope a Missionary is on his way to join us; otherwise, I fear, we shall be ultimately obliged to leave this prospect of usefulness, as the labour, when Mr. W. leaves us, will be very great.

Native Teachers.

The two native teachers have been the means of laying the foundation, but little more is done. Mr. W. has taken an account of the introduction of the Gospel here from them, which, I suppose, he intends to forward for your perusal. It is, therefore, unnecessary for me to add anything on this head. They have been employed as instruments to break up the fallow ground.

Effects of the Mission.

It has pleased the Lord to incline the hearts of this people to renounce idolatry, and embrace Christianity; and a few appear very desirous to know the truth. I trust the Lord has many souls in this island, whom he will acknowledge as his children in the day of final retribution. I cannot gladden your hearts by stating it as my opinion, that there are some who are born again of the Spirit; but I hope the day is not far distant when this happiness will be mine. Pray for

us, *cease not to pray for us*.—"that the word of God may run, and be glorified among us." The same divine agency which is so essential to renovate and sanctify the heart of man, in Britain, is also absolutely necessary in Rarotonga. By far the greatest part of the people manifest a total indifference to divine truth. It is, however, a good thing to get them under the sound of the Gospel. The two chapels are well filled on Sabbath. Immediately after the services of the Sabbath, and the week-day lecture, some of the people come to make inquiries respecting what they have heard. But few of their questions evince that they feel the force of divine truth upon their hearts. Some will ask the names of places, &c. One man asked me what was the name of the man who cut off John the Baptist's head? Another, what was the name of the *rakau*, or tree, of which Adam made his cloth? But there are two or three whose questions are different. One asked me, after service on the last Lord's-day, "If Jesus Christ had not come into the world, would any individual have been saved?" and wished to know what true faith was. These inquiries led to a series of others, and gave me an opportunity of illustrating, in a more familiar way than I could do in the pulpit, the truths of the Gospel. I long to know their language more accurately, that I may instruct them more plainly in the fundamental truths of Christianity.

Loss of Natives, at Sea.

I must now turn your attention to another subject, of rather a painful nature, though I hope its termination will be better than we expect. Soon after Mr. W.'s removal from this station, he sent a boat to Aitutake, an island about one hundred and fifty miles hence, with six people on board. The boat arrived in safety, and left it in about a fortnight afterwards, with two large boats in company, for this island. One of the boats returned, but the other two proceeded with twenty-six persons on board. The next day the large boat again set sail, with about forty persons, for this island, and neither of them has since been heard of. One of the native teachers, whose wife was on board one of the boats, being anxious to know of their arrival, sent off another small boat, with six men on board, which providentially made the island, by which means we gained the above melancholy information. Another boat, about eight or ten months ago (a boat of Mr. Williams, which a few years since drifted to these islands), sailed from this place for Aitutake, with ten men on board, and has never yet been heard of. As there are several islands near, perhaps some of the boats have been fortunate enough to make land; but this I much fear

has not been the case, as the wind, at the time, blew in a contrary direction. Thus, not less than seventy-six persons* have been drifted we know not where. It is a very bold attempt to endeavour to make these islands without a proper person on board, who understands something of navigation, as the currents run very strong, and most of the lands lie low. Should the boats be seaworthy, and the provisions last, it is probable that they may have made some distant island. But this is mere conjecture.

Description of Rarotogna.

The Island of Rarotogna is, I think, the most beautiful island I have seen in the South Seas; and, if the soil was cultivated, there would never be a scarcity of provisions. I am using my endeavours with the chiefs to get them to cultivate their land. The principal food of the natives consists of taro, bananas, and plantains. They have but little bread-fruit,† and not many cocoa-nuts. These useful trees have been consumed in their wars, which were very frequent, consequently they cannot make oil. There are but few pigs, and no arrow-root; so that the people have scarcely anything to barter for shipping-stores. We have taught them to make ropes from the bark of the *au* tree, which makes strong and useful ropes. This may become a valuable article of trade, should they persevere.

I am not able exactly to ascertain the number of inhabitants; I should suppose it is about 6000. They are not so corpulent as the natives of the Society Islands; but in point of disposition, manners, &c., they are much the same.

Establishment of Laws.

There are three principal chiefs, Makea, Tinomana, and Pa: the former, I believe, is considered as king, or the head chief. By their request we have established a code of laws for them, similar to the Tahitian, with a few exceptions, and with the addition of others, which would not apply to those islands. It was not my intention to have had anything to do with their political concerns; but as some laws for the regulation of the people were absolutely necessary, and as they would not have been regarded had they been imposed by the chiefs, I agreed. I have told the chiefs that I have nothing to do with their land concerns; that my desire is to instruct them, and make known to them the word of God, &c. and that if they want my advice in any matter, I am willing to give it. Mr. W. translated and drew up the laws, which were read to the chiefs and

people at a public meeting, and met with their approbation.

Thus, I have given you an account of the commencement of our labours in this island. It must be truly gratifying to the Directors and friends of Missions to perceive that the Lord is crowning their united efforts with success. He is carrying on his great work in various parts of the earth, and will carry it on till the predictions of his word are all accomplished, and "the whole earth be filled with his glory."

Dear friends, forget us not in your supplications—we need your *fervent prayers*; the thought which animates us in our work, is, that our brethren in Britain are bearing us in their arms of faith to a throne of grace. May the Lord hear your prayers on our behalf!

Extracts of another Letter from the same to the same; dated November 29, 1827.

Your letter, dated February 20th, has just come to hand, with Magazines, &c. up to that date. It was an unexpected pleasure to receive letters so recently written, and the more so, as they brought us the welcome intelligence of the arrival of another Missionary for the Harvey Islands. I before stated, that in consequence of Mrs. P.'s illness, I had been much perplexed in mind, as to the propriety of our remaining alone in this distant island. Long had we prayed that speedy help might be sent us, and the path of duty made plain. Our joy was great in receiving the welcome tidings of Mr. Bazacott's arrival at Tahiti, with orders to join us. Your kind, affectionate epistle, and salutary advice, greatly refreshed our hearts; and the assurance of a continued remembrance of us in your supplications to the throne of grace, animated us to perseverance in our great and glorious work.

Language of Rarotogna.

Since writing my last account, I have paid particular attention to the pronunciation of the natives, and it is my opinion that the *ng* is not used, but the *gn*, invariably: as *Raroto-gna*, *Ta-gnata*, a Man; *Api-gna*, property, &c. *Akaro-gno*, to hear; *Ta-gni*, to weep, &c. When these words are pronounced rapidly, a person, on first hearing them, would write the *ng*; but separating the words and pronouncing them slowly it is evident that the *gn* is used. I merely mention this, as I have no doubt it will be of great service ultimately to the New Zealand Mission, and perhaps that of other islands in these seas. It may also be of assistance to Mr. Ellis in the formation of the Hawaiian language; though I am altogether unacquainted with the peculiarities of that dialect.

* If the account of the natives be correct.

† Since writing the above, I have been on some of their plantations, and find there is more bread-fruit than I was aware of.

Baptism of Natives.

Since our arrival, I have baptized, in this station, sixteen adults and twenty-four children, and married thirteen couple. Mr. W. has also performed baptism at the other settlement, an account of which and the people he will transmit to you. The native teachers had, previous to our coming, baptized great numbers. There are still a great many who are desirous of baptism, but I have kept them back a little, to know something of their general deportment. Baptizing them indiscriminately, as they apply for this ordinance, is not likely to produce that veneration for it which I wish to impress upon their minds. I intend shortly, God willing, to establish a meeting for the candidates, previous to their baptism.

EAST INDIES.

Extracts from a Letter of the Rev. Daniel Tyerman and George Bennet, Esq. the Deputation of the Society to the South Sea Islands, &c. &c. dated Mauritius, Dec. 7, 1827; addressed to the late Secretary.

[Continued from page 413.]

Departure for Goa.

HAVING completed our visit at Belgaum, Bangalore was our next object. All the palanquin-bearers being engaged by the military, who were encamped about thirty miles from Belgaum, to settle a political affair with a neighbouring Rajah, it was impossible to obtain bearers to enable us to proceed in the most direct road, in order to reach the object of our destination, and the time of their return was quite uncertain. There was no other way left us than by Goa, from thence by sea to Cananore, 250 miles to the southward, and from that place we could reach Bangalore by way of Mysore. We were the more reconciled to the going in this direction, as it would not be more expensive, and could be accomplished in as short a time; and it enabled us to avoid the excessive heat of the long journey by land, and gave us an opportunity of seeing the present condition of Goa, &c. All things considered, we had no doubt that this was the way pointed out by Divine Providence, and especially as several gentlemen at Belgaum kindly offered the loan of their bearers so far as Goa, which, as before mentioned, is about seventy-five miles from this place.

We commenced our journey on the 12th of April. Mr. Hands had resolved to accompany us as far as Bangalore, and Mr. Taylor as far as Goa. We were, happy of

his company, as he is acquainted with the place, having occasionally visited it before, and distributed there the Sacred Scriptures.

Arrival at Goa—Brief description of the City—Ruins of the Inquisition.

Belgaum is elevated considerably above the level of the sea, and nearly on a level with the top of the Western Ghauts, which we reached the next day, and made our descent down the tremendous pass the next morning. At a village called Assunwarra, we met with the Portuguese Admiral, De Costa, from whom we received every polite attention; and next morning, April 16th, we reached Goa, and took up our residence at the town of Panjam. This place is generally called New Goa, and is where the Portuguese now generally reside, having forsaken old Goa, under the idea that it is unhealthy; and besides it is more convenient, being much nearer to the entrance into the harbour from the sea. This town contains about 10,000 inhabitants, and most of the houses are new. We were politely received by Signior Cypriano, the Secretary of State, an intelligent, pleasant, and hospitable gentleman, who showed us every attention in his power. A full account of this place, as well as of our most interesting tour in general, must be reserved for a future opportunity—we cannot now enter into details. However, accompanied by the Signior Cypriano, we visited Old Goa: this once famous and vast city, which in its glory contained not fewer than 150,000 souls, is now a desolation; all the common houses, excepting about thirty, are in ruins, and the vast churches and monasteries in a state of rapid decay, and no funds are possessed adequate to their repair.

We visited all these surprising buildings with great interest, but especially the Inquisition, once so terrible, but now, we rejoice to state, an entire ruin. Though the roof has fallen in, and most of its floors are broken down, the doors are still kept locked; but by the orders of our kind friend, M. Cypriano, who never can name it but with abhorrence, the doors were opened, and we had the entire range of the whole interior. With much difficulty we found the prison and its cells, sixty-four in number, half of which were below ground. Among them is the room of torture. While rambling among these interesting ruins, our feelings were such as may be more easily imagined than described. A review of the past how appalling! Every recollection of what had transpired here, for so many generations, excited unutterable horror! But to see this place in ruins, how joyous—what ground for exultation, and to Englishmen peculiarly so; for you will recollect that it was the interposition of our honoured country that was the means of the abolition of the Inquisi-

tion, in the year 1811. Among the establishments yet remaining here, is a nunnery in which are yet immured about thirty females. But very few priests and monks are found in any of these once splendid establishments; and in the two colleges are but very few students preparing for the priesthood. Popery here, indeed, like its edifices, is a mere desolation.

Having obtained a small vessel, we went on board on the 22d of April: we kept close in shore the whole distance, and on the 28th landed at Cananore, and were most hospitably received by Captains Brett and Walsh, two pious and worthy individuals. On the 3d of May we proceeded by land to Bangalore. We were detained two or three days at Manantoddy, waiting for the passport, or permit, of the Rajah of Mysore, to pass through his country, and to use his bearers. We arrived at the city of Mysore on the 10th, and were politely entertained by the Resident at the Rajah's court, — Cassamajor, Esq.

We visited Seringapatam, which lies in the road. Mr. Hands, it will be recollected, was originally intended to labour in the city. Here is a small Christian chapel, and a few country-born professors of religion, some of whom, we hope, are pious persons. A Mr. Pigeon, a pious man, conducts the public services on Lord's-day, and also supports a small school at his own expense. All these persons are connected with the gun-carriage manufactory; and will, with that establishment, remove to the neighbourhood of Madras, in the beginning of the next year (1828). This city is now so unhealthy, that all Europeans have forsaken it. On the 12th of May we arrived at Bangalore.

Geographical Description of Bangalore.

This town is situated in the Mysore country, in the 13th degree of North latitude, and the 77° 42' East longitude. This is one of the most extensive military cantonments in Peninsular India, and will accommodate eight thousand troops, infantry and cavalry. The situation is highly salubrious, not being too hot for European constitutions. It is elevated above the sea, about eight thousand feet. The hot season is very moderate, the cold healthy and bracing. Near the lines, is a fort of great extent, being a mile in circuit, with strong walls, and a deep ditch. But as a fort, it is neglected, and greatly needs repairs. Near the fort is the pettah, or town, of Bangalore, of considerable size, containing a population of from twenty-five to thirty thousand souls, who speak the Canarese language. They are mostly Hindoos, but a small proportion of them being Mohammedans. The swamy-houses (small pagodas — God is called *Swamy*) are numerous; but there is no pagoda of great size. Monkeys here are very

numerous; and swarms of them are seen on the roofs of the houses, no one disturbing or in any way molesting them; but, on the contrary, they are regularly fed, and are regarded as *citizens*, entitled to both protection and support. The houses are low, and built with mud walls, a few brick-buildings excepted, with flat roofs, made also of mud. The main streets are sufficiently wide and regular. On another side of the cantonment is the Bazaar, or Malabar town, inhabited principally by camp-followers, and contains a population equal to that of the pettah just named. The houses, as the former, are built with mud walls, but their roofs are thatched and elevated. Here the Tamil language is spoken. Hindostanee is everywhere the vernacular language of the Mohammedans, and is spoken in common among themselves; but they are also acquainted with the language of the people among whom they reside, and speak it with as much correctness and fluency as other natives. For Missionaries, therefore, to learn the Hindostanee, for the sake of being understood by the Mohammedans, is generally unnecessary, unless they are wholly devoted to their instruction.

(To be continued.)

DECEASE OF MISSIONARIES.

WE deeply regret that we have so soon again to announce the death of a valuable Missionary in the East, who has departed from his labours to receive his Master's reward; viz. the Rev. David Collie, of the Malacca station, where he had been engaged in the sacred cause for a space of nearly six years. He arrived at Malacca on the 26th of June, 1822, and died on board ship, off Singapore, whither he was going for the sake of his health, on the 27th of February, 1828. He has left a wife, to whom he had been married two years, and a child, to lament his loss. His remains were committed to the deep. The following letter contains the particulars of this melancholy event.—Ed.

Extracts of a Letter from Mr. S. Kidd, dated Malacca, March 10, 1828; addressed to the Secretary.

THE Directors are already informed of the death of Mrs. Humphreys, which took place about nine months ago. It is now my mournful task to state that death has again entered our little band, and taken away one who, humanly speaking, might have promised himself years of laborious service in his Master's cause. Our dear friend and brother, Mr. Collie, is now no more. He enjoyed excellent health during the whole of

his residence in India, till the commencement of this year. His exertions on behalf of the heathen were unremitting; he rose early, and sat up late, redeeming his time with all possible diligence; notwithstanding which he was seldom laid aside by sickness, nor had he ever, to my knowledge, required medical aid.

Mr. Collie's Illness and Death.

In January last he first began to complain of great debility, which was accompanied with loss of appetite; but not apprehending his complaint to be dangerous, he thought a little medicine would restore him to his accustomed health and vigour; but he tried it without effect. His friends, perceiving that he was gradually sinking, seriously advised him to seek medical advice without delay; to which he manifested great reluctance, arising, probably, from a natural antipathy he always had to be thought unwell, and from a recent impression upon his mind, that if he submitted to a course of medicine, he should sink under it. He was at length induced to call in the Residency surgeon, Dr. Ward, who, with the superintendent surgeon of Pinang, Dr. Conwell, then at Malacca on a visit, gave the utmost attention to his case, but, at the same time, intimated that he had done himself serious, if not irreparable, injury, by having neglected to seek advice sooner. Mr. Collie was evidently getting worse during the following month, though the natural strength of his constitution seemed for a time to resist the progress of disease, and afforded faint hopes that he might possibly be spared to us a little longer. On the 22d of February, the two medical gentlemen, just mentioned, again consulted together on his case, and recommended, as the last resource, that he should immediately proceed to a cold climate. He accordingly embarked for Singapore on the 26th, with the design of embracing the first opportunity that offered for the Cape, or England; but, alas! he was not permitted to reach the place of his immediate destination. He died the following day, surrounded by strangers and foreigners, without a Christian friend to whom he could communicate the feelings of his mind, or from whom he could derive the least consolation or assistance. The vessel being at some distance from Singapore, it was impossible to preserve his remains till it reached that place; they were, therefore, committed to the deep the next morning. It is particularly painful to us that none of us were allowed the mournful satisfaction of witnessing the last moments of our beloved friend and brother; but it was otherwise ordained by Him who does all things well, and it is our duty to submit to his righteous decisions. Many bodies of the saints are sleeping in the deep, and they, as well as

those which rest in the earth, shall hear the sound of the last trumpet and awake to everlasting life. In the visions which the beloved Apostle saw of the future resurrection, "The sea gave up the dead which were in it." It is a pleasing thought, that the bodies as well as the souls of believers are purchased by Christ, and will be as carefully preserved in the sea as on the land. Mr. Collie's frame of mind, during his sickness, was calm and tranquil. In the former part of it he had a considerable struggle with the temptations of Satan; but, afterwards, his faith prevailed over his fears, and he was enabled, with composure and confidence, to wait the approach of death, and anticipate, beyond it, the glorious rewards of eternity. About seventeen days before his death, he was seized with strong convulsions, and from that time seemed to have supposed he should not recover. He took an affectionate leave of his friends, and in animating and elevated language commended them to the kind and gracious care of a covenant God. His mind at that season seemed to have attained that holy and happy freedom from every surrounding object, which he had been aspiring after from the commencement of his illness.

Account of his Labours.

His thoughts were much occupied about the new version of the Sacred Scriptures into Chinese, accompanied with notes, a commentary, prefaces to each book, &c., concerning which he and I wrote jointly to the Directors, more than a year ago. This was a work on which his heart was set, and he often expressed a wish, if it were the will of God, that he might live to finish his part of it. It is remarkable that his illness began about the time we commenced the translation; 1st of January: Mr. Collie wrote a general introduction to the whole Bible, and I wrote a preface to the book of Genesis, according to a previous agreement that these parts of the work should be taken alternately. Each of us then translated a chapter, and gave it to the other to revise, after which we both met to compare our translations and revisions. The first chapter of Genesis, by lot, fell to me; and (with mournful feelings I record it) we had only proceeded as far as the eighth chapter, which we had not revised, before we were both laid aside by severe indisposition. On the 1st of February, I was attacked with inflammation in my bowels, by which I was brought into imminent danger of my life. Through the blessing of God, however, on the prompt and decisive measures of Dr. Ward, to whom we are all much indebted for his valuable professional aid, I was able, though in much weakness, to visit my afflicted friend, at his particular request, on the eighth day after I was taken ill. I have

since then been gradually acquiring strength, but I am yet far from being well.

His Character.

The Society have lost an able and devoted labourer, in the death of Mr. Collie. It is to be feared, he fell a victim to his intense study of the language, together with his exertions on behalf of the cause in which he was engaged; and by relying too much on the resources of his naturally robust constitution, he had neglected the prudent use of those means on which a great deal of our health and comfort depends. Mr. Collie had an extensive acquaintance with the Chinese language, in which he could both write and preach well: he was also conversant with the manners, customs, uses, ceremonies, and philosophy of China; and, indeed, was taken away just at the time when his work became easy to him, and his knowledge was about to be turned to the most valuable account. For myself, I feel that I have lost not only an able coadjutor in my work, but also a sincere friend and truly Christian brother. There prevailed between us, during the three years we had laboured together, the utmost harmony in our plans of usefulness, and the steadiest private friendship. I fear it will be long before the Mission is again blessed with so much disinterestedness, zeal, judgment, prudence, humility, and talent, in one individual, as were united in our departed friend. The mysterious event of his removal is fraught with admonitory counsel to those of us who remain. The cause, and we too, are, I trust, in the hands of a Sovereign and gracious God; and if we be under the guidance of the Holy Spirit, we shall find it, as our late fellow-labourer in his illness frequently and emphatically expressed the sentiment, "Sweet to lie passive in the hands of a sovereign God." It now, however, becomes us to be still more active and diligent in the discharge of our duties—not knowing at what hour our Lord may come.

Particulars of his Death.

March 17. By the return of the medical assistant, who accompanied Mr. Collie, we have learnt that Mr. C. seemed conscious, the whole of the day on which he died, that he was in dying circumstances. He prayed much, and observed to some of his attendants, that though his friends were absent, he was not alone, for God was with him. He seems to have been sensible to the last; as, only a very short time before his departure, he sent his kind remembrances to his friends at Malacca, mentioning them by name. There was not the least struggle, nor any apparent pain, in the moment of dissolution: he gently breathed out his

spirit into the hands of his God and Saviour. He has left a widow and one child; having been married about two years.

Mr. Humphreys is just recovering from another attack of sickness, which has detained him in the house about three weeks.

The following extracts of a letter, the last which was received from Mr. Collie, will be perused with deep interest, as it indicates the pious frame of mind which animated his Missionary labours.—Ed.

Extract of a Letter from the Rev. D. Collie, dated Malacca, December 3, 1827; addressed to the Home Secretary.

THIS is the evening of the first Monday of the month,—that delightful season when a large portion of the universal church falls prostrate before the throne of grace, and pleads for the whole human family. I am just returned from our monthly Missionary Prayer Meeting, held in the new chapel, where my hard heart has been, in some measure, softened by feelings of joyful though trembling anticipation; and it has occurred to me that I may spend a few moments profitably in attempting to convey to your mind some idea of what my present feelings are with regard to this Mission,—a Mission founded by one of the most devoted heralds of salvation—a Mission on which so much has been spent, and respecting which so much has been said. I do sometimes hope that a brighter day is now dawning.

Increased Attendance on Prayer Meetings.

Twelve months ago no one attended our Prayer Meetings, except the members of the Mission; now a considerable number attend. This evening, I think, more than one hundred people assembled in our little chapel. Had you seen the congregation, composed of English, Dutch, Portuguese, Malays,* and Chinese, and had you been a member of the Mission as long as I have been, I think you would, with me, have shed tears of joy. I am at once astonished and delighted at the attendance on our Prayer Meetings, and in spite of my obstinate unbelief, and of the chilling thought that the greater part have not yet given good evidence of having the true spirit of prayer, and may soon fall away, still I cannot but look upon it as a token for good; and I do, with my whole heart, bless God for putting it into our hearts to erect a house for his worship in this land of darkness, and for granting this cheering token of his favour, which seemed almost necessary to prevent us from falling into absolute despair. O, it is good—it is truly cheering, to wait upon

* The Malays stood in the veranda.

God in the appointed way. Our little sanctuary, I humbly hope and earnestly pray, will become the gate of heaven to many thousands.

Increased Attendance on Preaching.

The Gospel is now steadily preached in it on Saturday evenings to the Chinese, and likewise on Sabbath mornings; and on Sabbath evenings, in the Malay language, to all classes who choose to attend; and, I am happy to say, the attendance on this last service is truly encouraging. Last evening, as I returned from preaching to the Chinese, I stopped at the chapel while Mr. Humphreys was preaching there; and I was glad to find, that besides about fifty persons who were seated inside, and who were mostly Portuguese, there was a considerable number of Malays, of both sexes, standing in the varanda (where they could hear perfectly well), and listening, apparently, with much attention to the great truths of Revelation, which were delivered with great simplicity and fidelity. The sight cheered my spirits, and raised my heart to God, in behalf of my deluded fellow-sinners. The attendance, both at the Prayer Meetings and Malay services, I have no doubt is much increased by the example and active exertions of our worthy resident and his lady. Both attend our Prayer Meetings, and are sometimes present at the Malay services. They have given good evidence that the best interests of the rising generation are near their hearts.

Chinese Converts.

We hope we begin to see the first springing of the good seed which has been sowing for years. About a month since, a young Chinese, who left the College about twelve months ago, applied to us for Christian baptism with apparent sincerity, and now stands a candidate for that holy ordinance. There is in the College, another young man remarkable for his steadiness, and whose moral character, as far as we know, is unimpeachable (a great thing here). He solemnly confesses that there is no salvation but in Christ, and he prays to God, without the help of any composed form, with propriety. He is very useful in the schools, and teaches sacred music to his fellow-students. Pray for him and for all. To those who think only of the South Seas these are but small things; but, my brother, believe me, they are to me, and my drooping fellow-labourers, great things.

ARRIVAL OF MISSIONARIES.

MR. WM. FYVIE, with his wife and family, arrived at Greenock, from Surat, on the 18th of September, having had permission from the Directors to visit his native country, on account of health, after a residence of thirteen years in India.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
SOUTH SEAS	Rev. C. Pitman	Rarotonga	19 Dec. 1827, and 3 Jan. 1828.
	— J. Williams	—	No date.
NEW SOUTH WALES ..	— Robert Bourne	Sydney	28 March, 1828.
	— L. E. Threlkeld	—	29 March, 1828.
ULTRA GANGES	— T. Beighton	Pinang	3 March, 1828.
	— S. Kidd	Malacca	28 February, and 10 March, 1828.
	— C. H. Thomsen	Singapore	14 Dec. 1827, and 12 April, 1828.
	— J. Smith	—	8 March and 12 April, 1828.
EAST INDIES	— W. Howell	Cuddapah	8 April, 1828.
	— W. Taylor	Madras	3 March, 1828.
	— W. Reeve	Bangalore	28 February, 1828.
MEDITERRANEAN	— J. Lowndes	Corfu	25 July, 1828.
	— S. S. Wilson	Malta	27 July, 1828.
AFRICA	— R. Miles	Cape Town	5 June, 1828.

HOME INTELLIGENCE.

MISSIONARY ORDINATION.

On Wednesday, September 3d, Mr. Joseph Ketley, of the Mission College, who has been appointed to succeed the late Mr. Davies, at George Town, in the Colony of Demerara, was set apart to the work of a missionary, at Angel-street Chapel, Worcester. The service was commenced with

prayer and reading of the Scriptures, by the Rev. Joshua Marsden, formerly a Wesleyan Missionary in Canada. The Rev. J. A. James, of Birmingham, delivered a very powerful discourse on the obligations of Christians to seek the salvation of the heathen, and to pray for Missionaries. The Rev. Dr. Ross, pastor of the church at Kidderminster, from which Mr. Ketley was received, asked the usual questions, and was answered by the Missionary in a very suitable manner.

ble and interesting manner. The Ordination Prayer was offered up by the Rev. A. Redford, of Windsor. The Charge, which was to have been given by the Rev. Dr. Henderson (who was arrested by illness in his journey to Worcester the preceding day), was delivered by the Rev. George Redford, M.A., of Worcester. The service was closed by the Rev. Mr. Smith, Baptist minister, of Kidderminster. The Meeting was preceded by a very interesting public conference of the ministers, upon the subject of *Revivals of Religion*.

ANNIVERSARIES.

HALSHAW MOOR.

JULY 30th, the Halshaw Moor Branch of the East Lancashire Auxiliary of the London Missionary Society, held its first Anniversary in the Independent Chapel, Halshaw Moor; Mr. J. R. Barnes in the Chair. Addresses were delivered on the occasion by the Rev. J. F. Cover, W. Jones and S. Ellis, of Bolton, and J. Pridge, of Windsor; also by Messrs. Samuel Fletcher, T. Harbottle, J. Williams, and J. H. Heron, of Manchester. The services were highly interesting, and a good impression seemed to be made on the minds of the audience. The collection at the Meeting, together with the subscriptions for the past year, amounted to 57*l.* 6*s.* 4½*d.*

WILTS AND EAST SOMERSET AUXILIARY MISSIONARY SOCIETY.

THE Anniversary of this Society was held at Westbury, on Wednesday, the 6th of August. In the morning, the Rev. Rowland Hill preached in the Rev. R. Meek's Chapel, to a very numerous congregation, who listened to this venerable servant of Christ, with that interest which the sacredness of the cause of Missions, in the hands of so devout an advocate, is adapted to inspire. The Public Meeting, held in the same place in the evening, was crowded to excess.

The Rev. William Ellis gave a detailed account of the successes that had resulted from missionary efforts in the Sandwich and South Sea Islands. The wonderful fact of the conversion of these heathen nations to the faith and temper of the Gospel, was related with great simplicity of language; and it was uttered with an artless fervour, which proved himself to be intensely interested in the subject which he was recommending to others. The Meeting was likewise addressed by the Rev. Rowland Hill, the Rev. Messrs. Goode, Doney, Goff, Hamlyn, Curwen, Whitty, Meek, Watson, and other Ministers. The earnestness of the speakers, and the animation evident in the general aspect of the assembly, left no room to question, whether

the cause of Christ among the heathen has a strong hold upon the feelings of the churches in this country, who will, it is hoped, soon see the importance of acting by an organized system of weekly contributions.

FROME.

The Frome Branch Missionary Society held their Anniversary on Friday, the 8th of August. In the morning a powerful discourse was delivered in Zion Chapel, by the Rev. Timothy East, of Birmingham; the design of which was to make its hearers *feel* that the responsibility of Christian Churches to the cause of their Redeemer, is in *equal degree* to the privileges which the Gospel imparts to themselves; and that the most fearful indications of the Divine displeasure which can rest upon a people, is that of their being abandoned to the insensibility which feels no concern for the Divine glory; and which excludes them from the honour of presenting constant *sacrifices* towards its advancement in the world.

The Public Meeting of this Society was held in the evening, at which John Sheppard, Esq. presided. The Rev. Mr. Ellis addressed the Meeting for more than an hour. By the simplicity and liveliness of his descriptions, the landscapes of those interesting islands seemed present to our view. It will be well if future days shall prove that Christians at Frome are found acting according to the sacred impulse of that evening. The Meeting was also addressed, with great fervour, by the Rev. Messrs. Newman, Daniell, Goode, Meek, Skinner, Clapp, East, Little, Tozer, Whitty, and others. The congregation filled the house.

YORKSHIRE.

BRIDLINGTON AND QUAY.

ON Lord's-day morning, August 10th, the Rev. Dr. Philip, from Cape Town, South Africa, preached at Union Chapel, Quay; and the Rev. George Waterhouse, of Dewsbury, at the Baptist Chapel, Bridlington. In the afternoon, Dr. Philip preached at the Independent Chapel, Bridlington; and Mr. Waterhouse at the same place in the evening.

On Monday, August 11th, the Meeting for business was held at Union-street Chapel, Quay; when the Chair was taken by the Rev. John Morley, of Hull. The Report was read by the Rev. E. Morley; and Resolutions were moved and seconded by the Rev. Dr. Philip, and Rev. Messrs. Waterhouse, Sykes, Harness, Tatham, Hithersay, and E. Morley. The collections, including 9*l.* 2*s.* 3*d.*, a proportion of the profits of a bazaar, amounted to 32*l.* 16*s.* 11*d.*

SKIPSEA.

ON Tuesday, August 12th, Dr. Philip

preached at this place in the afternoon, and in the evening a Meeting for business was held; when the Rev. James Sykes, of Hornsea, took the Chair, and Resolutions were moved and seconded by the Rev. Dr. Philip, and Rev. Messrs. Waterhouse, E. Morley, Hayden, and Messrs. W. Tarbolton and W. Foster. The collections and subscriptions for the year amounted to 16*l*. 18*s*.

FRIDINGHAM.

THE Rev. George Waterhouse preached here in the afternoon of Wednesday, the 13th of August. The Meeting was held in the evening, at which the Rev. W. Haydon, of Frodingham, presided. The Resolutions were moved and seconded by the Rev. Dr. Philip, the Rev. Messrs. Waterhouse, E. Morley, Sykes, Taylor, and Bruce; and Messrs. Tarbolton and Foster. Collection, 3*l*. 5*s*. 1*d*.

CITY OF YORK.

THE Anniversary of the Auxiliary Missionary Society for this City and its neighbourhood, was held, in Lendal-Chapel, on the 17th and 18th of August. Three sermons were preached on the 17th, by the Rev. Dr. Philip, and James Parsons; and on the evening of the 18th, the public Meeting of the Auxiliary was held. George Rawson, Esq., of Leeds, took the Chair; and the Assembly was addressed by the Rev. James Jackson, of Green Hammerton; R. Jessop, of Pocklington; W. Ververs, of York (Wesleyan); R. Pearson, of Airedale Academy; D. Moses, of York; and Dr. Philip. The collections amounted to nearly 110*l*.

SOMERSETSHIRE AUXILIARY SOCIETY.

On Tuesday, September 2, the Sixteenth General Meeting of this Society was held at the Rev. Mr. Wheeler's Chapel, at Wells. The Rev. William Lane (former minister), the Rev. T. Golding, the Rev. W. Ellis, Missionary, and the Rev. Mr. Wheeler, conducted the services. The Mayor having kindly granted permission, the public meeting for business, in the afternoon, was held at the Town Hall; where the assembly was numerous and respectable. J. B. Emery, Esq., being in the chair, the Rev. T. Golding, Secretary, read a short extract from the Report, and various resolutions in support of the objects of the meeting, moved and seconded by the Rev. W. Ellis (Missionary); Rev. W. H. Lewis, of Glastonbury; Rev. J. Leifchild, of Bristol; Rev. Mr. Baker, of Shepton Mallet; Rev. T. Clark, Baptist Minister of Paulton; Rev. W. Skinner, of Bruton; Rev. Spedding Curwen, of Frome; Rev. Mr. Crump, of Weymouth; Rev. W. Lane; and Rev. Mr. Grosier, Baptist Minister, of Wells;—were unanimously adopted. Mr.

Ellis, by his detail of various interesting circumstances, in the South Sea and Sandwich Islands, greatly delighted the meeting. Many excellent and appropriate speeches were delivered, which were listened to with great interest and satisfaction by the audience. In the evening, a considerable congregation assembled at the chapel; when the Rev. Mr. Leifchild and the Rev. Mr. Crump conducted the service. This being the first Missionary Meeting that has ever been held in the city of Wells, it was anticipated with considerable interest by the friends of the cause; and from the respectable collection made, and the general satisfaction afforded, it is presumed that the Missionary cause will be regarded with growing estimation, and will receive increasing support among the friends of religion in that populous and interesting city. Previous to the anniversary, Mr. Ellis had kindly pleaded the cause of the Missionary Society in most of the associated congregations throughout the county of Somerset.

NOTICES.

SPA-FIELDS.

THE Fourth Annual Meeting of this Auxiliary will be held in Spa-Fields Chapel on Friday evening, the 3d of October. The Rev. John Clayton, of the Poultry Chapel, has kindly engaged to take the Chair, and several other ministers have promised to take part in the service.

HORSELYDOWN.

THE Third Annual Meeting of the Union Chapel, Parish-street, Horselydown, Juvenile Auxiliary Missionary Society, will be held on Tuesday evening, October 7th, in the above chapel. Thomas Thompson, Esq., Treasurer of the Home Missionary Society, will take the Chair at half-past six precisely; several ministers are expected to take part in the proceedings of the Meeting.

BRIGHTON.

On Tuesday and Wednesday, the 14th and 15th instant, the Anniversary of the Sussex Auxiliary Missionary Society will be held at Brighton. The Rev. J. A. James, of Birmingham; the Rev. John Reynolds, of Romsey; and the Home Secretary of the Parent Society, are engaged to attend.

HERTFORD.

On Wednesday, the 22d instant, the Hertfordshire Auxiliary Missionary Anniversary will be held at Hertford. The Rev. George Clayton, and the Rev. John Arundel, Home Secretary of the Parent Society, have engaged to preach,

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 31st August, 1828, inclusive.]

IN LONDON AND ITS VICINITY.

A Sincere Friend to Missions.....	20	0	0
Anonymous.....	5	0	0
Ditto, for Female Education in India.....	5	0	0
E. W. H.....	10	0	0
Mr. G. Slack.....	1	0	0
Lavinia.....	10	0	0
Clapton.—Legacy by the late George Gaviller, Esq. Messrs. W. Steinmetz, J. R. Williams, J. C. Edelman, and J. Ballance; Executors (less duty).....	50	0	0
Kingsland Auxiliary Society, Female Branch—Mrs. Prior, Treas., on account.....	11	14	6
Missionary Box—South Quay, London Docks..	0	12	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bedfordshire Auxiliary Society—J. Foster, Esq. Treas.			
Bedford Association—			
Rev. S. Hillyard.....	15	0	0
Gratitude.....	91	0	0
A Labouring Man, toward the guide	2	0	0
Deficiency.....	2	0	0
Ditto, for Mrs. Maul's School.....	2	0	0
Mrs. Hillyard and Friends, for Mrs. Maul's School.....	2	5	0
Mrs. J. Kilpin and Friends, for ditto.....	2	5	0
Kimbolton—Miss Peck & Friends, for ditto.....	2	5	0
Biggleswade—Miss Foster and Friends, for ditto.....	2	5	0
Subscription.....	1	1	0
Association.....	3	0	0
Luton—Subscription.....	0	10	0
Malden and Amptill—Coll. at the Annual Meeting.....	8	16	0
Donation.....	1	0	0
Roxton—Collected by C. J. Metcalf, Esq.....	8	15	0
	53	2	0
Less Expenses.....	2	7	3
	50	14	9

Buckinghamshire, South, Auxiliary Society—Mr. Burrough, Treas.			
High Wycombe—Crendon-Jane, Treas.			
Collection.....	7	2	6
Ebenezer Meeting.....	10	11	6
Town Hall.....	12	5	4
Collected by			
Miss Crafts.....	0	19	6
Grove.....	0	6	6
Lutman.....	0	19	6
Subscriptions, &c.....	4	7	0
	36	11	10
Thame—Rev. Mr. Wiffen—Collection.....	5	2	6
	41	14	4
Less Expenses.....	9	15	3
	31	19	1

Cheshire.—Heaton—Mr. E. Brown.			
Sheepwash Mill.....	10	0	0
Grove Mill.....	10	0	0
	20	0	0
Cornwall.—A Thank Offering, from a Friend to Religious Liberty, by Rev. Dr. Henderson.....	50	0	0
Derbyshire Auxiliary Society.—per Mr. A. N. Harrison.....	170	0	0
Essex Auxiliary Society.—W. Rankin, Esq. Treas.			
Little Baddow—Rev. S. Morell.			
Subscriptions.....	5	3	0
Missionary Association.....	7	0	0
Collection.....	2	17	4
	15	0	4
Billerica—Rev. J. Thornton.			
Missionary Prayer Meetings.....	5	14	1
Ladies' Association.....	3	10	8
Subscriptions.....	8	8	0
	16	4	0
Bocking—Rev. T. Craig.			
Ladies' Association.....	18	3	6
Collected by the Sunday-school Teachers, for the support of the Native Teacher, Thomas Craig, 3d payment.....	10	0	0
Collection after Sermon by Rev. Dr. Philip.....	18	2	6
Subscriptions.....	22	7	0
	68	13	0
Braintree—Rev. J. Carter.			
Missionary Association.....	47	2	10
Ditto Prayer Meetings.....	1	3	7
Sabbath-school Girls, for the Education of Native Children in India.....	1	7	5
Boys, ditto.....	1	10	2
A Friend, towards the Deficiency.....	1	0	0
Subscriptions.....	5	14	6
	57	18	6
Brentwood—Rev. D. Smith.			
Missionary Prayer Meetings.....	7	16	10
Collection after Sermon by Rev. Dr. Philip.....	5	12	6
Subscriptions.....	6	4	0
	19	13	4
Chelmsford—Rev. J. Hunt.			
Collec. after Annual Sermons..	20	0	0
Public Meeting.....	25	3	6
Female Branch.....	40	9	11
Juvenile Branch.....	3	8	11
Male Branch.....	6	16	10
Sunday-school Children.....	0	17	11
Missionary Boxes.....	0	19	2
Annual Subscriptions.....	8	8	0
From Members of the Society of Friends, for the support of Native Schools in India.....	1	7	2
	107	11	5
Less Expenses.....	9	13	5
	97	18	0

Chelmsford—Rev. J. Gray.

Missionary Association—Male Branch.

Collected by

Mr. J. Phillips	3	14	6
— T. Milbank	2	5	2
— G. Eliaston	2	2	19
— M. Shelton	0	17	4
— S. Abrey	0	6	0
Master J. Gardener	0	8	5
Small Sums	0	9	2

Female Branch—Collected by

Mrs. Gray	3	11	10
— Johns	6	2	3
— Shuttleworth	4	6	1
— Portway	4	2	10
Mary Smee	1	4	11
Miss Brooman	0	16	0
Sarah Harrell	0	14	6
Miss M. A. Eliaston	0	13	7
— Johns	0	12	3
Subscriptions	8	15	0

Collections after Sermons by

Rev. W. Ellis	13	10	7
Ditto, after Public Meeting ..	7	11	11
Missionary Boxes	0	5	5

For Native Schools in India.

Collected by Mrs. Gray.

Mr. R. Greenwood	1	0	0
— J. Marriage	1	0	0
— J. Candler	0	10	6
— J. Corder	0	10	0
— W. Knight	0	10	0
Sundries	1	14	4

67 15 6

Less Expenses .. 4 6 6

63 9 0

Coggeshall—Rev. A. Wells.

Missionary Association

Collection at Annual Meeting

of the County Auxiliary

37 7 8

50 5 6

87 13 2

Colchester—Rev. J. Savill.

Ladies' Association

Balance of former Association ..

Missionary Box

Female Sunday-school (Rev. J.

Savill's)

Ditto (Rev. J. Herrick's)

Collected by Mr. Carter

Subscriptions from last year ..

Sundries

57 8 5

4 2 6

0 3 10

0 11 6

0 5 9

0 10 0

3 14 6

6 3 0

73 0 0

Dunmow—Rev. R. Frost.

Missionary Association—

Mr. W. Portway, Treas.

Subscriptions

25 5 6

4 14 6

30 0 0

Finchingfield—Rev. J. Bunter.

Collected by

Mrs. Choat	4	10	0
Miss Portway	2	1	2
— Messent	2	1	6
— Hart	0	14	2
Mrs. Bunter	1	12	3
Miss Jarvis	1	2	10
— E. Gatward	1	4	8
— Burder	1	0	0
Subscriptions	7	1	0
Sunday-school Children	0	9	6
Collection	5	5	5

27 2 6

Halsted—Rev. J. Bass.

Subscriptions

Collected by Messrs. Robert

Sewell, S. White, T. Cooper,

&c.

Ladies' Association

12 19 8

7 0 6

14 0 0

34 0 0

Hatfield Heath—Rev. C. Berry.

Missionary Association—Male

Branch—Mr. J. Pavitt, Treas.

Collected by

Mr. J. Hutchins	4	1	2
— J. Cocket	4	0	6
— J. Pavitt	4	0	0
S. P. Matthews	2	2	0
D. Adams	1	16	6

Female Branch—Mrs. J. Pavitt,

Treas.

Collected by

Miss Lord	5	17	7
Mrs. P. Pavitt	3	8	0
— John Pavitt	2	7	4
Miss Burton	1	18	0
— F. Hutchin	1	15	0
— Elgood	1	11	5

A poor Widow and her Neigh-

bours

Sabbath-school Children, &c.

High Easter Chapel Miss. Box.

0 12 0

0 19 0

1 0 0

35 8 6

Hedingham—Rev. S. Steer.

Collected by

Miss Stevenson	5	12	2
— Ely	2	5	4
— Jennings	2	17	2
— Harker	7	14	2
Mrs. Jaggard	1	3	5
Miss Savill	1	9	1
Mrs. Dunt	1	7	1
Miss Clark	1	9	6
— Stubbing	1	5	5
Subscriptions	3	1	0

28 4 4

Less Expenses .. 0 16 6

27 7 10

Ingatestone—Rev. B. Hayter.

Missionary Prayer Meetings

Maldon—Rev. R. Burls.

Subscriptions

Ladies' Association

Gold Ends, by Mr. Wilmshurst's

young Men

Girls in the British School ..

Collection after Sermon by

Rev. Dr. Henderson

Ladies, for the Education of

Three Native Girls at Mrs.

Mauk's School, Nagercoil,

4th payment

11 0 0

38 4 10

0 6 10

0 14 6

14 3 3

7 10 0

71 19 11

Less Expenses .. 0 11 0

71 8 11

North-East District Society—I. Everett, Esq.

Treas.

Harwich Branch—

Contributions

Collections after Sermons by

Rev. Dr. Philip

13 2 0

35 7 0

Less Expenses .. 0 5 0

35 2 0

Dedham Branch.

Subscriptions

Collected by

Mrs. Ashton

Ditto, Missionary Box

— Booth

Misses Hollicks

Miss Abbott

— Smooty

4 8 2

0 8 0

2 11 9

2 8 4

2 6 0

1 17 10

Miss Hollicks	1 15 4
— White	1 6 0
— Ditto, Missionary Box..	0 9 0
Mrs. R. Bloomfield	1 3 10
— Browning	0 18 6
Sunday-school Children	0 12 7
Box in the Vestry	0 6 2
	<hr/>
	24 4 6

Manningtree Branch.

Subscription	1 1 0
Collection after Annual Meeting and a Sermon by Rev. Dr. Philip	9 2 6
	<hr/>
	10 3 6
North-East District..	69 10 0
Less Expenses ..	2 7 0

North-West District Society.—Mr. Pavitt, Treas.

Clavering—Rev. H. Bromley.	
Subscriptions	2 10 0
Collected by	
Miss Pavitt	3 7 0
— Mumford	1 18 6
Mr. Phipps	1 0 0
— Metcalfe	2 9 6
Missionary Boxes of	
Mrs. Living	1 0 5
— Pavitt	0 14 5
At the Meeting	0 2 7
	<hr/>
	13 2 5

Henham—Rev. J. Dorrington.

Subscription	0 10 0
Collected by	
Miss Dorrington	3 6 0
Mrs. Law	0 9 0
Missionary Box	0 5 0
	<hr/>
	4 10 0

Newport—Rev. J. H. Hopkins.

Subscription	1 1 0
Collected by	
Miss Chipperfield	1 18 7
— Clark	1 18 3
— Hopkins	5 5 2
Mr. Debnam	1 18 0
— Coot	2 19 3
Missionary Boxes of	
Miss Hopkins	0 9 0
Mrs. C	0 5 0
Mr. Coot	0 17 0
	<hr/>
	16 11 3

Saffron Walden, Abbey-lane Meeting—Rev. W. Clayton.—J. Player, Esq. Treas.

Subscriptions	6 4 6
Collected by	
Misses Cleaver	10 8 8
At the Prayer Meetings	1 14 8
Missionary Boxes	1 4 10
Dividend on County Bank Notes	2 0 0
Collected at the Anniversary of the Branch Society, after Sermons by Rev. Messrs. Orme and Wells	20 4 7
	<hr/>
	41 17 3

Stansted—Rev. R. E. May.

Subscriptions	3 0 0
Young Ladies' Miss. Box	0 18 0

Quarterly Contributions, &c. .	4 15 0
Annual Collection	2 5 0
	<hr/>
	10 18 0

Thaxted—Rev. J. Sewell.

Subscriptions	9 7 3
Collected by	
Mrs. A. Barnard	2 16 0
Miss Fordham	2 1 9
Mr. E. Franklin	4 4 2
— W. Franklin	1 13 0
	<hr/>
	20 2 2

North-West District.. 107 1 2

Less Expenses .. 5 1 2

102 0 0

Ongar—Rev. Isaac Taylor.

Missionary Association	5 8 0
Rochford—Rev. G. Harris	10 4 6
Romford—Rev. S. H. Carlisle.	

Collected by	
Mrs. Pincheon	5 13 0
— Carlisle	3 9 6
— Vale	1 5 6
Miss Mumford	2 15 2
— Sangster	1 10 10
— Vale	2 19 5
— Negus	0 14 3
— Nuun	1 1 2
Mr. Mumford	1 19 9
— G. Vale	0 17 8
— Talbot	0 10 4
— Ward	2 0 10
— Halley	0 14 0
— Poulter	1 6 5
Collection after Public Meeting	5 10 0

32 7 10

Less Expenses .. 1 12 6

30 15 4

Stanford Rivers—Rev. W. Temple.

Collected by	
Misses Shuttleworth	5 17 6
Mrs. Temple	3 12 6
	<hr/>
	9 10 0

Stebbing—Rev. J. Morison.

Subscriptions	3 3 0
Missionary Association	11 3 6
Stebbing Mill Missionary Box ..	0 14 0
	<hr/>
	15 0 6

Stock—Rev. B. Hayter.

Missionary Prayer Meetings	2 9 6
Takeley—Rev. J. Hanson	3 15 0
Terling—Rev. W. Kemp.	
Missionary Association	6 5 0

Weathersfield—Rev. P. Sibree.

Missionary Association—Female Branch.	
Collected by	

Miss Owers	2 13 4
— C. Barron	2 11 7
Mrs. Turner	2 2 9
— Hasler	1 8 9
— Skingley	1 8 0
Miss Messent	1 6 11
— Fitch	1 3 10
— Church	1 0 0
E. Shead and M. Clayden	0 17 1
M. Bowtle and S. Lewis	0 13 2
Miss Ruse's School	0 9 0
Sunday-school Girls	1 16 2
Mrs. Sibree	10 0 7

For the Native Teacher,

W. Milne, 5th payment ... 10 0 0

Male Branch.

Collected by

Mr. Hasler	1 1 8
— Westwood	0 17 5
— Hoyden	0 8 3
Sunday-school Boys	6 5 0

MISSIONARY CONTRIBUTIONS.

Mr. Jos. Fitch	0	10	0
Rev. P. Sibree	2	0	0
Collection	5	6	7
	48	1	6
Wickford—Rev. J. Mercer	4	4	0
Witham—Rev. R. Robinson	28	11	2
Ladies' Association	0	12	0
Juvenile Association in Sunday-school	0	12	0
From Members of the Society of Friends for the support of Schools in India	0	16	10
Subscriptions	14	6	6
	107	9	5
Less Expenses	24	3	2
	*1055	2	3

* £102. of the above acknowledged in July Chron.

Colchester—Legacy by the late Mr. Benjamin Prosser—Miss Elizab. Prosser, Executrix.	10	0	0
Hampshire.—Newport—Node-hill Chapel. Collected by Mrs. Weeks	8	9	0
Portsea—Rev. J. Griffin. Subscriptions	76	13	2
Collection	31	9	0
Collected by Ann Barnes	1	2	0
Miss Dawes	1	14	0
Ditto, School	0	12	0
Mrs. Green	2	4	10

Miss Harding	0	17	6
— Mackie	2	10	0
Jane Moon	0	15	0
Mrs. Moxon	2	3	0
Mr. Reed	3	7	0
Westmeon—per Dr. Shoveller ..	1	12	0
	125	0	0

Lancashire.—Preston Auxiliary Society—Mr. J. Hamer, Treas. Collections, &c. by Rev. Dr. Paterson and Rev. S. Curwen. Pole-street Chapel	3	7	3
Grimshaw-street	12	11	4
Cannon-street	13	7	6
Anniversary Meeting	11	13	2
Kirkham Branch—Mr. H. Crook ..	12	15	6
Elswick ditto—Rev. D. Edwards ..	9	10	0
	63	4	9

Somersetshire.—Bath Auxiliary Society—M. Ogborn, Esq. Treas.	100	0	0
Bristol Tabernacle Branch—Mr. R. Ferris, Treas.	25	0	0
Hertfordshire.—St. Albans—A Friend at Kingswood—per Rev. J. Harris	5	0	0
Wales, North, Auxiliary Society—W. Williamson, Esq. Treas.	24	17	7

Donations towards the Deficiency in the Society's Funds.

Omega	10	0	0
Bedford Association—A labouring Man	3	0	0
Essex.—Braintree—A Friend	1	0	0

For the Education of Native Females in India.

Anonymous	5	0	0
Essex.—Braintree	1	7	5
— Maldon	7	10	0

For the Support of Native Schools in India.

Bedfordshire Auxiliary Society	11	0	0
Essex.—Chelmsford	1	7	2
— ditto (vide page 462)	5	4	10
— Witham	0	16	10

TRANSLATION OF A HYMN,

Written by Sichana, a Caffer Chief, on the Kat River, who was converted to Christianity.

HE who is our mantle of comfort,
The giver of life, ancient, on high,
He is the Creator of the heavens,
And the ever-burning stars.
God is mighty in the heavens,
And whirls the stars around the sky.
We call on him in his dwelling-place,
That he may be our mighty leader,
For he maketh the blind to see;
We adore him as the only good,

For he alone is a sure defence,
He alone is a trusty shield,
He alone is our bush of refuge;
We supplicate the Holy Lamb,
Whose blood for us was shed,
Whose feet for us were torn,
Whose hands for us were pierc'd:
Even He, the giver of life on high,
Who is the Creator of the heavens.



REV^D JOHN MORISON,

CHELSEA.

Engraved by THOMSON from an original Painting by WILSON..

THE EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

FOR NOVEMBER, 1828.

Memoir

OF

THE LATE REV. THOMAS HILLYARD,

Pastor of the Independent Church, Olney, Bucks.

THE subject of the following Memoir was born at Mears, Ashby, Northampton, in the year 1746. He was baptized and educated in the Establishment. Soon after he had undergone the ceremony of confirmation, he plunged all at once into the follies and vices of youth, as though that ceremony had set him free from every moral restraint. The admonitions of his friends were disregarded. He persevered in his vain profligate course until the period of his apprenticeship drew to a close, when he was, in the kind providence of God, led to hear the Rev. Mr. Pooley, at Wadnoe Church. The serious appearance of the clergyman, his friendly carriage, and his solemn manner of reading the prayers, much interested him. The extempore prayer before the sermon completely engaged his attention. The text was Gal. ii. 19—"I through the law am dead to the law, that I might live unto God." The preacher appeared, to the subject of this Memoir, perfectly to understand his conduct and

character. So accurately did he describe his very heart, that he thought the sermon was levelled directly at him. His conscience was touched. On his return home he wept and prayed most earnestly. On the following Sabbath he attended public worship in his own parish church, where he had, in consequence of a taste for music, been accustomed to join with the choir. But the services were flat and unprofitable to his mind. He thirsted after the words of the preacher who had spoken to him as with the power of God. He afterwards received great spiritual benefit from the preaching of several different ministers of Christ, both in the Church and among Dissenters: To the late Mr. Ryland, of Northampton (father of the late Dr. Ryland, of Bristol), he was particularly indebted for friendly advice and tender admonition. But as yet, although he delighted in secret prayer, and eagerly studied the word of God, and experienced much delight in these exercises, his views of the way of salvation by Jesus

Christ were somewhat obscure and imperfect. The conversation, however, of some judicious and eminently pious Christian friends greatly enlightened his mind, and ultimately led him clearly to perceive and joyfully to embrace the precious doctrine of justification by faith in the Son of God. About this time he removed to Wellingborough, and united himself to the Independent Church there, then under the pastoral care of Mr. Grant; to whose ministry he became greatly attached and greatly indebted. Soon after the ordination of Mr. Carver, who succeeded Mr. Grant, Mr. Hillyard was invited to exhort before the Church, in order that his fitness for the work of the ministry might be ascertained. After repeated similar trials he was sent forth, under the sanction of the church and pastor, to preach the unsearchable riches of Christ. His early ministrations were distinguished by a glowing, holy, and enlightened zeal, accompanied with great modesty and diffidence. He was fully sensible of the disadvantages under which he laboured, for want of a more liberal education; yet earnestly desirous of devoting all that he had attained, all that he possessed, to the good of souls and the furtherance of the Gospel.

He was, in the first instance, ordained to the pastoral charge of an Independent Church at Bridgstock, Northamptonshire. With much regret he was compelled to relinquish this station, on account of the inability of the people to meet the wants of his increasing family. He then settled for a few years at Kimbolton, in Huntingdonshire; until he fixed for the remainder of his life at Olney, in Buckinghamshire; where, during forty years, he experienced the great goodness of his God and Saviour. His ministry was abundantly blessed to his attached and beloved people, and eminently so to the surrounding population. The whole of his ministerial course ex-

tended beyond half a century; during which period he experienced many severe afflictions, some of them abiding by him until it pleased his heavenly Father to remove him to his rest and reward: yet he was not tempted above that he was able to bear. He was enabled to sing of mercy as well as of judgment.

The enlargement of the place of worship at four several times during his ministry at Olney, at a period when the Gospel was faithfully and powerfully preached in the established Church, and in a Meeting-house in the parish, affords decided evidence of his acceptableness as a preacher; and the augmentation of the Christian society under his care, from fifteen to nearly two hundred members, is a pleasing proof that the blessing of God followed his labours. His address was plain, powerful, and pointed. His Sabbath evening sermons, especially in the early part of his ministry, were remarkably awakening, and admirably suited to the different classes of his hearers. A celebrated cotemporary has unjustly asserted that Mr. Hillyard's ministry "was not calculated to arouse a stupid audience from its lethargy." The publication of what was conveyed to the North in all the secrecy and confidence of friendship, years ago, we cannot but regard as highly uncharitable and calumnious. To the acceptableness of Mr. H.'s ministry; to the influence he attained in the churches; to his popularity; to his abundant labours, not only at home, but in London, Deal, &c.;—let the periodicals of his day, and his cotemporaries, bear testimony. The Rev. John Morris, who was co-pastor with him during several of his latter years, expressed himself to the following effect in his funeral sermon:—"To me many recollections of our intercourse are highly pleasing. One instance of his open, candid, kind disposition, I can never forget. Soon after my ordination as his coadjutor

in the work of the ministry, he said to me, with unaffected simplicity, 'My dear Sir, I have had my day, now is your turn; you must increase, and I must decrease, I hope you will continue to be a burning and shining light, when my lamp is extinguished.' His kind solicitude for my health, and comfort, and usefulness, and his fervent prayers on my behalf, were truly endearing. I can truly say, that one emotion of jealousy or unkindness was never excited between us."

Towards the close of his life, his peculiarly excellent talent for pious cheerful conversation was rendered comparatively useless by his total deafness; but, although in a great measure secluded from the pleasing and profitable intercourse of Christian friends, the spirituality and fervent piety of his soul abundantly prospered. His close communion with God was cherished by days of private and family fasting and prayer. On these solemn occasions he was habituated to close self-examination, and was accustomed to commend his family and flock most earnestly to the protection and blessing of his heavenly Father. His diary contains the records of several most gracious and remarkable dispensations of Providence toward him. We have no doubt, that if some friend, well acquainted with his habits and history, were to furnish the religious public with a volume, compiled from his manuscripts, it would be highly acceptable and useful.

As the energies of his frame decayed, the fervour of his piety and his trust in the Divine Saviour manifestly increased. The day before his death he appeared to be quite insensible, but perfectly calm. He fell asleep in Jesus on the 12th of July last, in the eighty-third year of his age.

His church and congregation, with a great portion of the inhabitants of the town and neighbourhood, testified

their respect by following his body to the grave. The deacons, the clergyman of the parish, and the pastor of the Baptist Church, were pall-bearers. Mr. Simmons delivered the funeral oration at the grave. Mr. Morris preached the funeral sermon, from 2 Tim. iv. 7, 8—"I have fought the good fight," &c. Mr. Simmons again preached on the occasion, on the following Sabbath, and his son at Bedford, from Psalm xxii. 4, 5—"Our fathers trusted in thee: they trusted, and thou didst deliver them." &c.

OBSERVATIONS

ON

THE BOOK OF ESTHER.

THE name of God is not mentioned in this Book, neither are any of the grand and distinguishing doctrines of our holy religion to be found in it: yet the whole narrative is so striking, and so replete with instruction, that the study of it cannot but be advantageous.

Select the following particulars:—

1st. In the history of Mordecai we see that those who do great service for their superiors, are sometimes neglected and forgotten.

During the time that Mordecai sat at the king's gate, two of the king's chamberlains, Bigthana and Teresh, "sought to lay hands on the king Ahasuerus; and the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king;" and there it remained a dead letter. It is easy to note down particulars in a book—but a very different thing to act as we ought relative to these particulars. This kind of ingratitude is very common; much of it is recorded in the page of history, and there is a great propensity to it in our own hearts. *Ours* may be on a small scale, but it marks the disposition, for a feather may determine the way of the wind. Can any man living take a

retrospect of his life without saying, "I remember my faults this day?" Look back and examine the matter; has no kind service been forgotten? Ingratitude is generally considered the sin of the poor, but it is not peculiar to them. This book shows that rich men and great men can commit it; and experience teaches that good Christians, yea the *best Christians*, are not altogether free from the charge: even *they* need to be often reminded of their obligations to their best friend. *Remember* that once ye were without Christ; remember that once ye were the servants of sin; remember that ye are not your own, but bought with *the price*. Remember this, remember! Is it possible that a Christian can ever forget it? Let conscience answer the question.

2dly. In Haman we behold how soon a haughty man is offended, and how inveterate his rage becomes against the poor worm who offends him.

Haman rose in the estimation of the king, and the king "set his seat above all the princes who were with him. And all the king's servants bowed, and revered Haman, for the king had so commanded; but Mordecai bowed not, nor did him reverence." The Persian kings received divine honours; and the men who worshipped idols, would find it no hardship to pay adoration to the king's favourite. If it were profitable or fashionable, there are men in every age who would make no scruple about it; but Mordecai was a Jew, and a devout Jew—he could not, he dared not, worship a creature. He stated this to the persons who charged him with a want of reverence to Haman, and they carried back the message, which brought the matter to a crisis. Haman was full of wrath; and all his riches, and honours, and glory, availed him nothing until the hated Mordecai was hurried to destruction. How pitiable is the man who has such a proud and ungovernable temper! and if he indulge it, how will the disease increase! What! shall I be so wicked, as to murmur and repine about the trifles which I do not possess, and forget all the substantial comforts which a bountiful Providence has given me? Shall my life be embittered, because I have not *that straw*? God forbid! Let me learn to be less affected by the trifles of time, and consider myself a stranger and pilgrim on the earth.

3dly. What sacrifices ungodly men will make to gratify their passions!

Haman determined in his mind to be revenged on Mordecai, but it would be a mean and despicable thing for so great a man to put to death *one poor miserable Jew*: "he thought scorn to lay hands on Mordecai alone," and therefore formed a plan of extirpating all the seed of Abraham who were found in the empire: "And Haman said unto king Ahazuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed; and I will pay ten thousand talents of silver to the hands of those who have the charge of the business, to bring it into the king's treasures." Ch. iii. 9—11. "And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee." *Ten thousand talents of silver are computed to be full three millions seven hundred pounds sterling*,—a sum far exceeding all that could be collected in a whole year for any godly purpose, by all the friends of Jesus Christ throughout the world!!! Some opulent Hindoos have given a lack of rupees for the celebration of a heathen festival, and many rich men nearer home expend their thousands to gratify some abominable lust—the worship of some beloved idol. Alas! how diminutive are the offerings of Christians for the advancement of the Redeemer's glory, when compared with the splendid sacrifices of the wicked. I mean not by this remark to wound the feelings of one who fears God, but who has little to give. God looks at the motive; He searcheth the heart; He commended the poor widow, who cast into the treasury two mites, which make a farthing; and when making a comparison between her and the rich men, who had cast in a little of the overflowings of their abundance, He said, "*She hath cast in more than ye all.*" A shilling may be an immense gift for some men, because they have laboured hard for it, and contrived fifty ways to save it; whilst one hundred pounds is a trifle to another of our Lord's servants, inasmuch as he only gives an order to his

steward to give it, and it is done. Circumstances make almost all the difference; and if rich men were to compare what they do for God, with what Haman did for the devil, surely they would enter into their closet, and weep in secret over their conduct, and arise from their knees with a holy determination to be more devoted to their Master in future. All that we possess is the Lord's. We are only stewards. The day of account is approaching; and whatever may be our opinion of the matter *now*, there is no doubt but we shall be convinced *then*, that Jesus Christ deserved all.

4thly. The magnanimity of Queen Esther, in venturing her life for the cause of God's people, cannot be too highly applauded. The language which she used on the memorable occasion is peculiarly striking. It is often mentioned as descriptive of a sinner under concern about his soul, who is afraid to venture into the presence of God; but the circumstances are by no means similar.

Esther thus describes her situation, "All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, *who is not called*, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days;"—nevertheless, such was the urgency of the case, that she added—"I will go in unto the king, *which is not according to the law: and if I perish, I perish*." Now, compare this with a sinner who is anxious to obtain the favour of God.

1st. No one might venture into the presence of the king uncalled; but every sinner is called, invited, and commanded, to approach the divine footstool, and to seek and expect everlasting felicity through faith in the Redeemer's blood.

2dly. Esther had not been called for thirty days; but God is sounding in the ears of sinners every day, and many times a day, "Come unto me. Seek ye my face. Turn ye, turn ye: why will ye die? Draw nigh to God, and He will draw nigh to you. Come boldly to the throne of grace, that ye may obtain mercy, and find grace to help in time of need." And the great com-

plaint of the Saviour is—"Ye will not come unto me, that ye might have life."

3dly. It was doubtful whether Ahazuerus would hold out the golden sceptre; but the golden sceptre, the signal of God's willingness to receive the chief of sinners, has been held out, and never moved from that position, day nor night, for 5000 years.

4thly. The sentiment contained in the words—"I will go in unto the king; and if I perish, I perish,"—is quite inappropriate, when applied to a sinner approaching God. *None ever perished at His footstool*. All the offers of mercy originate with God—every step towards a reconciliation between the Creator and His offending creature began in heaven. If a sinner feels solicitude to possess the divine favour, half the work is done; for the great difficulty is to make men willing to be saved, in the way of God's appointment. Therefore, if any anxious and inquiring soul should become acquainted with these remarks, I wish to apprise that person, that *every thing is in his favour*. Jesus Christ the Redeemer invites him, yea, commands him to come; and adds, by way of encouragement, "Whosoever cometh unto me, I will in no wise cast out." Consider these things, my friend, and you will perceive that *you are called*, and you will perish if you do not obey the call. *You are invited*; and you must perish if you do not accept the invitation. O God, incline the sinner's heart to turn to Thee.—Amen.

5thly. How full of cruel sagacity those are, who minister to the lusts of great men.

After Haman had received a full assurance from the king that he might do with the Jews as he pleased—and the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and old women, in one day, even upon the thirteenth day of the twelfth month; yet still he was perpetually disturbed by the presence of the unyielding Mordecai, who sat in the king's gate. And it came to pass on a certain day, when he had received particular marks of the favour of the king and of the queen, that he went forth joyful and with a glad heart: but when he saw Mordecai sitting in the king's gate, that he stood not up nor moved for him, he was full

of indignation against him; nevertheless he refrained himself; and when he came home sent and called for his friends, and Zeresh his wife, and he related to them his successes with his sovereign, and also the continual insults he endured from Mordecai. "Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon!! Very similar to this was the conduct of queen Jezebel, when she caused Naboth to be stoned to death, that his vineyard might be possessed by her husband; and worthy to be numbered with these cruel persons is Herodias, who taught her daughter to ask Herod for John Baptist's head in a charger! A haughty and imperious woman, filled with disappointment and revenge, is a horrible creature. Put on, therefore, dearly beloved, the ornament of a meek and quiet spirit, which in the sight of God is of great price.

6thly. The hand of God is secretly but surely working the downfall and ruin of sinners.

Even in the worst of times, the righteous ought to have the liveliest confidence in the faithfulness of their wonder-working God. On the very night in which Zeresh had contrived a gallows for Mordecai, the Lord withheld sleep from the eyes of the king, and he commanded to bring the book of the chronicles, and they were read before him; "and it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahazuerus. And the king said, What honour and dignity hath been done to Mordecai? Then said the king's servants, who were in waiting—"There is nothing done for him." Here is the commencement of the downfall of Haman, and of the preservation and prosperity of the Jews.

7thly. Behold another instance of the astonishing ambition of Haman.

As soon as the king discovered that no honour had been conferred on the faithful, loyal Mordecai, he immediately inquired, what great man was near—and behold Haman was come into the outer court to speak unto the king to hang Mordecai on the gallows that he had prepared for him; "and the

king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than unto myself?" Therefore he proposed every thing which could be done for the first subject of the realm. (Ch. vi. 4—11.)

8thly. We next perceive the noble and generous disposition of the king.

He said to Haman—"Make haste, and do even so to Mordecai the Jew, that sitteth at the king's gate: *let nothing fail of all that thou hast spoken.*" It is easy for us to suppose that one who is said to act with rigour and cruelty as a king, may be a very amiable and lovely character in the domestic circle. In his official capacity, he must be led, in a great degree, by the statements which are brought before him; they may be fair, candid, honourable statements, or the contrary. He cannot know every thing, he cannot search into every trivial affair; he must trust to his servants—and, oh! if they are such as Haman was, what mischief may ensue! If they are such as Daniel was, what blessings will follow! The edict for destroying a vast number of peaceful and useful subjects, merely through the caprice of a favourite, almost makes the blood freeze in our veins; notwithstanding there are many pleasing traits in his character. Here, for instance, he wishes to do every thing for Mordecai, which may convey the highest mark of regard—and when, at the feast, he gave his guests "royal wine in vessels of gold; yet the drinking was according to the law: *none did compel*, for so the king had commanded." Let it be remembered that Ahazuerus was a heathen, and so were his guests; but in this part of their conduct they shame many professors of Christianity, who, through excessive friendship, make their guests drunk, after which they ramble home, or are carried home like beasts. It is said that these sinful practices are less frequent than they were twenty years ago—yet still it is lamentable that drunkenness is very prevalent. Reader, consider this. Woe to the man who giveth his neighbour drink, who putteth the bottle to him, and maketh him drunken—the cup of the Lord's right hand shall be turned unto him.

9thly. Mark the chagrin and disappointment to which those persons are exposed, who live on the favour of a fellow worm.

It is almost certain death to fall from the top of a lofty pinnacle; so Haman found it. He had rapidly risen to the highest pitch of earthly glory, and had become giddy by his exaltation; but in a moment he falls, to rise no more. As soon as he was ordered to conduct Mordecai through the city, and to proclaim before him, "Thus shall be done unto the man whom the king delighteth to honour," he seems to have been conscious that his career was ended; and having performed the honours which he was commanded, to Mordecai, he hastened to his house mourning, and having his head covered. There he found his wife and his friends waiting for him, perhaps anxious to know when the gallows, which they had recommended, would be occupied; but not a word about the gallows! Haman told Zeresh his wife and all his friends every thing which had befallen him, and this completely changed the scene. Courtiers have a quick perception of court favour, and the loss of it; and they immediately replied, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him:" and so it came to pass; for while they talked with him, one of the king's chamberlains came to hasten him to the banquet, which Esther had prepared. Here Esther complained of him to the king. Ahazuerus evinced his royal rage, and as the word went out of his mouth, they covered Haman's face,—a significant act, which denotes a speedy dissolution: yes! when such a man as Haman goes, he goes quickly. Multitudes who bowed down to him, while he stood high at court, would turn against him the day on which they perceived he was no longer a favourite. Harbonah, one of the chamberlains, reported to the king an account of the gallows which Haman had prepared for Mordecai; and the king commanded to hang Haman thereon. Thus, the enemy of the Jews was removed, and they were preserved; not by human power, nor human skill, but by the secret, powerful, over-ruling hand of God.

Every one who considers these things

will be convinced that popular favour is very precarious, and that we all ought, with one accord, to seek the portion of the man whose happiness cannot be shaken by sublunary things. O Lord God of Hosts! blessed is the man who trusteth in Thee.

Lastly, The events recorded in the book of Esther occurred at Shushan, the winter residence of the Persian kings. This royal city was long ago demolished; but another Shusha, of inferior note, stands near the site of the former, which is chiefly inhabited by Armenians and Mahomedans. There is reason to hope that the present Shusha will be peculiarly interesting to all true Christians, from its having lately become the *Central Station* of a faithful and devoted band of German Missionaries. Two of the Missionaries confine their labours to the Armenians, and three to the followers of the false prophet. This field is dry and barren, and requires great skill and indefatigable labour; may showers of heavenly influence descend upon it! The brethren have opened schools, and are expecting soon to commence the printing of tracts, school books, and portions of the Scripture; and to occupy themselves in various ways, which, by the Divine blessing, may turn many to the Lord. Reader; when you bow your knees before the God and Father of our Lord Jesus Christ, remember these good men in your prayers; and consider what else you can do to aid them in their arduous, glorious work.

St. Petersburg. R. KNILL.

REFLECTIONS

ON

THE MORTALITY OF MAN.

THE frail and precarious condition of man is demonstrated by proofs which can neither be denied nor mistaken. No one requires an accumulation of arguments, to convince him that he must one day die; the fact is on all hands admitted; but the great point is to have the mind duly impressed with it. Oh! how soon are the most striking events and solemn admonitions forgotten! The excitement which is produced in us, however strong, is for the most part transient and momentary. A

strange sort of delusion seizes and stupifies the mind, and it settles down again upon the lees of earth and carnality. Hence, in the Holy Scriptures, the same searching appeals on death and eternity are so often repeated. Hence the most vivid and affecting descriptions of the shortness of our continuance here, and of the infirmity and sorrow which enter into the lot of our present pilgrimage. But some may ask, Are threescore years and ten, the ordinary term of human life, to be called a short period? I answer, Certainly it is, when compared to eternity. The life even of Methuselah was but, to endless duration, what a drop of water is to the ocean, or an atom to the universe. In the flush of youth, while fancy forms a thousand flattering pictures, and sports amidst the delights of sense and sin, this representation is wholly disregarded. Time then seems slow in its movement; and life presents a vast and varied field, illumined with all the gay visions of hope and happiness. But the grey-headed senior, who is just finishing his mortal race, has widely different views. With him the enchantments of a delusive imagination have successively vanished away, in the progress of sober experience. The similes and figures used in Scripture, to set forth the rapidity and shortness of life, are remarkably apt and striking. It is a tale, a dream, a flower, a flood, a vapour. These are objects with which we are all familiar; but how few, alas! receive the monitory lessons they teach! The tale is soon told; the dream, with which we are tumultuously occupied, vanishes with the morning light, and not a fragment or trace remains; the flower opens its rich tints to the sun, but even in its bloom begins to fade, and shrink, and wither; the flood, caused by a tempest, rolls down the mountain-channel, and is swallowed up in the sea; the vapour gilds with gold and purple the evening sky, but while we gaze and admire, melts and disappears. And why is human life so short and full of trouble? Why does God deface and destroy the work of his own hands? Whence this dire displeasure of the Almighty, which has swept away so many generations of our race, and has every where suspended signs and tokens of mourning, lamentation, and woe? "By one man sin entered into the world,

and death by sin." Here the mystic veil is pierced—the cause of human frailty and suffering is disclosed.

"The same rash hand,
That pluck'd in evil hour the fatal fruit,
Unbarr'd the gates of hell, and let loose sin,
And death, and all the family of pain,
To prey upon mankind."

The view of our frail and dying condition, gives rise to many serious and important reflections.

1. If the time of our continuance here is so short, and so speedily gone, how wretched is their state, whose hopes and hearts are confined to the things of earth! The men of the world, said David, have their portion in this life. And what a poor, uncertain, and unsatisfying portion it is, even at the best! They toil to heap up riches, and know not who shall gather them; riches which profit not in the day of wrath, because they can neither assuage the anguish of disease, nor bribe the King of terrors. Some walk in a vain show of pomp and power, and girt, with a little brief authority, are for a season the objects of admiration and envy; while others pursue the chase of pleasure—crying, with restless solicitude, "What shall we eat, and what shall we drink, and wherewith shall we be clothed?" But misery lurks under the garniture of splendour, and walks in the rounds of amusement and gaiety. The mere men of the world are subject to a thousand disappointments; in regard to those things on which their hearts are most passionately set. Thorns of vexation pierce them, while plucking their roses; bitters are dashed with all their sweets; and pangs, latent pangs, follow all their pleasures. Many have honestly acknowledged this; and those who deny it in words, give proof of it by their actions.

But let us suppose the worldling to be successful up to the very point of his most sanguine expectations and wishes. Let him wade in wealth, and soar in fame, and revel in luxury. Is he now happy? No; for he sees, and cannot shun the sight,—the ghastly spectre of death rapidly approaching, with a warrant from the King of kings to summon him away, and seize him in that cold hard hand, whose grasp is irresistible. Every tolling bell, every passing funeral, tells him that the end of his race is near; every pain and dis-

ease in his body, every hidden sting and dark surmise in his soul, tells him that his triumph will be short. The more any one possesses of earthly enjoyment, the more gloomy and horrible must be the sight of the grave, if there be no hope beyond it. Just when he is beginning to say to his soul, "Soul, thou hast much goods laid up for many years; take thy ease, eat, drink, and be merry;" his conscience hears a voice from heaven exclaim, "Thou fool! this night thy soul is required; and now whose shall those things be which thou hast provided?" Wretched then, beyond conception wretched, is their condition, whose hearts and hopes are glued to earth.

2. If the time of our continuance here is so short, and speedily gone, how necessary is it to seek a better inheritance beyond the grave.

Had we been left to the bare dictates of reason; or the vague notions of tradition; how much perplexity would have agitated and harassed our minds! But Jesus Christ hath brought life and immortality to light by the Gospel. We are sure that all must feel an eternal weight of misery, or possess an eternal weight of glory, in the world to come. How, then, may we attain the final happiness of the saints? In no other way, than by looking to and trusting in the Lord Jesus Christ. All who have a part in the great salvation, are prepared to enter a better world. They can welcome the event, which makes nature shudder; they can exclaim, "O death, where is thy sting? O grave, where is thy victory?" The sting of death is sin; and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." But the portion of joy and felicity, which awaits the righteous, must be desired and sought, before it can be attained. Alas! what multitudes around us never make it a matter of real concern, or of serious thought! Their efforts and contrivances are incessantly employed to banish all the apprehensions and fears of futurity. Our Lord exhorts us to seek first the kingdom of God, and his righteousness; to labour, not for the meat which perisheth, but for the meat which endureth to everlasting life. And are not these exhortations reasonable and highly important? Who can expect a place in the kingdom of God,

without a title to it, and a fitness for it? Beyond the confines of this world, there are but two dwelling places for the souls of men,—heaven and hell. Heaven is a prepared place, for a prepared people, and the impenitent and unbelieving can have no residence there. Think of this, while the glad tidings of salvation are sounding in your ears; while the glorious Sun of Righteousness is pouring the beams of spiritual day around you. Think of this, ye slaves of Mammon, ye sons and daughters of gaiety and dissipation, ye who are lovers of pleasure more than lovers of God. If your days are cut short while you remain in a carnal and unrenewed state, your hope will be cut off for ever.

To the humble and devout, who believe in Christ with all their heart, the king of terrors is transformed into a messenger of peace. Sin is pardoned; and a good hope, through grace, raises and animates the mind. "Death, to a good man," says Dr. Watts, "is but passing through a dark entry, out of one little dusky room of his Father's house, into another that is fair and large, lightsome, and glorious, and divinely entertaining." The pious Doddridge could say in his last hours, "I am full of confidence; and this is my confidence,—there is a hope set before me; I have fled, I still fly, for refuge to that hope. In him I trust; in him I have strong consolation; and shall assuredly be accepted in the Beloved of my soul. The Spirit of adoption is given me; and I have no doubt that life and death, and all my present exercises, are directed in mercy by my adored heavenly Father." Oh! how small a matter is the breaking up of the clay tabernacle, if we know that we have "a house not made with hands, eternal in the heavens." Happy, thrice happy change, to quit these frail tenements of flesh, that we may be clothed in vestures of celestial radiance, and enter into the joy of our Lord!

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

J. T. B—Y.

A BRIEF NARRATIVE;

OR THE

GREAT UTILITY OF RELIGIOUS
TRACTS.*To the Editor of the Evangelical Magazine.*

SIR;

I HAVE received the following communication from a friend; and as it affords a pleasing proof of the utility of the publications of the Religious Tract Society, I transmit it to your Miscellany, should you deem it worthy of insertion.

I remain, Sir,

Yours respectfully and faithfully,
Sept. 16, 1828. C.

"In travelling from W—— to L——, last June, the following occurrences transpired, of which I will furnish you with as accurate an account as my memory will supply.—On entering the coach with some tracts in my hand, which I intended to read for my recreation during my journey, I saw a respectable elderly lady was to be my companion, and out of respect to her, I put my little books into my reticule. After the usual remarks about the weather, and the prospects of harvest, I embraced the opportunity of making a reference to the subject of a Meeting for the Abolition of the Slave Trade, which had been recently held at B——; and finding my new acquaintance tenderly concerned for the temporal interests of her fellow-creatures, I proceeded to remark, of how much greater importance it was to endeavour to promote their spiritual welfare. Advancing a step farther, I ventured to introduce Missionary Societies, as institutions worthy of the patronage of the religious public. In these establishments I also found my associate to be deeply interested; and on expressing the pleasure which I felt on meeting, as by accident, with one who entertained opinions so accordant with my own, she gave me a short sketch of her own history. She told me of the darkness of the inhabitants who resided in the village in which she dwelt, and of the gradual work of the Spirit of God on her own mind, and on those of her neighbours.

"After we had continued our conversation for some time, I was disposed for a silent interval, and took from my

bag a Tract to peruse, adding, 'Perhaps you will have no objection to see one of these little messengers of religious instruction.' 'Indeed,' she rejoined, 'I shall not, for I have much cause to rejoice that I ever heard of the Religious Tract Society.' She then related to me the subjoined narrative.

"In the village of —— there lived an opulent and worldly family, consisting of a gentlemen, a lady, and a large household of children; the mother of the lady also residing with them, who had for some years been confined to her bed. Her pains were so severe, that she seldom or never slept beyond one o'clock in the morning. Having previously lived a life of gaiety, she found that when the days of darkness drew on, she had no inward resource of comfort. Her family and friends tried to cheer her in the day time by vain conversation and flattery; and in the night she had recurrence to a plan of her own, which was to have a safe lamp on her bed, and a constant supply of novels. Her daughter, who was anxious that all her wishes should be gratified, sent far and near to procure every publication of this kind which could be procured; but so quickly were they perused, that several of them had a second and third reading. One morning, a little grand-daughter ran into the room to inquire after her health; and when she said, 'I have been very ill all night, and what is worse, I have had no new books.'

"O,' said the child, 'how I wish, grandmamma, that you would read a pretty little book I had given me the other day!' 'Bring it, my dear,' was the reply. The child immediately gave her grandmamma a Tract. In the course of the morning, the old lady wished she could get some more, when her daughter told her that some new novels were coming down that evening. The mother answered, 'I want those little books—cannot you send to Mr. or Mrs. ——, for I dare say they have some of them.' Now, it so happened that the Tracts, and the persons referred to, were despised by ——, for they had lately cut connexion, as it is termed, with the gay parties who were accustomed to assemble in the neighbourhood. The sufferings and requests, however, of the old lady, prevailed over the prejudices of the young one; and at length a note was written, in which it

was intimated that her dear mother's complaint had so enfeebled her mind, that she was only pleased with children's books; but that if the parties had any, the loan would oblige. The parcel was sent. The old lady continued to read them. The novels soon after arrived, but were returned without having been inspected; and some time after she told her daughter, that she never wished to see another in her room—that she had discovered what had given her happiness even in her affliction—that formerly she could not bear to be alone, but that now she loved to be by herself, to enjoy her meditations in the wakeful hours of night—and that she would be obliged if her relatives and friends would but read those pieces for themselves. She soon became anxious to read the Bible, displayed a growing faith and exemplary patience during the remainder of her long illness, and at last died in the faith and joyful hope of the Gospel of Christ.

"The daughter, who had been powerfully struck with the change in her mother, and whose heart was softened by the bereavement she sustained, as well as by a remembrance of many things said by her beloved relative before her departure, in process of time embraced and professed the truth as it is in Jesus: at length the whole family were induced to attend on the preaching of the Gospel; and several of its members are now actively engaged in conducting others to the fountain of life and happiness."

"I was most powerfully impressed by this simple detail; and as I know you are interested in the operations of the Tract Society, I thought I would convey it to you, that you might thank God and take courage."

NIGHT.

For the Evangelical Magazine.

THE beautiful prospect of earth is lost in obscurity, and, no longer illuminated by the sun, it ceases to delight. Day has retreated, and its last traces are gone from the horizon; but the scene that has succeeded is calm and holy. The dark blue sky glitters with thousands of worlds, rolling amid that

vast expanse, and, without voice or sound, telling of the unspeakable glories of God. All is silent; not a sound interrupts the musings of him who contemplates the starry heavens: he gazes on systems innumerable, the wonderful works of God; and, rising from terrestrial things, he is lost in the high thought of Him who created and sustains the universe.

And night is hallowed by many a sacred remembrance. It was at night, when the shepherds were watching their flocks on the plains of Bethlehem, that the angel descended with the tidings of the Saviour's birth, and "a multitude of the heavenly host," in rapturous music, sang "good will to men." In the cold hour of night, Jesus went to the mountains, and while "foxes had holes, and birds of the air had nests," He had "not where to lay his head;" but in the darkness and the solitude he prayed and struggled for our salvation. At night, when the waters of Cedron reflected the pale moonbeams and the sparkle of innumerable stars, our Redeemer wandered with his disciples, and then he was betrayed into the hands of sinners, for us to suffer insult, and cruelty, and death; and the shadows had not departed before the sunbeams of the first day of the week, when that bright messenger of heaven descended, for fear of whom the soldiers trembled, and became as dead men, and the triumphant Saviour arose in glory from the sepulchre.

Night is sacred to the mourner. The brightness and bustle of day but ill accord with his sorrow. He meets the cold gaze of the thoughtless and the unsympathizing, and he longs for the time of silence. And when night comes in its peaceful stillness, and no eye is fixed on him but the eye of his heavenly Father, his thoughts soar away to the regions of immortality. There the eye of faith gazes on those who "have washed their robes and made them white in the blood of the Lamb," and on angels, those bright spirits who minister before the throne. There he listens to the music of eternity, and, rapt in celestial musings, he leaves behind this little world and its vanishing sorrows. He knows that his "light affliction, which is but for a moment, shall work for him a far more exceeding, even an eternal, weight of glory;" and he blesses the hand that

has wounded him, and the grief that has led his affections from earth.

It is sweet, amidst the calm sublimity of night, to think that those we have loved most dearly, are, perhaps, looking down from their seats of holy blessedness upon the poor wanderers they have left in the wilderness, and to feel an invisible chain uniting us to the world of spirits, and to the parents and friends who have departed before us. But it is sweeter, far sweeter, to picture them bowing before the throne of God, and that God guiding us by his own Almighty power and wisdom. Then we feel that they have not left us alone; that we have a better Father and a better friend; and, instead of mourning our own loss, we rejoice in their blessedness. For death to the Christian is the portal through which he passes to the glory of heaven. His Saviour has thrown a light over the grave, has gilded the dark valley, and purchased

for him immortal joy; and with delight "he grasps the mighty vision," enters the presence of the King of kings, and casts his crown at the feet of Him who died to procure for him that transporting happiness.

Most grand, most beautiful, is that dark vault with its thousand lamps, and most holy contemplations ought it ever to produce! But our minds are too seldom fitted for such musings. How often do we forget the hand of God, and wander on, admiring his works, yet heedless of himself! O! thou who didst at first command the light to shine out of darkness, shine into our hearts, that the beauties of thy vast creation may lead us to love thee, till we arrive at that blessed world, where we shall contemplate thee, not darkly through the medium of thy works, and often interrupted by sin, but face to face, clearly and sinlessly, and for ever!

Morpeth. 1841.

POETRY.

THE CHRISTIAN TRAVELLER.

Go, traveller; still onward go,
And if the scene be fair,
If mountains shade, and waters flow,
And woods and fields be there,
Thou must not rest among the flowers,
Nor linger in the fairy bowers.

Go, traveller; and if the sky
Be stormy, wild, and drear,
And torrents fall, and lightnings fly,
And thunders fright thine ear,
Fly not to hide thy trembling form,
Where caverns deep shut out the storm.

And while amid the desert land
Thou tread'st the unknown way,
Fear not the red, the scorching sand,
Nor the hot noontide ray:
The God of Israel guides thee right,
With cloud by day, with fire by night.

And when in darkness round thy camp
The howling wild beasts roam,
The Spirit's fire, the Gospel's lamp,
Shall fright the wanderers home,
To hide them in their mountain dens,
Their rugged caves, and savage glens.

Beside the blue horizon's verge,
A glorious city stands,
Before it spreads a swelling surge,
Around it angel bands.
Faith with her glass of softest light
Displays it to thy wondering sight.

Poor weary traveller, thy home
Within that city lies;
When foes of savage nations come,
Think on that glorious prize,
Then fire thine heart, and nerve thy hand,
And join thee with Immanuel's band.

Thou canst not pass along in peace;
On, on to battle press!
Their hosts shall fall, their warfare cease,
In utter helplessness.
The God of armies bends thy bow,
Directs thy sword, and quells the foe.

A combat comes, severer still,—
Thy dearest earthly friend
May turn away from Zion's hill,
And back his footsteps bend.
Thou must from that companion part,
Regardless of thy bleeding heart,

His flowery path thou must not tread,
The mountain pass is thine; not safe thy head,
Dark are the rocks that shade thy head,
Yet trees around them twine,
And many a bright oasis stands
To cheer thee in those desert lands.

Soon shalt thou come to Jordan's side,
And hear its billows chafe;
Dread not the darkly rolling tide,
Poor traveller, thou art safe;

One parting pang, one struggle more,
And thou art on the heavenly shore.

What glittering sights are those around?
What music meets thine ear?
Who, who is he with glory crown'd?
Here, ransomed sinner, here,
For ever bow, for ever praise,
Through bright, eternal, blissful days.

Morpeth. SARAH ELIZABETH.

REVIEW OF RELIGIOUS PUBLICATIONS.

THEOGENES; or, a Plain and Scriptural Answer to the Solemn Question, Am I, or am I not, a Child of God? By CÉSAR MALAN, D.D., of Geneva. 18mo. pp. 110. 1s. 6d.

J. Nisbet.

WE could have wished that a regard to the interests of divine truth had permitted us to speak of *Theogenes* with approbation, or to pass it over in silence. But the error with which it is disfigured forbids the one course, while the celebrity of its author renders the other inexpedient. We were among the first to rejoice in Dr. Malan's escape from the dreary regions of Unitarian scepticism; we hailed his conversion to God with feelings of pre-eminent joy; we looked upon him with eager solicitude, as a light shining in a dark place; we sympathized with him in his persecutions for righteousness' sake; we fondly gazed on him as the probable restorer of apostolic truth to the benighted and prejudiced inhabitants of his native city; and we prayed for him that he might long be spared as the sober, enlightened, and active defender of those doctrines, which, proceeding from the lips of or from the pen of the great French reformer, made all Rome tremble, and constituted Geneva the envy of the world.

We are frank, at the same time, to confess, that we were never altogether without anxiety as to the theological course that our author might ultimately pursue. We always perceived something in his modes of thinking and writing, which indicated a want of solidity, a readiness to embrace new and captivating theories, and a disposition rather to draw upon his own most scanty stock of theological materials, than to avail himself of that assistance which intercourse with men and books might have supplied. His circumstances too, at Geneva, operated, in no slight degree, to augment the constitutional errors of his mind. Persecuted by the boasted patrons of *illumination* and liberty; and driven into a little corner of so-

ciety proscribed by all as fanatics, enthusiasts, and hypocrites, and patronized mainly by Christian visitors from this country; it was not to be viewed as matter of surprise, perhaps, if some peculiar views and feelings should be engendered in such an atmosphere. To all this we must add, in faithfulness, that our worthy author began to preach and write when his Christian knowledge was of necessity most immature, and when he was receiving, at the same time, the repeated counsels of individuals by no means distinguished by the steadiness and uniformity of their religious opinions. If Dr. Malan remained at Geneva, and appeared less frequently before the public in the character of an author, we should deem it highly injudicious to give unnecessary notoriety to his opinions; but when he repairs almost every year to this metropolis, and gives all possible currency, in public and private, to the views which he entertains, it becomes our duty, however painful (for we greatly love the man, and believe him to be a devoted servant of Christ), as Evangelical reviewers, to point out to our numerous readers the errors, mistatements, and sophistries, which abound in the little manual before us, and which appears to contain a brief view of all that is peculiar to the new school of theology at Geneva.

The work is written in the form of dialogue, which is conducted by *Theogenes* and *Biblicus*. As the author has thought fit to give his sentiments in this form to the public, it is greatly to be lamented that he has made his *Theogenes* so entirely subservient to the instructions of *Biblicus*. It is not every scholar that is so teachable; and we do wonder that, now and then, Dr. Malan himself did not put a few stubborn difficulties into the lips of *Theogenes*. But, perhaps, the Doctor saw no difficulties attaching to his favourite theory; and, if so, we need not wonder at the submissive spirit of *Theogenes*.

We shall select from these dialogues a few of those sentiments which we consider

to be of unscriptural character and injurious tendency; and shall leave our readers to judge for themselves, whether Dr. Malan has any pretension whatever to dictate to the Christian people of this country, or whether there is any reason why they should think meanly of their own pastors in comparison with their continental visitor. In our strictures we shall say but little as to the arrangement and style of *Theogenes*; though here we must take leave to observe, that it is, for its size, the most wordy and tame production we have read for a long while. That there should be any who can read it with ease and pleasure, and look on it as a fascinating specimen of Christian theology, is to us matter of unutterable surprise. We will venture to say, that ten pages, if properly condensed, might have embraced the whole volume, and might have exhibited the few arguments it contains to far greater advantage.

We will not deny, that the question which this volume is intended to settle, is of vital moment to all who hear the joyful sound. "Am I, or am I not, a Child of God?" is an inquiry to which none can be indifferent, but those who are under the power of Satan, who blinds the minds of them that believe not to their truest interests. But it is the very importance of the question which should induce a spirit of caution in every man who attempts to determine it for himself. To err here may be fatal. "If a man think himself to be something, when he is nothing, he deceiveth himself." We are quite at issue, then, with Dr. Malan,—and we believe on scriptural grounds,—as to the legitimate method of determining this, and many other similar questions. To us he seems to adopt a most flimsy and highly deceptive mode of dealing with almost all topics connected with Christian experience. In fact, his whole theory only requires that a man should conceive a good opinion of himself; and nothing, according to that theory, can be more unpromising or dangerous than for an individual to examine his faith by its fruits, or his sonship by the exhibition of a filial temper. *Biblicus* tells *Theogenes*, that the Scripture "declares positively, that the child of God is necessarily sanctified; therefore, that the unsanctified man is not to be accounted as belonging to the Lord; but it is far from declaring, that a man must seek *first* for sanctification, and *then* depend upon the record of God; 'that in Christ is given everlasting life; and that the believer in Christ is entitled to it, and is actually the possessor of that immense blessing.'" I say, then, to you, *Theogenes*, who profess to believe the Word of God, that if you believe sincerely on the name of the Son of God, as you have declared you do, you ought to know that you have everlasting life; that you are justified through that faith; that

you have actually peace with God, and that you are for ever out of the reach of condemnation, and of the dominion of sin and death."—page 46. There is much asserted here; but nothing satisfactorily proved, that bears on the main question discussed in this volume. Who ever denied that the child of God is the subject of sanctifying grace? Or who, that knows any thing of Evangelical truth, would urge men first to seek sanctification, and *then* to depend upon the record of God? This mode of reasoning is only to hide or perplex the real question. But what does Dr. M. mean when he says, "If you sincerely believe on the name of the Son of God, then you ought to know that you have eternal life?" &c. Is there not as much danger of *self-deception* as there is of *insincerity*? Is every man that thinks he honestly believes, authorized, by reason of his own mental impression, to conclude that he has everlasting life? Is not *sincerity* itself a relative term? And must not the man, who thinks he is sincere, bring himself and his mental impression too to some great practical test? If he do not, will he not expose himself to the utmost possible hazard? And if a man should examine well his faith in Christ, and should try it by every effect it is fitted to produce, is he, therefore, to be charged with "seeking first for sanctification," in order "then to depend on the record of God?" Certainly not. The simple state of the case is this. The awakened sinner, conscious of his utter want of righteousness in himself, flees for refuge to the hope set before him in the Gospel. He perceives its divine adaptation; he exults in the promise of forgiveness which it contains; he throws himself upon the mercy of God in Christ Jesus: but he feels, at the same time, that his heart is deceitful; that multitudes have mistaken a false for a genuine faith; that the Scriptures are full of most affecting cautions to men, not to think of themselves more highly than they ought to think; that the great and infallible Teacher urged many who professed to believe, to try their faith by its fruits:—and with such views as these, he cannot allow himself, at once, and by a direct process, to determine his personal interest in Christ, and the blessings of salvation. Could a voice from heaven assure him of his vital union by faith to the Lord Jesus, he might then rest satisfied in the conviction that he was a child of God and an heir of glory; but as this is by no means the case, he must have recourse to the calmer and more inductive method of trying all views, all impressions, all affections of mind, by a reference to the "things which accompany salvation." Though it is an undoubted truth, that all who believe shall assuredly be saved, it is the height of absurdity and presumption to affirm that every one who thinks, or flatters himself,

that he believes, shall have everlasting life. Indeed, this would be to do away with one half of all the cautionary instruction which is contained in the word of God. And sorry we are to say, that Dr. M. makes very little use of the cautions of Scripture. At page 33 we have the following passage :—

“*Theogenes*.—Allow me this one question, *Biblicus*,—Do not men deprive themselves of this high privilege (meaning salvation) and mercy, when they refuse it by unbelief?”

“*Biblicus*.—Is not the death of Christ an atoning sacrifice? What is atoned for, is it to be *not* atoned for, and still to be found and punished afterwards? Did Christ die for nothing? Is his blood expiatory for awhile; or has he not ‘perfected for ever, all those who, sanctified or consecrated by the will of the Father,’ were given unto him?”—Again, “You forget that faith is not the production of the human mind and will, but that it is the gift of God, when you suppose that those who shall not have received it, were inclosed in the very object of faith, even Jesus, the Mediator, crucified and made a curse, and thus the expiatory victim of propitiation. Is God mistaken in that gift? Will he omit or neglect to call and justify those to whom he has previously given his beloved Son?” &c.

Let any unprejudiced man compare the above *question* with its answer, and say what estimate he must form of Dr. M.’s religious creed? Will any one who agrees with Dr. M. be disposed to think severely of the sin of unbelief. No; for ‘it cannot deprive the *elect* of the “high privilege and mercy of salvation.” But is this the way in which inspired men treat this subject? We are bold to say, that there is no example of the kind in Scripture. They invariably trace the damnation of men, under the Gospel, to unbelief. And they make no exceptions in favour of any portion of the human race. It is not when treating of this subject that they introduce the purposes of divine mercy. The whole family of man are considered under the denomination of sinners, and their unbelief is represented as the sole cause of their continued guilt, and alienation, and exposure to wrath. “Ye will not come unto me that ye might have life.” To say that the *elect* will not perish by reason of unbelief, is to assert that which is nowhere, in express terms, affirmed in the sacred volume; and, though it may be abstractly true, it is a most unprofitable way of presenting the doctrine; for it is an unalterable principle of the divine government, which election itself cannot contravene, that he that believeth not shall be damned. Besides, ought not Dr. Malan, and every minister of Christ, to impress upon the minds of men the danger of unbelief, rather than attempt to blunt the edge of every whole-

some warning which relates to it in the word of God? Granting that the *elect* cannot ultimately perish by their unbelief, are they not in their unregenerate state before they are called, and, therefore, before they can be known to themselves or others as the elect children of God, kept at a distance from Christ by their unbelief? Can it be known to themselves or others that they are rescued from danger, till by faith they have passed from death unto life? We suspect that Dr. M. has no clear conception of moral obligation. We doubt whether he would call on sinners, as such, to repent and believe the Gospel. If we do him wrong in this matter we shall feel sorry; but he appears to us to be so hampered with his views of divine decrees and of divine influence, that nothing seems to be binding till it is *felt* to be such.

On the subject of divine decrees, Dr. M. expresses himself often with great extravagance. *Biblicus* is made to say, at page 36, that “all salvation which shall ever be the share of lost mankind, has been finished *in* and *by* Christ Jesus;” and that “all redemption, past, present, and future, has been wrought out powerfully and everlastingly before the foundation of the world, when the Lamb was fore-ordained.” This is a sad confounding of the works and purposes of the Eternal, and a style of language which no man could adopt who distinctly weighed the meaning of his own phraseology. At page 32, *Biblicus* thus addresses himself. “Hear, O *Theogenes*! and receive with sincerity the declaration of God! All those who were reconciled unto God by the atoning and propitiating death of his Son, being by that death reconciled, shall be certainly saved by his life. Again; all those for whom God has not spared his own Son, but has delivered him up unto death, shall certainly receive all things with him. Once more; The Son has received power over all flesh, that he should give eternal life to as many as the Father has given unto him. Therefore, those who will not be saved at the last day, by the life of Jesus, were not reconciled unto God by his death. Again; those who will not have received, in the last day, all things with Jesus, were not of those for whom he was delivered up. Once more; all those who in the last day will not have eternal life, were not given unto Christ by the Father.” Although there is here a professed appeal to the doctrine of Scripture, there is at the same time a mode of reasoning founded on it, which goes to subvert the entire doctrine of human responsibility, and to annihilate the Gospel as a system of moral means, for the reception or rejection of which, men will be called to account in the day of the Lord. It can never be safe to tell men, that “those who will not be saved at the last day,” are

simply in that condition, because they had no part in the great propitiation. Such a statement is fitted to harden, not to soften, the hearts of sinners. It will be as "workers of iniquity," as enemies against God, "by wicked works,"—as having "counted themselves unworthy of eternal life," as having "trampled on the blood of the everlasting covenant," as having "neglected the great salvation,"—that men will be called to depart "from the presence of the Lord, and from the glory of his power."

At page 42, *Biblicus* teaches his *Theogènes* to conclude positively on his election, in the following manner:—"If, really having renounced your own merits and worthiness, you look to and depend upon the blessed Son of God, as the debtor upon a merciful surety; if, as you have confessed, you receive within your heart both the sentence of the holy law against you, and the gracious gift of the righteousness of God in his Son, incarnate and crucified; if you rely sincerely on that mediator, even Immanuel, God with us; and if you are witness to your own conscience and soul, that you seek to be found in Him, clothed with his own garments, and enveloped in his robe of salvation;—if such is the inward persuasion, belief, and reliance of your mind and heart, Oh! humble yourself, give glory, and adoration, and thanks, unto the Lord, and rejoice with joy unspeakable and full of glory; for you are one of the blessed elect, for whom Christ died! Child of God! say to your God, Abba, Father!" Again, page 44—"If you are a sincere believer in Christ, you are one of the elect, a child of God, a sinner redeemed for ever."

Here our readers will perceive, that the conviction of personal election, according to Dr. M., may, in any given case, be reached without one practical reference to the influence of truth upon the heart and life. How unlike Paul's method of dealing with the Thessalonians, chap. i. ver. 4—10! He did not argue their election merely from their professed sincerity in receiving the Gospel "in power, and in the Holy Ghost;" but, also, from their becoming "ensamples to all the believers in Macedonia and Achaia," from their holy zeal in spreading the word of life, and from their turning "from dumb idols to serve the living and true God, and to wait for his Son from heaven."

We have no hesitation in affirming, that Dr. M.'s views of election and particular redemption are altogether of the supralapsarian school. When *Theogènes*, page 76, asks whether "this rich treasure (meaning the proclamation of mercy) is open to all," and whether "Christ be, indeed, offered to his acceptance?" *Biblicus* replies, "Ah! you forget, *Theogènes*! that not one single heart of man is willing, unless it is made so in the glorious day of the power of the Al-

mighty. You forget, that to know Jesus, and to come to Jesus, is the special 'revelation and work of the Father;' that a dead soul is unable to think, unable to wish, unable to choose and accept. And you do not see, that you thus secretly undermine the complete expiation of Christ, and the certain, determined, and finished redemption and perfection in him, of those to whom it shall be given to believe on that Redeemer, provided for them before they were made believers." What an incubus upon the ministry of reconciliation are such views as these! and how utterly unlike are they to the views of the great and infallible Teacher! who, in the very moment of announcing the decree of the Father, proclaims, for the encouragement of sinners of every class, "and him that cometh to me I will in no wise cast out."—John vi. 37.

We repeat it, Dr. M. has no just conception of moral obligation. He cannot see how Christ can be offered to the acceptance of men in general, without assuming that they are the authors of their own faith. Ought he not to know, that men are bound to repent, to believe, and to accept Christ, though they are morally, and therefore voluntarily, disinclined to all these acts? Is the Gospel untrue, that men should not be called on to believe it? Is sin without guilt and moral pollution, that men should not be urged to repent of it? Has the wilful depravity of the creature annihilated the claims of the Great Creator and Lawgiver? When the message of forgiveness is preached, and we beseech men, in Christ's stead, to be reconciled to God, are we to consider ourselves as speaking only to the elect? or are we merely to bear an official testimony, without pressing on men's consciences the dread responsibility under which they lie before God? When a sinner asks us whether he is encouraged to come to Christ, are we to lecture him upon the subject of decrees, and to tell him that he must not talk of coming to Christ, because he has no strength for the performance of such an act; and that he forgets that it is given to the elect, on behalf of Christ, to believe? Away with such deceitful and dangerous handling of the word of life! Let the faithful ministers of Christ, throughout the land, set their faces like a flint against it. A more determined method of hardening the human heart could scarcely be devised. It is to make the decrees of God an apology for all the unbelief, and for all the vices and abominations of the human heart.

We would, in conclusion, warn all our readers against that system of excitement which runs through the entire theology of Dr. M. We would recal their attention to the salutary cautions of God's word. If they seek, which doubtless they ought, to possess an assurance of their own personal

interest in Christ and in the electing love of God, let their conclusions rest on something more solid than their own good opinion of themselves; let them try their faith by its fruits; let them see to it, that it works by love, purifies the heart, and overcomes the world. Let them remember, that those who have boasted most of the attainments upon which Dr. M. lays such stress, have too often proved the danger of an overweening self-complacency; and that, on the other hand, the modest-diffident believer, in whom, perhaps, our worthy author could scarcely trace any conformity to his notions of divine truth, has borne well the burden and heat of the day. Upon Dr. M.'s system we do ask a fair and honest explanation of the following portions of sacred writ:—2 Pet. i. 5—11; Phil. ii. 12, 13; Heb. iv. 1—3, 11. Will Dr. M. maintain that every believer, in every stage of the divine life, in moments of temptation, in hours of backsliding, in the time of actual failure, is bound to look upon himself as the elected child of God? If he will not go so far as this, we think he must see the absurdity of his whole theory; and that, after all, in concluding that they are Christians indeed, men must put their professed principles to the test. We pray God that the sentiments contained in *Theogenes* may never disturb the peace, tarnish the purity, or dishonour the profession, of the churches of Christ in Great Britain.

A DEFENCE OF THE SCRIPTURAL DOCTRINE CONCERNING THE SECOND ADVENT OF CHRIST, from the erroneous Representations of Modern Millenarians. By WILLIAM HAMILTON, D.D., Minister of Strathblane. 12mo. 5s.

Hamilton, Adams, and Co.

We embrace the earliest opportunity of introducing this very able work to the attention of our readers. We trust, by the divine blessing, it may recover some to their right mind, and prevent others from falling into that deep snare which Satan is now laying for our churches. Dr. H. has addressed himself with becoming fidelity to his important task. His strictures afford ample proof of the extent of his reading on the Millenarian doctrine. He has made himself acquainted with everything, ancient and modern; and we do even now pity him, when we think how he must have plodded his weary way through that labyrinth of error, dogmatism, and recklessness of all sound principles of biblical interpretation, which the writings of Millenarians so mournfully present. We congratulate him on the completion of his irksome task; and though, in his preface, he tells us that the time employed in writing this book has been ill spent, we trust that the result will prove that even he is mistaken. We think he has

furnished a full winter's work for his opponents, who, doubtless, will consider his Essay as one of the ungodly symptoms of the times. This is the ordinary way in which Mr. Irving and others of the school do, when they find themselves driven, by a hard argument, into a corner. If the method be somewhat presumptuous, it is at least very convenient; and the true disciples of Millenarianism will be sure to credit what teachers say, who profess often, and on a great variety of subjects, to have received revelations from God. In the first part of Dr. H.'s book he has made one of the most amusing inductions of Millenarian contradictions that ever saw the light. These contradictions do not merely occur between different writers holding the same views substantially, but in the productions even of the same writers. Mr. Irving in particular, it appears, has thus sinned. The effect of this part of Dr. H.'s "Defence" is to show how little our Millenarian friends are entitled to public confidence, and how ill it becomes such unfurnished minds to assume a tone of menace and dictation to the whole Christian world. In the remaining part of Dr. H.'s work he has tested all their particular interpretations of passages of Scripture, and has shown how rash, absurd, and incongruous, are most of their espoused tenets. We think he has proved the system to be a compound of ignorance, fanaticism, and carnal expectation; although he by no means considers all its abettors as equally blameable, in the way in which they have sought to establish their favourite hypothesis. Dr. H. has written with great force; in some instances, perhaps, with severity; but the school which he opposes is dogmatic, and a more tame reply might have been unavailing. We sincerely thank him for his triumphant defence of the good old paths; "What is the chaff to the wheat?" and what are the crude speculations of a few heated imaginations, to the calm, unbroken testimony of many generations?

THE UNCONDITIONAL FREEDOM OF THE GOSPEL; in Three Essays. By THOMAS ERSKINE, Esq., Advocate; Author of "Remarks on the Internal Evidence of the Truth of Revealed Religion." 12mo. 4s.

Waugh and Innes, Edinburgh; and Duncan, Hatchard, and Nisbet, London.

THIS is an age of startling theories, in which it requires both wisdom and firmness to "stand fast in the Lord." Mr. Erskine was, perhaps, the last man from whom we should have expected such a volume as the one before us. From his genius, indeed, we might have looked for something novel and strange; but from his accurate and penetrating understanding, we anticipated every necessary corrective. But, alas! what are the best of men, when permitted to lean to

their own understanding? And how dangerous is the practice of calling any man master upon earth! If Mr. Erskine had earned our confidence, as a theological writer, it does not follow that he should retain that confidence, when we contemplate him as the victim of specious and delusive error. The volume on our table opens with a fallacy; and the whole process of argumentation by which it is succeeded, bears the character of that feeble conceit it is intended to build up. "I believe," says Mr. Erskine, "that there are many persons who oppose the doctrine of justification by faith, from the honest conviction that it opposes the interests of practical holiness, or Christian morals. Such persons deserve, at least, the respect of those who value holiness." Where, we ask, does Mr. Erskine find inspired men making any such apology as this, on behalf of those who reject the doctrine of justification by faith in the righteousness of Christ? To the ignorance and unsubdued pride of the human heart, and not to any superior attachment to holiness, do the writers of Scripture attribute the sad rejection of this most precious doctrine. Nor is Mr. Erskine a whit more happy in his attempt, by a new doctrine of justification, to get rid of the conscientious scruples of the class of men for whose benefit mainly he seems to have written the work before us. He is of opinion, that the gratuitous character of the Gospel is greatly infringed upon, by all the orthodox methods of stating the connexion between faith and salvation. If faith be indispensable to pardon, then it is to be looked on as a condition; and if there be any condition proposed to the sinner, then the Gospel cannot be free. The origin of this difficulty, Mr. E. traces to the too common "habit of considering heaven merely as a reward, and hell merely as a punishment." He proposes, therefore, to look upon "Heaven as the name for a character conformed to the will of God,—and Hell as the name for a character opposed to the will of God." "Christianity may be considered as a divinely revealed system of medical treatment for diseased spirits. Heaven is the name for health in the soul, and hell is the name for disease; and the design of Christianity is to produce heaven, and to destroy hell." "Pardon," says Mr. E., "then, is not heaven, any more than a medicine is health. Pardon is proclaimed freely and universally,—it is perfectly gratuitous,—it is unconditional and unlimited; but heaven is limited to those who are sanctified." Again, "the misery of man does not arise entirely from positive infliction; and could not be relieved by the mere removal of judicial penalties." "We carry hell with us; and were we to walk through Eden, we should blast its sweetest flowers." All this is very good as far as it goes; but what is it intended to introduce? Why, the

extraordinary doctrine, that the whole human race are in a state of pardon, by reason of that exhibition of divine mercy which the Gospel contains; but that only those are sanctified, who know and embrace this momentous truth. Hence, Mr. E. observes, that "men are not, according to the Gospel system, pardoned on account of their belief of the pardon; but they are sanctified by a belief of the pardon." It is all a mistake, then, we suppose, to conceive of the vilest culprit on the face of the earth, any longer as in a state of guilt. The atonement of the Son of God has removed that entire pressure of wrath, to which original and actual sin has exposed our apostate race! It is but a vulgar error under which men labour, when they think of any impending doom—any mighty inflictions of divine wrath—any terrors of the Almighty! Pardon is no part of salvation; it comes, like the light of the sun, or the soft descending rain, upon all the children of men! Still, according to Mr. E., it does not come necessarily as a blessing; for a man may be pardoned, and yet know nothing about it; he may be pardoned, and yet continue under the bondage and tyranny of sin; he may be pardoned, and yet not love that gracious Sovereign who has released him from the curse; he may be pardoned, and at last find himself in hell,—the ever conscious victim of that worm that dieth not, and that fire that is not quenched!! Mr. E., indeed, maintains that the *sense* of this *actually* communicated pardon becomes the justification of the sinner, and that it constitutes the medicine of the soul by which its moral maladies are healed. But in what respect does this system, even if true, meet the difficulty which Mr. E. has started. Granting that there is no hell but *sin*, and no heaven but *holiness*, positions which require to be narrowly inspected; how does Mr. E.'s scheme do away altogether with the idea, in some shape or another, of a condition? Though faith, according to his plan, is no longer to be pressed as the indispensable forerunner of a pardon already passed; yet is it not, by his own showing, a condition, or *sine qua non*, to the enjoyment of heaven?—in other words, to the production of holiness? And if, according to his views, the whole amount of salvation is that holiness which faith in the divine pardon alone produces, is not his favourite theory, which he has introduced as a reconciler of all difficulties, liable to the same objection, precisely, which he has charged upon the orthodox creed, as held by all sound divines. It may be very true, that his notion of pardon is perfectly free,—that is, requiring neither repentance nor faith as pre-requisites; as pardon, however, according to his view, is not salvation, but the means by which it is produced, we ask Mr. E., whether everything most vital to men as sinners is not as much as ever clogged with

that very condition of faith from which he seeks to escape? We venture to reply on his behalf, and tell him, that, according to his new-fangled theory, it has as much that is conditional belonging to it, as has the orthodox notion of a sinner's pardon through faith in the blood of the Lamb; for our readers will observe, that, even according to Mr. E., a man cannot become holy—cannot have the disease of the soul healed—cannot be conformed to the character of God—cannot enjoy heaven—until, by faith, he believes in that pardon which is passed upon all, but which none truly feel, save those who have set to their seal that God is true in the record which he has given concerning his Son. The very men who object to the *old* method of salvation, may, with equal propriety, object to the *new*; so that we cannot perceive a single advantage that Mr. E. has gained by his extraordinary doctrine of universal pardon.

We must not allow the matter, however, to rest here. It is not enough to show that Mr. E. has failed in accomplishing his professed object. Has he done any harm in his abortive attempt? Has he advanced any unscriptural positions? Is his theory, though weak, perfectly harmless? Let us pursue this inquiry. Then we do maintain, that for his doctrine of universal pardon there is not an atom of evidence in the sacred volume. Had he maintained universal redemption,—that Christ died an actual sacrifice for all, there might have been a possibility of wresting the Scriptures to bolster up the absurd position. But to affirm that God has really pardoned all men, and that even believers themselves acquire nothing more than the *sense* of that blessing, appears to us to be something so monstrous, that we can find no passage in Holy Writ capable of being so far tortured, even, as to throw around it an air of consistency. We ask Mr. E. two things;—1st, What is the Scriptural account of men in their unregenerate state? Are they merely spoken of as alienated from God, as destitute of spiritual life, as averse to all spiritual duties, as under the pollution and bondage of sin? He will not venture to affirm that this is the only account given of unbelievers. No: he cannot have forgotten, that “the wrath of God abideth on them;” that they are “children of wrath,” because children “of disobedience;” that they “are under the curse;” that they are every moment ready to drop into the lake which burneth with fire and brimstone. Can this be the ease with individuals pardoned? It surely cannot be, unless, with his new theology, Mr. Erskine has got a new mode of determining the import of language—the meaning of plain English terms. But we ask him, in the *second* place; What is the repentant and believing sinner said to escape from, when he “flees for refuge to the hope set before him in the Gospel?” We are

ready to admit, that the sense which he has of the love of God in Christ Jesus, transforms and elevates his earth-born spirit; that he is no longer the slave of his corrupt heart, that sin ceases to be his element; but is this all? No; by faith he is “delivered from the wrath to come;” by faith his sins, which were many, are all forgiven; by faith he passes into a state in which there is no condemnation; by faith the righteousness of the adorable Surety is imputed to him: so that he can understand what David, who spoke by the spirit, meant, when he said, “Blessed is the man whose transgression is forgiven, and whose sin is covered, unto whom the Lord imputeth not iniquity.” Mr. E.’s system is as much opposed, then, to the Bible, as it is to the ordinary consent of Christian divines, and to the common sense of mankind. It is most dangerous to maintain, as he does, that no actual pardon is passed upon men when they believe; but that it is only a *sense* of pardon they are made to feel. The Bible was not written to deceive; and ingenious men, such as Mr. E., ought to beware, lest, by their refinements and subtilties, they should teach plain minds to entertain such a thought. Till men betake themselves to Christ, the curse of the broken law is upon them, they are under condemnation; and common sense tells us, that they cannot be, at the same time, in a state of pardon. When they truly believe in the righteousness of Christ, as a propitiation for sin, and as a declaration of the righteousness and holiness of the divine character, then are they accepted, justified, and pardoned. To say that then they are only made to *feel* those blessings, is to give the lie to the Spirit of truth, who does not require some mighty effort of human ingenuity to throw light upon his dark and ambiguous sayings. We would go farther and say, that the divine purpose of pardoning sinners, for the sake of Christ, can never be accomplished until the sinner lays hold, by faith, upon Christ, for eternal life: it is the very decree of God, that men shall not be pardoned till they believe. Nor do we perceive any of those startling difficulties attaching to the doctrine of faith, as an indispensable prerequisite of pardon, which seem to crowd on the too fertile imagination of Mr. E. Instead of yielding to the clamour raised against justification through faith, by carnal and worldly professors, we would rather reason with the Great Apostle, and say of this inestimable blessing, that “it is of faith that it might be by grace.” Faith is no meritorious condition; but still it is that without which no man can be saved. Why should Mr. E. quarrel with this appointment of infinite wisdom, especially when his own plan is fraught with the same difficulty, while it is in glaring contrariety to the word of God? We cannot see how any idea of creature-merit can be connected with the

doctrine of faith, as held by Evangelical Christians. They consider it merely as a setting to their seal that God is true, by approving and accepting the divine method of salvation. They view it as the hand that accepts the free bounty of Heaven, and as the eye which looks to Him in whom all fulness dwells. It is but a bugbear, then, to talk of it as a *condition*. Why be thus startled by names? If by a *condition* he meant something that entitles the sinner to the rich fulness of blessings treasured up in Christ, or anything that combined with his merits constitutes our salvation, then the notion is equally absurd and unscriptural; but if, by a *condition*, he meant *something that must necessarily, in the order of divine appointment, precede our interest in the Redeemer—something that brings the mind into contact with the realities of divine truth—something that unites the soul to Christ, so as to derive life from him the living Vine*,—who can object to such a condition? But whether we object to it or not, it is written with the finger of God, "He that believeth shall be saved; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

After having thus freely dealt with our much respected and ingenious author, we feel it but justice to remark, that there are, in most parts of the volume before us, passages of surpassing interest and beauty. Whenever Mr. E. speaks of the message of reconciliation, as the healing balm of the soul, he does equal honour to his penetration and to his Christian feelings. The purifying influence of the truth he well understands. How happy should we be to see a work so enchanting purged from those heresies which disfigure it! We hope Mr. E. will give us credit for the existence of every feeling of Christian love towards him. Though we would contend earnestly for the faith, we do not forget former obligations, nor would we despair of future amendment. But we tell Mr. E., that his new theory is too feeble for even his genius to hallow it, and give it currency in the churches of Christ.

is an excellent idea. The subject is fertile: there is room for both the judgment and the imagination to expand. To a man of feeling, as Mr. James is, the field is most inviting. It furnishes an opportunity of tracing the social tendencies of human nature, and of marking and discriminating all those gentle affections, which draw heart to heart in domestic life, and which, when regulated by the powerful influence of religious principle, impart a sanctity, sweetness, and serenity, to all its relations, which render it the fit emblem of heaven. The volume before us was, in the first instance, delivered from the pulpit; and the effect which it produced led to an earnest desire for its publication. If the author was somewhat reluctant, at first, to give his views to the public upon such delicate topics, we trust that, ere this time, he is fully satisfied with his decision. In his preface, he acknowledges his obligations to the Rev. C. Anderson's excellent work on the Domestic Constitution, and strongly recommends its perusal. Our opinion of that work has already been decisively expressed. Indeed, it contains a most enlightened and scriptural view of the subject to which it relates. Mr. James has, doubtless, seen also Dr. Bellfrage's inestimable work, entitled, "The Domestic Monitor." The volume on our table is divided into seven chapters: I. The Domestic Constitution, and the Mutual Duties of Husbands and Wives; II. The special Duties of Husbands and Wives; III. Some Remarks on the Formation of the Marriage Union; IV. The Duties of Parents; V. The Duties of Children to their Parents; VI. The Duties of Masters; VII. The Duties of Servants.

We can conscientiously assure our readers that this is a most instructive volume, which it were well if every Christian family in Great Britain possessed. Upon the rights and privileges of Christian women, Mr. James has said many of the most striking things we remember to have seen. The "Discourse on the Duties of Servants," we rejoice to find, is published at the cheap price of *threepence*.

THE FAMILY MONITOR; or, a Help to Domestic Happiness. By JOHN ANGELL JAMES. 12mo. 5s.

Hudson, Birmingham; and Westley and Davis, London.

WE are glad to receive this fresh token of Mr. James's diligence and enlightened piety. His former publications have been so useful and so acceptable, that we cannot but rejoice in his progressive authorship. His selections of topics have been most happy, and in this particular there is no falling off in the present volume. A Family Monitor

THE AMULET, OR CHRISTIAN AND LITERARY REMEMBRANCER FOR 1829. Edited by S. C. HALL. 12s.

Westley and Davis, and Wightman and Co.

It is with more than our accustomed pleasure we hail the appearance of this instructive and elegant annual, which, though it has reached the fourth year of its existence, presents ample proof of a growing maturity in all those qualities which tend to enlarge the understanding, to refine the taste, and to meliorate the heart. Though it is by no means devoted, in a direct form, to the support of Christianity, it breathes the fragrance

of an untainted morality, and contains many contributions of a character strictly religious. The talent combined in this sprightly little volume is indeed considerable; and the names which stand at the head of its numerous Essays, are such as to secure its general acceptance with the most enlightened and virtuous portion of the community. With not a few, it will be quite sufficient inducement to purchase "The Amulet," when they are informed that Robert Hall has enriched its pages by one of his most tasteful and finished compositions. The essay is entitled, "Poetry and Philosophy;" and no one can read it without perceiving the acuteness and discrimination of its justly celebrated author. We have been much struck, also, with the poetical contributions of the author of "No Fiction;" of Mary and William Howett; of the two Montgomeries; of Josiah Conder; of the two Miss Porters; of Mrs. Hemans; and of the Rev. George Croly. The "Soldier's Wife," and "the Fishermen," by the Editor, Mr. S. C. Hall, are admirable sketches, full of vivacity and character. And who can read "The Mountain Daisy, a village sketch," by Mrs. S. C. Hall, without feeling an entire sympathy with the fair author, in the humble and rustic scene she has so naturally but enchantingly described?

The engravings are twelve in number, besides an inscription plate, and a vignette. We shall, for the sake of exhibiting them to deserved notice, introduce the following critique on their respective merits:—

1. *The Spanish Flower Girl*, by Murillo. The archness of expression in the countenance, together with the entreating look of the eyes, asking the passer-by to purchase her flowers, expresses that simplicity and individuality of character only to be found in nature. This plate is a most accurate representation of the painting from which it has been engraved.—2. *The Guardian Angels*, by W. Etty, R.A., is a very beautiful engraving from a painting by J. W. Etty. The design shows the ability and taste of the talented artist; but the figures do not appear to be quite so ethereal as we could have wished in Guardian Angels.—3. *The Rose of Castle Howard*, by J. Jackson, R.A. There are few people, who, on looking upon the portrait of Lady Mary Howard, will not be delighted with the engraving from Mr. Jackson's picture. The amiable look of the child will excite emotions which the virtuous only can feel.—4. *The Mountain Daisy*, by Sir T. Lawrence. This engraving possesses all the interest of the original painting which has been so much admired. There was a very fine print of it published some time since, and it is therefore unnecessary to particularize the qualities of a picture so well known. It is the portrait of the daughter of the Earl of Westmoreland.—5. *The Fisherman leaving Home* is a very fine engraving from

a pleasing picture by W. Collins, R.A. The affectionate look with which the mother regards the hardy fisherman taking leave of his children before he commits himself to the dangers of the deep, combined with the stillness of the ocean, excite the idea of a happy home.—6. *The Italian Mother*, by Charles Eastlake, A.R.A., has all the taste and feeling which this artist invariably introduces into his pictures.—7. *The Water Cress Girl*, by J. Holmes, is a pretty little picture, but rather defective in the drawing. The placid look of the dog to the face of the girl, is very well expressed.—8. *The Wandering Minstrels of Italy*, by Penry Williams. The sweetness of the female figure, and simplicity of manner with which she holds forward her foot to her young companion to fasten the string of her slipper, together with his delicate acquiescence and happy look, render it a most pleasing illustration.—9. *The Temple of Victory*, by J. Gandy, R.A. Those who are fond of ornamental architecture will be much pleased with this elegant engraving.—10. *The Wearied Soldier*, by W. R. Bigg, R.A., represents an old soldier, resting against a decayed finger-post, apparently worn out by care and fatigue, and inquiring his way from two shepherd boys, who, with much feeling in their expressive countenances, point the weary veteran to the home he anxiously seeks for. It is admirably engraved by Rolls.—11. *Innocence*, by R. Smirke, R.A., is a pleasing engraving, and has the usual sweetness of his productions.—12. *The Kitten Discovered*, by H. Thomson, R.A. This is a very pretty design; but in the figure of the child, we think, the artist has failed in giving the simple and innocent expression which should always characterize childhood.

We take leave of this most beautiful repository of the fine arts; and would congratulate the Editor and the Publishers on the distinguished success which has attended their laudable effort. They deserve well of the public, for having contributed in no small degree to improve the taste of the age in which we live.

THE JUVENILE FORGET ME NOT. *A Christmas and New Year's Gift, or Birth-day Present, for the Year 1820. Edited by Mrs. S. C. HALL.* 7s.

Hailes, Piccadilly; Westley and Davis, Stationers' court; and R. Jennings, Poultry.

MRS. HALL seems eminently qualified for the task of editing a "Juvenile Forget me Not." She has studied human nature, as exhibited in the rising generation, and has been peculiarly successful in her modes of approaching it. Did our space permit, we should feel disposed to expatiate at great length upon the numerous recommendations

of this charming little work. Upon the whole, we consider it as one of the most appropriate of the annuals for the approaching season. It will bear and reward a very close inspection. Children and young people will read it with avidity, as we have already proved; and the moral lesson is so strongly marked, that it cannot, in ordinary cases, be read without signal advantage. There is nothing mawkish about this admirable little volume; it is a healthy, spirited attempt to amuse and render cheerful the youthful bosom without ministering to its depravity, or weakening the influence of those great moral and religious principles which ought to be instilled into the mind at the very dawn of reason.

The plates in "The Juvenile Forget-me Not," are characteristic and animated to a most happy degree. We must say, in justice, that there is not a single failure among them. They all speak a language which intelligent young people will thoroughly understand. "The Cottage Door" cannot be excelled in simplicity, in sweetness, and in truthfulness to nature. We promise young folks, in all the various circles of society, great pleasure and great advantage in the perusal of this well adapted and highly interesting New Year's Gift.

FRIENDSHIP'S OFFERING: a Literary Album, and Christmas and New Year's Present, for 1820. 12s.

Smith and Elder.

THE name of the Editor of this pleasing and beautiful work, is sufficient guarantee for the purity of its moral sentiment, and for the general propriety of its minor arrangements. Mr. Pringle is well known to the public as the active promoter of the Anti-Slavery Society, and as a man of sound judgment and correct feeling. We give him credit for his selection of writers. Many of them are dear to literature and piety. Mr. Conder's "Hebrew Sonnet," is very striking and poetic.

"Psalm cxlv.

"When Israel's host went out from Miz-
riam's land,
Land of their bondage and a race abhorred,
Then Judah was made holy to the Lord;
Then Jacob's tribes, led forth at his com-
mand,
Became his kingdom. Wonders marked
their way:
The sea beheld, and fled; Jordan forsook
His channel; Sinai trembled with dismay,
And all her hills like frightened younglings
shook.
Wherefore, O sea, didst thou retreat? Thy
fountains
Why didst thou stay, O Jordan? Why, ye
mountains,
Shook ye, and bounded like a frightened flock's?

It was Jehovah's presence struck with awe
The trembling earth; the flood her Maker
saw,
At whose command gushed forth a river from
the rock."

Of the engravings we decidedly prefer
"Glen-Lyndene," "The Rival Suitors,"
"The Will," "Hours of Innocence," "La
Frescura," and the "Cove of Muscat."

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plementary, has been too long before the
public to need any commendation from us;
and the numerous editions through which it
has passed, furnish the best evidence of the
estimation in which it has been held by the
religious world. It has been received into
congregations of different denominations,
both in this country and in America; and
has maintained its rank among publications
of a similar description, multiplying around
it in succession, during the years in which it
has been in circulation, and in general ac-
ceptance. Without intending the slightest
disparagement to any other efforts of a similar
description, it is but justice to say, that it
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considered as an independent collection of
Hymns, or as a Supplement to the standard
work of Dr. Watts. This addition to Dr.
Rippon's Selection corresponds in character
and spirit with the entire volume, and we
heartily wish him success in his persevering
efforts to aid this interesting part of the
devotional exercises of our churches.

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RELIGIOUS INTELLIGENCE.

ON THE REVIVALS OF RELIGION IN AMERICA.

[The following excellent paper, by the Rev. J. A. James, of Birmingham, arrived last month after the Rev. H. F. Burder's truly valuable Essay on the same subject was printed: we should deem it, however, an injury to the public, especially at such a season, to suppress such a document.]

SIR;

I am happy to observe that the subject of the American Revivals has awakened a spirit of inquiry and a deep interest in the minds of many persons, both in the metropolis and in the country. The fact is placed beyond all dispute, that the churches of the United States have, in very many instances, enjoyed a copious effusion of Divine Influence, which has led to a much greater degree of spiritual religion in those who through grace have already believed, and to the conversion of multitudes from a state of moral death, to a life of righteousness. It is worthy of remark, that these "Revivals" are not confined to any particular denomination of Christians: Episcopal, Presbyterian, Congregational, and Baptist churches, have all been visited by the mighty power of God. Nor does the awakening energy accompany only the stated means of grace and ordinances of religion, but is extended

also to the various institutions which have been organized for the diffusion of the truth; for, in perusing the last Reports of these Societies, which I have lately received from America, I am convinced that much more real benefit is produced by their home operations, than by ours of a similar nature.

It has become, and very naturally, a matter of inquiry, whether there is any peculiarity in their circumstances, by which we can in any measure account for this happy state of things. Perhaps there is.

1. The American Continents are rapidly rising into greater and greater importance in reference to all the transactions of modern and future history, and of course to all the moral interests of the human race; and may we not suppose, that in the present circumstances of the church, it is part of the Divine plan to assign a large portion of instrumentality to our Transatlantic fellow-Christians, and that he is thus giving them a special call to come forth to the help of the Lord against the mighty?

2. The population of the United States is increasing so rapidly, both by the ordinary course of generation, and by emigrations, that unless some very extraordinary efforts were made to supply them with the means of instruction, the people would grow up in the profoundest ignorance, and live without Go-

in the world. The present glorious awakening is leading, in the most direct manner, to supply this deficiency. The Educational Society has determined to have never fewer than two thousand young men under a course of instruction in their different colleges for the work of the ministry, in addition, I believe, to the number already in training. One church in New York, has undertaken to support the education of thirty students. Prodigious exertions are requisite to meet the wants of the vast population which must soon be called into existence. These exertions could not be looked for, but from a new and mighty impulse of religion. This impulse has been given, and the results are seen.

These remarks, however, tend rather to show the ends which Providence has in view in these events, than to account for them by a reference to the peculiar circumstances of the United States.

1. Perhaps we shall find, so far as second causes are concerned, something in the church history of America which has a remote influence in the production of those events, of which we are now favoured to hear so much. The religion which was carried by the Puritans to New England, when they fled before the storm of persecution, was of a very decisive and vigorous kind, both as to sentiment and feeling, where it has continued to flourish without being corrupted or impaired by being in the neighbourhood of a secular establishment. The controversy which arose about the qualifications for communion, and which was so ably conducted by Jonathan Edmunds, had a powerful influence in calling men's attention to first principles, and reviving a spirit of inquiry about the essentials of personal godliness.

2. The state of society in America is favourable to Revivals. The nature and history of their political constitution, have produced a firmer spirit of independence, which is less disposed to yield to the authority of custom or fashion. Men not only think for themselves, but act for themselves; there is less disposition there, perhaps, to ask what their neighbours will say or think of them. And they are less trammelled than we by etiquette and a fastidious refinement, which sometimes leads us to compromise our convictions and principles, out of complaisance to others. They have a greater fearlessness of the world's sneers and the world's frown, than we have.

There are also some other things which may be considered as having a powerful influence in the order of means.

1. Revivals are *coverted*. The subject is under no stigma or reproach. The Christians there, are not afraid of the charge of enthusiasm or fanaticism; nor of having their character as *sober, judicious, intelligent* professors, brought into peril. They have

seen the thing as it is; and notwithstanding the evils that in some cases have been mixed up with what is good, and the objections which the lukewarm and the worldly may have raised, from those very evils, against the whole work, they have publicly expressed their desire after these seasons of refreshing. Churches have met in their individual capacity, and also several have met in conference, and have recorded and announced their earnest desire of an awakening.

2. *Means are taken to obtain the blessing.* They do not so resolve the matter 'into divine sovereignty, as to make no efforts. Days of humiliation, and fasting, and prayer, are appointed; committees are appointed to visit the members of the church, and converse with them on their souls' concerns; prayer meetings and conference meetings are also held with frequency, with immediate reference to the work, and every thing that holy ingenuity can devise is employed to rouse the attention of men to the concerns of their souls. It is of importance that we should be convinced of this fact, that the matter is not referred by our American brethren exclusively to divine sovereignty, but is considered as an object of pursuit in the way of human instrumentality.

3. There is a *style of preaching adopted by the American Ministers, which is perhaps more pointed in its appeals to the conscience than ours.* It was an expression of Mr. Patton's, after hearing most of our leading ministers, "That they seemed too much to forget that their hearers had consciences." The aim of the Americans seems to be not only to convince, but to persuade; not only to cause men to know, but to feel; or, as Mr. Hall expresses it, they endeavour to make their addresses "so characteristic, that the conscience of the audience may feel the hand of the preacher searching it." Their preaching partakes, in a large measure, of an alarming tendency. Dr. Dwight affirms, that this is generally the case; and Jonathan Edwards's sermons are striking proofs of it.

4. But perhaps still more is to be attributed to *their private intercourse with their people.* They follow up their public instructions with more of personal and direct address and interrogation. The concerns of the soul and religion are more the business of the parlour, where they insulate their friends and enter directly upon the state of their hearts. Meetings are also appointed for the express purpose of conversing with those who are under deep concern, and delivering to them words of encouragement and instruction.

5. A preparatory course is also carried on by what are called their *Bible Classes*; by which is meant the instruction of young people, who may have gone through the

ordinary course of Sunday-school teaching; and who, for this purpose, are assembled together on the Sabbath, or in the week, to be taught the contents of the word of God. Bibles are printed on the Porteusian plan, only with a greater diversity of marks and references, which are used in the classes, and by which a great deal of valuable information is conveyed.

It is upon such efforts as these, that the Holy Spirit has been pleased to pour out his gracious influence in America.

A question has been started, whether such effusions of divine influence may be expected in this country. To this it may be replied, "Why should they not?" In fact, they have been enjoyed here. Scotland was favoured with them in a most remarkable degree many years since, at Cambuslang and Kilsayth. Wales has often enjoyed them. England experienced them under the preaching of Whitfield and Wesley; and why, therefore, may we not look for them again? Is the Lord's arm shortened, or his ear grown heavy? Perhaps it will be asked, what we must do? To this I answer,

Let us divest our mind of all that prejudice against the thing itself, which may have been produced by the noisy and disorderly scenes with which supposed Revivals have been attended amongst certain persons in this country. Unhappily the practices of some injudicious and ill-taught professors of religion, have brought an ill savour upon the very name of Revival. We must distinguish, however, between the thing and the abuse of it. What is a revival? The work of the Holy Spirit carried on to a greater extent than usual, in the conversion of sinners, and the edification of believers. Who should allow himself to look with indifference, much less with prejudice, on such a work as this?

Let us court a Revival. Let our minds be drawn to the subject. Let it engage our thoughts, our feelings, our conversation. If we would experience it, we must intensely long for it: our desires must be wrought up to a very high pitch; and, in order to this, we must be sensible that we need it.

We must then *take proper steps to obtain it*. The first of these is a willingness to endure the sneers and discouraging influence, not only of the world, but of false brethren, of worldly-minded, lukewarm, fashionable professors. We must brace up our mind to the purpose of enduring the charge of enthusiasm, fanaticism, and affected sanctity. In most churches there are some who would think such awakenings unnecessary, and condemn all attempts to procure them as visionary. Seasons of humiliation and prayer, with fasting, should be set apart. Ministers must begin the work in their own souls; and from an experimental acquaintance with the subject, converse about it in all their private intercourse with their friends,

Meetings should be appointed by them, for the purpose of conversing with those who are under religious concern. Domiciliary visits should be paid by them to the houses of their flocks, to inspect the state of the souls committed to their care. And all associated bodies of Ministers and Christians throughout the kingdom, should take up the matter and assist each other.

I have been present at two meetings lately, which were specially convened to take the subject into consideration. The first was at Worcester, on the morning of a day fixed for the ordination of a missionary to Demerara. Ministers of the Wesleyan, Baptist, and Independent denominations were present, all of whom seemed to enter most deeply into the subject. Many persons belonging to Mr. Redford's congregation, and to other religious bodies in the town, were also there, who appeared much interested. A great solemnity rested on the whole assembly. One young woman, a servant in a pious family, was very powerfully impressed, and it is hoped will never cease to remember with gratitude the season.

The next meeting was held in the vestry of Carr's-lane Meeting-house, Birmingham, by the ministers assembled at the Missionary Meeting in that town. The Thursday morning of the Missionary week being unoccupied, the deacons of the church assembling in that place, invited the Ministers to a breakfast in the vestry; after which, two or three hours were spent in a serious and edifying discussion of the subject, which terminated in the adoption of certain resolutions, which were printed in the *Evan. Mag.* of last month, page 444. J. A. J.

N. B. In reference to the said resolutions, we are desired to correct an erratum in our report. The latter clause of the first resolution should have been printed thus, "and although there are some differences between our circumstances and those of our Transatlantic fellow-Christians," &c. &c.

PUBLIC PRAYER AND FASTING.

MR. EDITOR;

Having observed, with great delight, the notice that is taken of the extraordinary revivals of religion in the Christian churches of America, I was encouraged by seeing a proposal for something specific, and so appropriate, as a special season for fasting and prayer, among our churches, that we may obtain the same blessing; for "the same Lord over all, is rich to all that call upon him."

But I see not how "the Christian world" can combine in this effort, according to the proposal of H. R. F., "that the 1st of January, 1829, shall be set apart for this purpose;" for one half the world could not know it in time. Perhaps, however, he

employs the word *world* in the more lax sense in which we often use it, and means no more than, that, wherever this proposal may go, Christians would concur.

I fear, however, that a New-year's Day will not be suitable, at least for a public service, in our country. For this is with many a day of special business, such as the settlement of partnership concerns; and shopkeepers, as, indeed, tradesmen in general, could not suspend their secular labours—I say nothing of the family meetings, which I have heard urged as an objection: for however innocent and lawful, or even desirable such assemblages may be, to bind closer the bonds of relationship, Christians might surely appoint another day, and make the lesser interests yield to the greater. But, in the present state of society, I fear the difficulties that arise from business would, on New-year's Day, be insuperable.

The only thing that could be hoped for is, that this day should be set apart, by all who have it in their power, for *private* prayer and fasting; to seek the effusion of the Spirit on themselves, that they may be disposed and fitted to do whatever may contribute to bring down an effusion of the Spirit on the churches. Such a private season would be a most desirable precursor to a more public one. It cannot be doubted, that all who thus comply with the suggestion of H. R. F., would then plead most earnestly for Zion. In this way, I would heartily say of his proposal, *valeat quantum valere potest*.

But for a *public* day, in which our *churches* may unite, would not what is called Good Friday be preferable? On this day shops are shut, and tradesmen are at liberty; workmen and domestic servants, among whom are many, if not most, of those who are mighty in prayer, would join in a service that would be so dear to their hearts. It is true that the advantages of Good Friday would not extend to Scotland, or other countries where that day is not held sacred; but it would be as suitable as the first of January, on which, I believe, secular labours are nowhere suspended.

When it is known that Good Friday is fixed upon merely for the sake of convenience, Dissenters are not likely to object; and members of the Establishment would be more disposed to give themselves to fasting and prayer on that day, to seek the effusion of the Holy Ghost, who alone can glorify Christ, by drawing men to the cross on which he was lifted up for our salvation.

Allow me now to add, that I fear some very devout persons are deterred from practising the manifestly scriptural and most profitable duty of fasting in connexion with special prayer, by an apprehension that their health will not admit. But in an affair of duty we should not do nothing, because we cannot do everything. Let us remember

her of whom our Lord said, "She has done what she could." The duty of fasting, like all others, is binding upon Christians, according to the liberty of the Gospel, and not according to the bondage of the law. In this way, it is more suited to all, even invalids, than they may imagine.

Suppose a believer to set apart a day for fasting and prayer for a special object. He goes into his closet at five or six o'clock in the morning, or later, if his health will not admit of early rising. He requests his family not to call him to his meals, or for any thing else, except of indispensable necessity. He begins with a short prayer for the Divine presence, assistance, and blessing. He then reads appropriate passages of Scripture, on which he devoutly meditates. To self-examination he then applies himself, and to a review of his past walk with God, that he may be humbled before him, and make confession of sin, and supplication for pardon, by the blood of atonement. If the Christian has some great question of duty to examine and decide upon, he asks grace to view it in a right frame of heart, and to maintain a single eye to the glory of God. He then views the affair on all sides, comes to a decision, and makes his arrangements for putting it in execution. He again supplicates the Divine blessing on his future step, and asks grace to do the right thing, in a right manner.

By this time, he may be exhausted and faint, and unable to proceed farther in these engagements. Well, let him now remember, that "God requires mercy, and not sacrifice." The sacred business intended is accomplished: though it may not be noon, let him take such refreshment as his body needs. He has saved himself from interruption, while seeking the face of God; he has roused himself to special earnestness and devotion, and humbled himself before God to seek a right way; and should cheerfully conclude that the prayer is heard, and shall be answered. Let the rest of the day be spent in the most serious and profitable manner, and in a temperate use of the comforts of life, in the bosom of his family. He has done all that is necessarily included in the idea of a day of fasting and prayer, and will doubtless reap the benefit and the blessing from Him who has promised, that "none shall seek his face in vain."

Rotherham, Oct. 8, 1828; J. B.

DR. BENNETT'S REMOVAL.

DR. BENNETT, of Rotherham, finding his health unequal to the double duties of pastor of the church and tutor of the college there, has accepted a call from the flock at Silverstreet, Wood-street, London; where he is expected to commence his ministry about the middle of November.

LONDON HIBERNIAN SOCIETY.

By the unprecedented efforts which this invaluable Institution has recently made in opening seventy additional Schools, in districts chiefly Catholic, we are sorry to learn that its pecuniary resources are completely exhausted. The glorious work it is accomplishing, and has accomplished, proclaims the wisdom and efficiency of its plans; and the confidence which the entire Protestant community feels in its Committee and Agents will, we are persuaded, speedily induce a general and vigorous effort on its behalf. We have now before us a letter from Mr. Blest, of Sligo, the tried agent of the Society, in which the most glorious tidings are furnished of the growing success of the Institution. Those who know any thing of Ireland, are fully aware of the connexion which the London Hibernian Society has had with all the recent movements which have been made in Ireland to throw off the galling yoke of Popery. Could not every congregation in the kingdom give a collection, say *within three months*, in aid of the funds? Communications will be thankfully received at 48, Hatton Garden, addressed to the Rev. Thomas Webster.

PROVINCIAL.

WITNEY, OXON.

OCTOBER 1st, 1823, a new chapel was opened for the worship of God in this town. The Rev. W. Jay, of Bath, preached in the morning; the Rev. George Collison, of Hackney, in the afternoon; and the Rev. Matthew Wilks, of London, in the evening. The Rev. Messrs. Kirshaw and Wilkins of Abingdon, Pryce of Coate, Man of Moreton in the Marsh, Holmes of Farringdon, Wiffin of Thame, Crate of Oxford, and Saunders, the Wesleyan minister at Witney, engaged in the devotional exercises.

This Christian church has existed in this town from the days of the Puritans. The Rev. Samuel Mather (third son of the Rev. Dr. Increase Mather, and brother of the celebrated Dr. Cotton Mather,—names dear to civil and religious liberty and to real religion), upwards of a century ago, built the chapel in which the congregation had worshipped in successive generations, and which they were lately obliged to quit for want of room.

It is worthy of notice, that the Rev. Samuel Mather, the first pastor of this church, was united in marriage to one of the ancestors of William Townsend, Esq., of London, who has generously built this new chapel in his native town, at the expense of 1100*l*.

The purchase of the ground, erection of the vestry, and the alteration and repairs of a dwelling-house for the Rev. N. Hellings,

the minister, will amount to eight or nine hundred pounds more, to be defrayed by the congregation; with the aid of their liberal friends. The whole property is placed in trust for the above purposes.

It was delightful to see Christian friends, from Oxford, Abingdon, Farringdon, and other places, some twenty miles distant—Episcopalians, Baptists, Methodists, and others, uniting with their brethren in the services and the contributions of the day. Nearly 60*l*. was collected. "How good and how pleasant a thing it is to see brethren meet together in unity!" The chapel, as a building, is an ornament to the town. May the gracious promise be accomplished—"I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." N. H.

FOREIGN.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

AN admirable paper, relating to this Society, has been put into our hands by the Rev. Dr. Rowan, of New York, a gentleman of great respectability, and well recommended by his Transatlantic brethren, as well as by several well known ministers in this country. His object in coming to England is to make known the plans of the above Society, and to procure such pecuniary aid, in carrying them into effect, as he may be able to command among the friends of the seed of Abraham in this country. The object of the Society is published in the following terms:—It proposes "to invite and receive, from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction; to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the Settlement as shall be assigned them; but none shall be received, unless he comes well recommended for morals and industry, and without charge to the Society; and both his reception and continuance in the Settlement, shall be at all times at the discretion of the Directors." The Society has purchased, on the Hudson River, 500 acres of land for the use of the Jewish settlers. On the estate, there is a substantial stone mansion, a mill-stream, and a natural fall of water of 50 feet, capable of sustaining manufacturing operations to any extent. The Settlement is now ready for the reception of suitable applicants. In our next, we shall furnish our readers with more ample intelligence. In the mean time, we invite the subscriptions of our friends. The Rev. George Burder, 2, Brunswick-square, and the Rev. Dr. Rowan, 10, Wardrobe-place, will, we understand, cheerfully acknowledge such sums as may be entrusted to their care.

ORDINATIONS AND SETTLEMENTS.

The following Letters will show what Ministers engaged in the principal services. Introductory Discourse, *A.* ; Ordination Prayer, *B.* ; Charge, *C.* ; Sermon to the People, *D.*

<i>Date.</i>	<i>Minister Ordained.</i>	<i>Place.</i>	<i>Ministers officiating.</i>	<i>Remarks.</i>
Feb. 7, 1828.	Rev. R. Gill, late of Westerham.	Paignton, Devon; Congregational Church	The Rev. Messrs. Watkin, Petherick, Crook, Bristow, Collett, Clutow, Davis, Roper, Allen, Johnson, Wilking, Davison, and Stenner.	
March 26, 1828.	Rev. G. D. Lorraine, of Rotherham College.	Wakefield, Yorkshire; Congregational Church	The Rev. R. W. Hamilton, A.; Dr. Boothroyd, B.; Dr. Bennett, C.; and the Rev. T. Smith, D.	The Cause much revived of late.
April 9, 1828.	Rev. Eliezer Jones, of Carmarthen College.	Castle-street Meeting-house, Swansea; Congregational Church	The Rev. Messrs. Newman, Davies, A., Hammerton, A. Jones, B., D. Peter, C., W. Jones, D., J. Brandreth, and R. Oxlad.	The Cause has hitherto been low; we trust it will now be established
June 10, 1828.	Rev. D. Davis.	Colwyn Chapel, Llandrillo-in-rhos, Carmarthenshire.	The Rev. Messrs. Lloyd, T. Ellis, A., E. Davies, J. Roberts, B., D. Roberts, C., W. Williams, D., and E. Price.	The occasion was most refreshing to all present.
June 18, 1828.	Rev. Joseph Croft, of Rotherham College.	Ripon, Yorkshire; Church Congregational.	The Rev. Messrs. Whitridge, A., J. Jackson, B., Dr. Bennett, C., Rev. James Scott, D., and Rev. George Waterhouse.	
July 16, 1828.	Rev. Thomas Gillman.	Pitchcombe, Gloucestershire; Independent Church.	The Rev. Messrs. Neaton, Taylor, A., Bishop, B., Rees, C., Cousins, Whitta, D., Parsons, Richards, and W. Williams.	The ordination took place at the door of the Chapel, in consequence of the crowd.
July 31, 1828.	Rev. J. Phillips, of North Wales Academy.	Trewen, Cardiganshire; Church, Independent.	The Rev. Messrs. Bowen, Thomas, A., T. Phillips, T. Jones, B., E. Davies, C., and D. Davies, D.	The former Ministers of this Church were Messrs. Evans and Williams, both eminent men.
Aug. 12, 1828.	Rev. R. Gibbs, late of Newcastle-upon-Tyne.	Bethel Chapel, Darlington; Independent.	The Rev. Messrs. Matheson, A., Hamilton, C., Eagleton, B., and D., Pemble, Sample, Long, Chamberlain, Jackson, Thornton, and Hunter.	
Aug. 18, 1828.	Rev. Rich. Alliott, of Homerton, and of the University of Glasgow.	Castle-Gate Meeting, Nottingham; Assistant to his Father.	The Rev. Messrs. Alliott, Gawthorn, Jarman, and Hart.	Three Deacons were ordained at the same time.
Aug. 20, 1828.	Rev. Samuel Bellamy, of Highbury College.	Leeds: the Cause, Independent.	The Rev. Messrs. Scales, A., Eccles, B. Hamilton, C., and Byron, D.	Cause considerably revived.
Aug. 21, 1828.	Rev. Robert Kemp, late of Staplehurst.	Tunbridge, Kent; Church Congregational.	The Rev. Messrs. Shirley, Slaterie, A., Gurtten, Jenkins, B.; Dr. Harris, C. and D.; and Finley.	The Meeting after the Ordination was peculiarly profitable.
Sept. 15, 23, 1828.	Rev. Benj. Beales.	Croyden, Cambridgeshire.	The Rev. Messrs. Farr, Gilson, A., Skiliter, B. and C., and Fordham, D.	This Church was established by the famous Holcroft, one of the ejected Ministers.

MISSIONARY CHRONICLE

FOR NOVEMBER, 1828.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

PACIFIC OCEAN.

A STATEMENT having been circulated in most of the Public Papers, after our last Chronicle had gone to press, of a nature not only injurious to the cause of Missions, but calculated to excite unnecessary alarm in the minds of many who feel a deep interest in the success of the Gospel in the numerous islands scattered through the Pacific Ocean, and in the welfare of those who have devoted their lives to its propagation and establishment in those distant portions of the globe, it was considered a necessary step to endeavour to prevent this alarm by addressing the following letter to the Editors of the most important of the daily and weekly journals in which that statement appeared.

SIR;

"The Times" of yesterday (29th. Sept.) contains an extract from the *Hampshire Telegraph*, in which some account is given of the return of the Blossom, Capt. Beechey, from the South Seas. Among other matters of public interest detailed in that extract, on the authority of the voyagers, is the following statement:—

"The same disposition to idleness has lately been manifest at the Islands of Oiaheite and the Sandwich Islands; at the former place, so little attention was given to instruction, and to the example of the Missionaries, that the person who assumes the office of Consul had recently sent to the commanding officer of the British ships in the Pacific, intreating that a man-of-war might occasionally appear there, as apprehensions were entertained that the natives would massacre them."

"As this information is calculated to produce alarm among the numerous friends of the Missionaries in the South Sea Islands, you will, I hope, have the goodness to state, that letters have been received by the Direc-

tors of the London Missionary Society, of date so late as the 17th, 22d, and 28th of April, 1828, which, I apprehend, are more recent than the period of the Blossom's visit, or that of the alleged request from the person acting as Consul. Those letters contain nothing which induces any apprehensions on the part of the Directors, that the lives of the Missionaries are in danger.

"I am, Sir, your obedient servant,

"W. ORME,

"Secretary to the Missionary Society.

"Mission House, Austin Friars,
Sept. 30, 1828."

It may be proper here to add to the above letter of the Secretary, which letter was intended merely to prevent the apprehensions that were likely to be excited by the article from the *Hampshire Telegraph*, as to the personal safety of the Missionaries, a few particulars as to their situation at the period when the letters most recently received from them were written, which, it is probable, was more than a year after the *Blossom* had visited that part of the Pacific Ocean.

It seems that for some months prior to April last, when the letters of the Missionaries were written, some of the people of Tahiti had manifested a spirit of disregard to their own laws and also to the Missionaries, which the latter ascribe to the influence obtained by a Lascar over the person that exercises the sovereign authority in the island, who is a female.

It appears that the means employed by the Lascar, in acquiring the influence in question, was a suggestion at once gratifying to the Chiefs, and calculated to excite prejudice in their minds against the Missionaries. The only information we have received * on this point, is contained in the following

* Journals had been prepared, containing the details, which have not yet come to hand.

passage of a letter, written by Mr. Wilson, and dated Matavai, Tahiti, 22d of April, 1828 :—

“While Captain Emmet was here, a prohibition was put upon all sorts of provisions, to prevent any vessel buying anything except at an exorbitant price. They now require ten or twelve dollars for a hog, which could have been bought some time ago for four dollars; and some Captains conclude that this is the effect of their embracing Christianity, and prefer trading with Savages. A Lascar, who has resided some time on the island, has fixed the prices of everything, and is appointed a Salesman. He has done all the Missionaries a great injury, by telling the natives that we have deceived them respecting bartering, &c. We have cautiously avoided interfering with their trading concerns. Nothing else very particular has occurred since I wrote last.”

The above extract from the letter of a Missionary residing on that part of the island where the proceedings of the native authorities are best known, and which is the only paragraph in the letter relating to the subject, we think, clearly warrants the conclusion, that the writer of it neither entertained, at that time, any apprehensions as to the personal safety of the Missionaries, nor contemplated the influence acquired by the Lascar as likely to lead to a state of things, in future, that might justify such apprehensions.

The only letter received by the Society of a date *subsequent* to that of Mr. Wilson, is one from Messrs. Pritchard and Simpson, dated Tahiti, 28th of April, in which, though they advert to the influence of the Lascar, no apprehensions whatever are expressed as to the personal safety of the Missionaries.

As to the charge of idleness, we may be allowed to refer to the “Reply to the Editor of the Quarterly Review,” written by the Secretary, in which a similar statement, proceeding from the same source, is, we conceive, satisfactorily answered. Few persons can be ignorant that indolence (called, by Lavater, “the besetting sin of human nature”) is a vice prevalent in all nations emerging from a state of barbarism, and especially among those of tropical countries, where the means of subsistence are abundantly procured without the necessity of labour; which is the case in reference to the Pacific Islands. In those of them, however, into which Christianity has been introduced, its influence in promoting industry among the natives has been, already, considerable; and as the advance of civilization multiplies artificial wants, and the demand for labour increases, it may reasonably be expected that, as in other countries under similar circumstances, the people will become proportionably industrious.

SOUTH SEA.

Extract of a Letter from Mr. Williams, dated Tahiti, April 20, 1820; addressed to the late Secretary.

“THE knowledge of the people (of Rarotogna) increased very much during our stay there. The attention of many was constant, and their inquiries unceasing. After every service, very many would come and seat themselves around us in the yard, and inquire into every part of the discourse they had heard. Mr. Pritchard has kindly visited Raiatea during my absence. He has just returned, and he gives me an interesting account of the state of the natives. We are looking forward to an interesting May meeting, having good news from our numerous out-stations. We have the king of Rarotoga with us,—two immense idols,—66% subscriptions from our Rurutu Auxiliary, and 270 hogs from our Aitutaki Auxiliary. The people of Huahine, of Tahaa, and of Borabora, are all to meet at Raiatea; so we anticipate much pleasure. You will hear from the other brethren, of the vessel I have built for Missionary purposes.* Her first voyage is to visit the Windward out-stations, and to carry Messrs. Pritchard and Simpson to the Marquesas; after which, as soon as I can receive articles from you for the voyage, I propose to visit all the islands between this island and New Caledonia,—carrying as many native teachers as we can get. The field is large, and the opportunity favourable. I have employed a Captain who is well acquainted with the people of the different islands, and on intimate terms with the Chiefs. He has lately returned from the same route; and he says many of the people asked him to bring Missionaries to them. I hope the opportunity will not be let slip on any consideration. Appearances are very encouraging; the prospect of good is great, and the expense trifling. I shall set my people to work immediately, in preparing mats, cloth, bonnets, &c. for the expedition. My head, my hands, and, I trust, my heart, are fuller than ever of Missionary work. The Lord has blessed me hitherto, in every direction in which I have turned. I have the pleasure of looking round on ten thousand people, to whom the Lord has been pleased to communicate his Gospel through my instrumentality; but I am not content yet. I wish to do more, much more; and I have now, by real hard labour, and a good deal of expense, obtained means in my own hands of accomplishing an object which has been near my heart for the space of five or six years.”

* Mr. W. has given to this vessel the name of “The Messenger of Peace.”

ULTRA GANGES.

CHINA.

Extract of a Letter from Dr. Morrison, dated Canton, February 4th, 1828, addressed to the Secretary.

I HAVE the pleasure of informing you of the baptism of another native Chinese, by Leangafā, who continues faithful to the Lord.

The convert's name is Keuteénching. He is a young man, brought up to what is considered here the learned profession. I have not seen him, but have received a letter from him, which I enclose. He and Afā live about eighty or a hundred miles from Canton, at a country village. You will perceive that they are about to open a charity school, under Christian auspices, to communicate to the poor the elements of letters and some Christian education. May the Lord's blessing attend this first attempt in the interior of China!

Yesterday I received a letter from Mrs. Morrison informing me of the death of the Roman Catholic Bishop of Macao, in about the sixtieth year of his age. He had presided twenty years in Macao, and was reputed bigoted; but never annoyed, so far as I know, the Protestant Missionary there. The population of Macao, called Christian, are sadly ignorant, idle, and profligate. The being able to repeat the Lord's Prayer, knowing how to cross themselves, and to attend mass and processions, constitute the whole of their religion. There is neither reading, preaching, nor general education.

Canton, February 3d, 1828.

The following Letter was received a few days ago from Leangafā.

Respectful wishes for happiness and tranquillity to my venerable preceptors!

On the 4th day of the present month, being the day of worship, and the holy day of rest,* Keuteénching received the rite of baptism; and has entered the family of God. He and I dwell in a small house, where, morning and evening, with united hearts and unity of intention, we, together, study the true doctrine.

I and Keu are desirous of writing a catechism of the truth, forming a small book, to be hereafter given to children to learn and repeat. At present it is not written out fair, but when it is, we will send it to you, to revise and correct it, after which we will give to the children.

I have already consulted with Keu, about opening a "righteous (charity) school" to teach children. Keu says, that such expansive benevolence and charity are rarely to be found; that the allowance (five shillings a week), though small, is sufficient; with

an addition of four dollars, for school-rent, paper, pencils, and ink; which will be enough for master and scholars for one year.

Keu has fixed on the 16th of the 1st moon of the ensuing year (Feb. 1828) to open the school, and to begin with ten scholars.

Keuteénching to Dr. Morrison.

The moral disease of man in this world, is, ignorance of his true condition, and an unlimited compliance with the customs of the world. In modern times, men's hearts have forsaken ancient principles. Being conformed to the world, although treading in devious paths, still they say to themselves—"We are in the right road;" and they themselves are ignorant of the fact.

During the last few months, I have fallen in with my religious elder brother,† and morning and evening have been with him, listening to the words of truth. He says, the great source of truth is from heaven; that ancient doctrines, though diverging in ten thousand channels, must all revert to one God.

On hearing this I was suddenly awakened, and began to think of my former moral defilement; of stains and pollution, confused and multifarious. I desired and sought the gate of pardon, but knew not the road thither.

Happily, I found the hand of my religious brother pointing out the way. He said, "Man, though his sins be heavy as the greatest mountain, if he bitterly repent, reform, and believingly trust in the Saviour of the world, Jesus, he shall obtain the complete obliteration of all his sins; and shall acquire the eternal bliss of the coming life."

I, therefore, poured out my heart, reverently believed, and cordially received, the sacred rite of baptism, to cleanse away the filth of sin; looking up to, and hoping for, the Holy Spirit's grace, to implant in my heart a root of holiness, to assist me hereafter to bring forth the fruits of holy virtues, &c.

With compliments to the venerable teacher, and thanks to all those who have communicated the truth,

I am,
Waiting for instruction,
Your younger Brother,
KEUTEÉNCHING.

Chinese Paper of Thanksgiving, for a providential Rescue from Peril of Death, (from the Canton Register.)

Canton, January 31.

TO-DAY, the six men mentioned in the following document, appeared before Messrs. Majoribanks, Jackson, Lindsay, and Astell,

* Sunday.

† Leangafā.

knelt down, and returned thanks in the Chinese manner for the providential deliverance mentioned in the paper itself.

Dr. Morrison handed a Chinese paper to them, stating that the English gentlemen considered what they had done, as a duty which the supreme Ruler required of every man towards his fellow-creatures, and all the recompense they desired, was, that the men whose lives had been saved would imitate the example set them, should it ever be their lot to meet with a drowning human being, whether native or foreigner. Mr. Jackson then delivered to them 270 dollars, which had been subscribed for their relief, as the junk and cargo were completely lost.

The old man of the village took away the Chinese document to show it to others, and engrave it upon a stone, to perpetuate the advice contained in it. As the *Tung-koon* district is on the banks of the Canton River, from the First Bar, down as far as Chuenpee, there is reason to hope this occurrence may excite a feeling of humane exertion on the part of the native population.

Old Wongyamting presented four copies of the thanksgiving document. One for the Committee, and one each for Messrs. Jackson, Lindsay, and Astell.

Translation.

We, Wonghestick, and the others, [undersigned] are natives of the villages Sung-wantsze and Yumowsha, in the district Tung-koonune, under the Foo of Kwongchou, in the province of Kwongteing.

Having been at the village Chintsune [in Shuntak district, where a great fair, or market, is held] to trade, we were returning home in a junk, on the 12th of the 12th moon, of the 7th year of the reign of Taoukwang, when passing the Lion's Reach [2d Bar] we met with a sudden and unexpected great gust of wind, which upset the boat and sunk us in the water, where we were gradually approaching the point of death, having scarcely any breath left in us.

Thanks to the English supercargoes, Jackson and others, who, a long way off, observed us, and immediately themselves came in three boats, with haste, saved us and took us into their chop-boat, where they employed every means to restore us ere we were resuscitated; we have received from them lifegiving favour, and recreating virtue.

Further, we have to thank them for bestowing on us money to pay our expenses home, for clothes, and other things.

When we got home; we proclaimed the occurrence everywhere, and there was not a man in the village who did not reverently praise the great virtue of these gentlemen.

Therefore the village Squire, and Old Man, Wongtowyaong and Wongyamting, led forth the four men, Wonghestick, &c. to go in-person to Canton, to knock-head,

and return thanks for this illustrious goodness.

Again, we have to return thanks for the bestowment of much gold to make up our loss, and to provide us clothes and food. This really is favour upon favour! Who has ever done this? What shall we do to recompense it?

We shall at home erect a gold-lettered tablet, with the names of our deliverers inscribed; and knock head, and return thanks, praying that they may enjoy long life, riches, and honours.

And abroad, we shall spread their names, and disperse the fame of their virtues. This return for such illustrious goodness is but a ten-thousandth part of what we owe.

Especially to state these things, we present this Petition.

Before Mr. Jackson's Bar to render thanks.

WONGHESTICK,
LAECHONGEEP,
LEONGSHINGTSIM,
LAEMANTSUNE.

Knock head, and worship a hundred times.

Account of SAGALIEN ISLAND; (from the same.)

SAGALIEN Island, or Tohoka, so called according to European geographers, has no general name in the Chinese maps. They still represent it as an island, with a small islet between it and the main land; but late accounts from Japan report that there is so little water on the isthmus, the natives can ford it, carrying their canoes on their shoulders. On the northern side of the mouth of the river Amour, the Tartar-Chinese have a town, and general mart, called Tsetaleho, to which the Japanese resort, and carry on a considerable commerce.

The Japanese, whose attention has not been called to this large island for more than half a century, are gradually usurping the dominion of the whole.

From Tsetaleho, Tartars who have been at Irkutsk occasionally visit Japan.

The extent of the rivers which disembody at the mouth of the Amour, is truly astonishing; and all the principal cities of Eastern Tartary are accessible by them. They extend at least 30 degrees of longitude. Our readers, by referring to any map of Asia, will observe a large stem of the river, nearest the sea, running north-east; and two-forked branches, the one in an east and west direction, and the other in the same direction nearly as the trunk or stem, in European maps called Songari. The stem and branch Songari, which communicates with Kirin-Ula, and by a lateral branch with Ningkuta, principal cities in Manshur Tartary, the

Chinese call Hwantunkeang, and the Japanese give the same name to the great stem which enters the sea at Okotsk. The branch which lies east and west, and extends beyond the Russian city Nipcha, (Chinese, Nepootsoo,) on the northern bank, and runs in the country of the Kalkas, is called Hilunkeang, the black-dragon river. This is the Amour of the Russians and the Sagalien of the Tartars. That the Chinese name Hilunkeang is applied to the river, after the Sagalien and the Songari meet, is a mistake.

The Chinese place upwards of a dozen cities on the banks of rivers which communicate with Tsataleho, at the mouth of the Hwantungkeang.

It is suggested by the writer of the article in the *Register*, that a Sagalien Company might be formed advantageously at Canton, to send up a vessel annually to Loochoo, Japan, and Tartary, with necessaries of life suited to the climate, and receive in return furs and metals for the Chinese market. With an enterprising captain, and a Chinese interpreter, it must surely be practicable to open gradually a trade with the islands of the Corean Archipelago, and the eastern coast of Asia, eventually profitable to all parties.

The writer of the article adds, "We should rejoice to see a settlement founded on Sagalien Island, by some civilized power. Furs, metals, and train oil, might, in all probability, be collected in abundance; to repay the expense at first, and gradually knowledge and civilization diffuse themselves, and promote the happiness of the inhabitants."

SINGAPORE.

Extracts of a Letter from Mr. Jacob Tomlin, dated Singapore, September 4, 1827; addressed to the Home Secretary.

I HEREWITH send you some extracts from my journal, of the four months we have now been residing here.

I came here with a mind by no means downcast and desponding, but, on the contrary, rather elevated (in faith, I trust) by pleasing anticipations of approaching prosperity in this mission, nor have I yet seen any reason to alter my mind. The mission, indeed, still bears a somewhat dark and dreary aspect, but yet there are some pleasing straggling rays of light irradiating the thick gloom, which, to my mind, are as cheering harbingers of approaching day. The Lord has already laid a sure and wide foundation, through his servants, of a great and marvellous work, which He seems about going speedily to accomplish. The translation of the Scriptures into Chinese, and their dispersion through various channels into

different parts of that vast empire, afford a sure pledge that the labour of the Lord's faithful and zealous servants here shall not be in vain; for though they may wait long for the fruit, the seed shall at length spring up to a rich and abundant harvest.

Decline of Prejudice among Chinese.

The diminution of the people's prejudices, their readiness to receive and read candidly our books—nay, I might add their willingness and even joyful eagerness to obtain them, in many instances, are pleasing offsets to all our discouragements, and surely afford cheering indications of a better spirit springing up in the breast of this people. The barrier to a truly sound and scriptural education seems to be fast crumbling away; indeed, their remaining prejudices on this subject are scarcely worth notice. We have not found any one instance, on a thorough examination, where the parents were really hostile to Christian instruction for their children. In some places, as Pinang, for instance, the parents have come forward to request schools, which had been shut for a time, to be re-opened for their children. Let us then, my dear brother, turn our eyes from the dark side of the picture,—for (with some of us) they are already enfeebled by dwelling so long upon it,—and contemplate, for the future, more of the bright side. The old proverb, that "Men make things as they find them," is too often painfully verified in the Christian; let us remember that it is the Christian's peculiar privilege always to rejoice in hope, and we are assured that "*to faith all things are possible.*" Let us not re-echo the gloomy knell that has been rung over the poor miserable heathen by the Abbé Dubois, and others; but hope better things, and things which pertain to their salvation; for assuredly the Lord hath mercy in store for both the Hindoos and Chinese. For myself, alas! I often lament my want of zeal and energy in the work of the Lord, and mourn for my coldness and want of sympathy for the wretched and degraded heathen. And, notwithstanding the copious record I have ventured to lay before you, and all my dear brethren, the Directors, I am afraid my slothfulness and unprofitableness will appear but too manifest.

Cheering effects of Missionary Reports, &c.

Yet I may say, with a good conscience for myself and fellow-labourer (who has suffered much from the climate), that we have endeavoured in much weakness and imperfection, alas! to do what we could for the heathen, in proportion to our feeble attainments in the language. We have hitherto been but as lisping, stammering children to them, but look forward with longing eyes to the time when our tongues shall be loosened, and we shall be able to declare unto the

Chinese the wonderful works of God in their own language. Our spirits have lately been much refreshed by the very cheering intelligence which has come to us from various parts of the world, through the Magazines and Reports; and I trust we have been thereby much encouraged in our own work, and, under the blessing of God, we may now be stirred up to greater zeal and activity in our labours. The Lord seems to be doing great and marvellous things in many places. From the shores of Hindostan—from Tinnevely and Bengal—from North and South America—a shout of victory has been heard, and great and splendid triumphs obtained over the enemy. The armies of Israel are in motion on all sides, and rapidly hastening to conquest, and to the full possession of the promised land. But, alas! we are still hanging back in the rear: China, with its teeming millions, has enrolled few faithful intrepid soldiers of the Cross. But, oh! let the spirit of the Lord be invoked, and then these dry bones, that lie scattered here in the valley and on the plain, shall be clothed, and arise, and come forth as a mighty army!

We rejoice greatly to hear that there is now a more simple, earnest, prayerful spirit amongst our brethren at home; and we ourselves, I trust, have caught something of the flame. We have lately read, with much interest and profit, an excellent Sermon of Mr. Stewart's, "On United Prayer for the Holy Spirit." The perusal left a sweet, and, I trust, abiding impression on my heart, and had a manifest influence on our social prayers for some time.

We are happy to hear that our other fellow-labourer, Mr. Dyer, is arrived with his partner, and now occupies the Mission at Pinang.

EAST INDIES.

Extracts from a Letter of the Rev. Daniel Tyerman and George Bennet, Esq. the Deputation of the Society to the South Sea Islands, &c. &c. dated Mauritius, Dec. 7, 1827; addressed to the late Secretary.

[Continued from page 413.]

As to the locality of Bangalore, it is highly pleasant. The surface of the country is undulated, and consists of many hills of moderate elevation, whose sides are gently sloping. The roads around it are very good, and the country pleasantly wooded, and enclosed in gardens and compounds. Besides extensive ranges of buildings for barracks, hospitals, houses for officers, &c. there is a good church, well situated, in which the Rev. Mr. Malkin officiates.

As a missionary station, Bangalore has

been much over-rated. The Canarese pettah contains, it is true, a large population; but the missionaries have hitherto been excluded from it, nor have they been allowed to establish a school in it. It is not under the government of the Company, but of the Rajah of Mysore. There are about twenty villages, mostly very small, scattered around, to which a missionary may have access, and preach in the streets. But it is quite understood that the Rajah is not favourable to such measures. In these twenty villages may be about seven thousand inhabitants. The Malabar population promises but a distant prospect of usefulness. Few of them are stationary here, excepting the people who keep small shops. The rest are camp-followers, a vagrant race, whose habits render their minds very unsuitable to Christian principles and discipline. Nor can much benefit be expected from introducing schools among them. No sooner have the children learnt their alphabet, than they and their parents are removed, and the labour is lost. Few, either parents or children, are so stationary, either here or at any other cantonment, as to derive any permanent advantage from either the preaching of the Gospel or the operation of the school-system. At present we think missionary exertions should be directed to the permanent population of these countries.—This station is no doubt highly salubrious, and conducive to health; and this is the principal recommendation of Bangalore as a missionary station.

There is sometimes a considerable number of European soldiers; but, of course, they attend at the government chapel. A few of both officers and privates attend, occasionally, the labours of the missionaries. In common circumstances seldom more than twelve or fifteen. That so much time should have been devoted by the missionaries to English preaching here, we cannot but at the same time lament and condemn. One English service in the week may be beneficial, as well to a missionary's own spirit as to those who may be disposed to hear him; no missionary, we think, can attempt more, without neglecting the heathen, and his own legitimate work; and this is what we have recommended to the attention of Mr. Campbell. The mission-chapel is a neat, small building, and will accommodate about one hundred, or something more. While we were at Bangalore, Mr. Tyerman preached every Lord's-day evening to crowded congregations; but this affords no criterion by which to judge of the stated audience. An English church of four or five members has been organized here; but only one or two of the members can be regarded as permanent.

Mr. Campbell, we are happy to state, has so far conquered the difficulties of the language, and made such proficiency, as to be

able to preach fluently in it, and we have reason to suppose that he is well understood by the Canarese population; and his ardent and lively manner inspires the hope that he will be a zealous and excellent missionary. On Lord's-days, in the morning, he conducts a public service in the Canarese language, when about fifteen adults, and eight or ten children, attend with apparent seriousness. The most of these, however, it is to be considered, are his own domestics, or persons living upon his own premises. Very few strangers attend. Besides this service, for the benefit of the heathen, Mr. Campbell goes two or three times in the week into the villages, where, in the streets, he preaches the Gospel to such as may come to hear. We have seen sixty or seventy in one village; in another, could scarcely one be prevailed upon to listen. In these cases much depends on the head-man of the village, who, knowing the unfavourable dispositions of the Rajah, will seldom fail to exert an influence which is hostile to the Gospel. The difference of feeling shown in those provinces which are under the English government, from what is seen within the range of independent dominions, is considerable. In the one case every facility is given to missionary efforts, and in the other, every obstacle is opposed to the propagation of the Gospel.

Mr. Campbell has under his care three men, David, Paul, and Solomon, who appear to be pious and worthy men, and possessed of good natural talents, and disposed to be useful. In examining them as to their piety, attainments, and motives, we had much reason to be satisfied, and to entertain the hope that they will be blessings to their countrymen. There is, likewise, a youth employed as a reader. All these persons go into the villages alone, or with Mr. Campbell, and address the people on the things of God with much apparent ardour, and, we are informed, with great propriety. They likewise assist in the Lord's-day morning service in the chapel. They are also employed in visiting and superintending the schools. They are all supported by the Society, and live in Mr. Campbell's compound, in houses which have been built for them. In the same compound is a school of ten fine boys, supported by subscriptions raised in the neighbourhood; but they are all under the care of Mr. Campbell and the man just named. At an examination, also, as to their attainments in the Canarese and Tamil languages, Catechisms, the Scriptures, &c. we were highly pleased, and found them the most intelligent boys we have met with in any school in India.

Besides this school, Mr. Campbell has very lately raised four others in the Malabar population; one for teaching Hindoostanee, one for Tamil, one for Telooogo, and one for Canarese. All the children are very

small, and little progress has been made. The four schools contain about a hundred boys. They are all under the superintendence of Mr. Campbell and his people.

While we were at Bangalore, we received the most polite attentions from General Pritzler, Colonel Armstrong, and many others of the most respectable inhabitants, to whom we are much indebted. Mr. Eng-land, a pious and excellent Wesleyan missionary, resides here, and preaches both in English and Tamil.

Salem.—New Station.

Having heard much of the mission at Nan-gercoil, and having received a very pressing letter from Mr. Mault on our first arrival at Madras, entreating that we would visit that station, though the distance is great, we felt it our duty to proceed thither from Bangalore, it being the nearest point from whence we could reach it. This would also give us an opportunity of seeing both Quilon and Comboconum, which appeared to us highly desirable. We therefore left Bangalore on the 7th of June, to reach those distant objects. We passed through the towns of Oosore, Ryacottah, and Oomaloor, and on the 12th of the same month arrived at

Salem.

We particularly notice this place, whose name, it is probable, is not known to you, because it has, in consequence of our visit, become one of the Society's new missionary stations in this peninsula. Salem is the name of a large town, and also one of the most extensive and populous collectorates in India. The town is situated in about N. lat. 12° 0' and E. long. 79° 0', in the midst of an extensive, rich, and beautiful plain, which is nearly surrounded by elevated and romantic hills, which rise from this plain, at a distance of about seven miles from the town. Within this basin are innumerable villages, containing a population of about one hundred thousand souls, all a moderate distance from the town. This town consists of two parts, at the distance of about half a mile from each other, and contains a very large population. The whole collectorate, which is almost as extensive as Scotland, contains a population of nearly a million and a quarter, over whom the Brahmans have but little comparative influence. The Roman Catholics are numerous. At the town of Salem is a civil establishment, consisting of a collector, a judge, with a Zillah-court, sub-collector, a medical gentleman, &c. The collector is at the head of this establishment, and is, in fact, the governor of this large dominion, and next in dignity to the governor of the presidency. M. D. Cockburn, Esq. from Scotland, a gentleman of great respectability, is the present collector. We were invited to take up our abode at his

mansion, where we were received with the most affectionate and Christian hospitality, and spent a week. Mr. and Mrs. Cockburn are decided friends to the cause of the Redeemer and of missions, and soon expressed an ardent desire that we should send a missionary to labour at that place, assuring us, at the same time, that if we did, nothing should be wanting, on their part, to promote both his usefulness and his happiness. They had already established schools in the immediate vicinity, containing about two thousand three hundred children, into all of which the Scriptures and Christian books had been introduced. Mr. Cockburn proposed, in case of a missionary's settling there, to place all these schools immediately and entirely under his direction. He said also, that there was a convenient house, well situated, which could be either purchased or rented at a moderate rate. The situation is likewise as salubrious as any part of India. All things considered, Salem, as a missionary station, is not surpassed in importance by any one in India; and there are but few, if any, its equals, both for extent of sphere, and for promise of both happiness and usefulness.

Providentially the expected brethren arrived at Madras before the meeting of the Committee took place; and all that were destined for distant places, we recommended should remain till after the brethren had assembled. At that time we assigned our reasons for wishing to alter the destination of Mr. Henry Crisp, from Cuddapah, with which we were well acquainted, and recommended to the Committee that Mr. Crisp should settle at Salem. This met with the unanimous approbation of both Mr. Crisp himself and all the brethren; and as soon as the business of the meeting was over, and as Mr. C. could make his arrangement, he, with Mrs. Crisp, left Madras for Salem, where they would arrive about the 25th of October, and where, we doubt not, they would meet with the most cordial and affectionate reception from Mr. and Mrs. Cockburn, to whose house they were invited, till they could complete their arrangements in their own house. We think Mr. and Mrs. Henry Crisp exceedingly well suited to the situation. The language spoken at Salem is Tamil, in which Mr. Crisp is making respectable progress. What he knew of Tellogoo is of use to him in acquiring the Tamil, so is not lost by the change of destination.

We expressed a wish, before we left Mr. Cockburn's house, to see some of the schools which he had raised. He politely sent a messenger immediately to a few of the nearest of the masters, to bring their pupils to his house; and in a few hours five hundred children, as fine boys as any in India, were assembled, to whom a great number of books, all Chris-

tian, were distributed, and received with the greatest delight.

Our English service on Lord's-day will be expected from Mr. Crisp. Two of the students from Cananore are to be placed under Mr. Crisp's care, and to assist him in his work there. This collectorate is a hundred and fifty miles in length, by a hundred miles in breadth—a rich and fertile country.

Proceed to the Neelgherry Hills, &c.

Loaded with the affectionate hospitality of this worthy family, we took our leave of them on the 19th of June, to proceed to Quilon by way of Coimbatore. Meeting with Colonel Hazlewood, from whom we had received many kind attentions upon the road, and who is well acquainted with this country, he strongly recommended us to go across the Neelgherry Hills, as that was the shortest direction to Quilon. He delivered to us a message from J. Sullivan, Esq. Collector of the Coimbatore district, and who resides upon those hills, in which he sent the most pressing invitation to his house. We resolved to take that road, ascended the mountains, and met with a Christian welcome from Mr. Sullivan and his pious family. But our disappointment was great, on being informed by Mr. S. that the monsoon had just set in, and raged so furiously along the coast of Malabar, that it was utterly impossible for us to reach Quilon, from the state of the rivers, &c. We were, therefore, obliged to abandon the hope of visiting Quilon, to retrace some of our steps, and to proceed to Nagercoil by way of Madurā and Palamcottah. We spent four days under the roof of this excellent man, who resides on the top of the Neelgherry Hills, at Ootakamund, which is eight thousand feet above the level of the sea, and so cold, that we were inconvenienced by it, and anticipated our return to the heated plains below with pleasure. But, though we were disappointed in our object, two important ends were gained by this visit: First, we ascertained the climate of these hills, which have been but lately known to Europeans, and which has been recommended as highly important to such European invalids as have been debilitated by a residence in these sultry climes. And we are of opinion that no missionary in these countries, labouring under such debility, should ever return to England, when the recovery of his health is the only object, till he has paid a visit to these hills, where he will find a climate so much resembling that of England, as to justify the hope, that such cases of disease, as would be benefited by the one, would be as much so by the other. In our farewell letter to the missionaries of India, a copy of which accompanies these reports, we have expressed our advice on this topic; to these sentiments we beg to refer you. The second object gained by

this visit is the prospect of establishing another new mission at

arrived at Quilon on the 25th of July, and put up at the mission-house.

Coimbatoor.

This word also applies both to the collectorate over which Mr. Sullivan officiates, and also to the capital of it, a large town, containing fifteen thousand souls, situated in N. lat. $10^{\circ} 55'$ and E. long. $77^{\circ} 6'$.

Though we passed through the district, we had not an opportunity of seeing the town: but, according to Mr. Sullivan's account, it contains the above population; it is a neat, pleasant, and healthy place. As at Salem, there is a civil establishment, consisting of the same description of officers. This collectorate joins that of Salem to the east, and they are separated from each other by the river Cavery. It is very rich, something smaller as to extent than Salem, and contains a population of eight hundred thousand, who are but little under Brahminical influence. On conversing with Mr. Sullivan on the eligibility of Coimbatoor as a missionary station, he spoke in the highest manner of it, and assured us that a missionary there should receive at once his patronage and countenance, and he should have free access to the entire population of his collectorate. At this time we had no hope of being able immediately to occupy this very important station, though the same reasons as in the case of Salem urged that it should be, if possible; we could only intend to recommend it to the future consideration of the Society. But the same gracious Providence that has opened the door has, we trust, found a man to step in, and to possess the land, in a manner which we hope will meet the approbation of the Directors. Mr. Addis is the person to whom we refer.

On the 30th of June we took leave of this pious and excellent family; next day descended the mountain, and proceeded for Madura, through Avernash, crossed the river Noil, passed through the towns of Dawrapooram and Dindigore, which is a large place, and would be an important mission-station, forty miles from Madura. This is also a large town, and would be a very desirable mission-station. Here is a civil establishment; Mr. Peter is the collector, a gentleman remarkable for his hospitality: we halted a short time at his house to obtain bearers, and proceeded for Palamcottah; and on the 20th of July arrived at Nagercoil, and were joyfully received by Mr. and Mrs. Mead, and Mr. and Mrs. Mault. Being now within a short distance from Quilon, and the road to it through Travancore being practicable, we thought it advisable to set off immediately for Quilon, and pay our visit at Nagercoil on our return. Mr. Mault kindly accompanied us, and we passed through Trevanderam, and Anjengo, and

Quilon.

Is a town situated on a flat and low ground on the sea-shore, in lat. N. 9° , and long. E. $76^{\circ} 30'$. This is not the place which formerly bore the name, and is comparatively modern. The ancient Quilon is situated two miles up the coast to the north; it is also on the sea-coast, and is now almost forsaken. Here was a strong fort built by the Portuguese, but is now entirely destroyed. When the English took possession of the town, they blew up this fort. Near the site of this fort is the ancient town, situated in a grove of cocoa-nut and other trees. In its prime it was a considerable place, and laid out in regular streets, which are still to be seen. But few of the houses are yet standing and inhabited, and only two of the churches are now used for public worship. Nothing of importance is to be seen in this place, only the ruins indicating its former dignity. Between it and the present Quilon is the palace of the *Divan*, who is the prime minister of the Travancore government. Several small pagodas are to be seen, but none of much importance, excepting the carpenter's pagoda, which is a pretty extensive and curious building, in the style of architecture which is peculiar to Travancore. The town is a scattered place, consisting of several streets and bazaars, under the shade of trees. The south side of the town is occupied by the barracks for the accommodation of native troops, which are officered by Englishmen. Here is an English episcopal chapel, in which the Rev. Mr. Spring officiates, who is a pious and excellent man. The house of the Resident is near the town; it is a large and handsome house, with a spacious lake, called the Backwater, in front. Colonel Morison is the present Resident, a man of high character and respectability. Dr. Macauley is the medical gentleman, possessed of great kindness, hospitable feelings, and piety. A deep and well-formed canal runs between the town and the sea, and is nearly finished. It is made by the Travancore government, and extends a considerable distance. The population of Quilon and the numerous small villages near it amounts to about forty thousand, and not more, according to the statements of the most intelligent. The Malayalam language is that which is most generally spoken, though the Tamil is also spoken by a considerable number. The medical men speak of the whole kingdom of Travancore as being healthy, though the atmosphere is humid, and the country has been occasionally visited by cholera.

(To be continued.)

AFRICAN ISLANDS.

MADAGASCAR.

Extracts of a Letter from Messrs. David Jones, David Griffiths, David Johns, and Joseph Freeman, addressed to the Directors; dated Tananarivou, March 3d, 1828.

OUR labours have continued much the same as when we last wrote; the most important change respects the employment of the press. It may, however, be most satisfactory to offer a few observations under each particular, beginning with

The Chapel.

This is generally well attended three times on the Sabbath; viz. soon after sunrise, by the scholars, for catechetical exercises, &c.; in the forenoon, for public worship; and in the afternoon, for the English and Madagasse Prayer Meeting: in addition to which, many of the scholars remain after the morning service, for the reading of the Scriptures. The adults of the native population have, apparently, an objection to attend divine worship in the chapel, because they consider it as intended for children. We think, if a place of worship were procured, which they would consider intended for them alone, it is probable they would attend with greater interest. The chapel at present occupied is, you are aware, the house built for the school, or royal college of Tananarivou. Proceeding to

The Schools,

It may be sufficient to refer to the Report which will be forwarded after the next annual examination, though we fear it will not present quite so encouraging an aspect as last year's, in consequence of the numbers in the schools not having been yet filled up by the respective officers of the districts, in the room of those withdrawn after the last examination. The king wisely exercises his authority on this point with mildness, and prefers holding out inducements, rather than employing compulsion.

Translations.

With the exception of some of the more abstruse and difficult portions of the Old Testament, which will probably be the last required for the press (such as parts of Leviticus and Deuteronomy), the whole of the Scriptures, both of the Old and New Testaments, are prepared for final revision. Various catechisms are also ready for printing.

The Press.

The fact, that great numbers in this country, both of those actually in the schools, and of those who have left them, are now able to read, made us exceedingly anxious

to employ some means to provide them with books, on however limited a scale. The disappointment felt on the lamented decease of Mr. Hovendon, you will easily judge of. His life was not spared long enough to put up the press. However, having employed Mr. Cameron to assist us in erecting it, we prepared it for work, and resolved on doing our best. Encouraged by the first attempts we made in the way of trial, we have proceeded in the work, and have issued from the press,—1500 Reading Lessons, consisting of the first twenty-three verses of the 1st chapter of Genesis, in Madagasse; a small impression of the Madagasse Alphabet, for general distribution, to secure, by the King's direction, uniformity in the orthoëpy of the language; 800 copies of a small volume of Madagasse Hymns for public worship; and 2200 copies of a small Spelling-book of sixteen pages.

There is now in the press, a first catechism, which is nearly finished, and of which there will be 1500 copies; also, the Gospel by Luke, which is printed as far as the 8th chapter. The 1st of January, this year (1828), we employed in finally revising and putting to press the sheet containing the 1st chapter of Luke, wishing thus to hallow the new year on our missionary labours, by this service, in opening the fountain of living waters in the midst of this parched ground. May the healing streams, ere long, flow in a thousand channels through the wilderness, and transform it into the garden of the Lord!

The King and the royal family have expressed themselves highly gratified with the introduction of the art of printing into Madagascar,—to circulate among the *Ambanindro*,* useful and religious knowledge. His Majesty sent word, that six or eight youths might be selected to work at the press permanently, and wrote a letter to the following effect, to the Rev. D. Griffiths, on receiving from him copies of the Hymns, Spelling-book, Lessons, and First Chapter of Luke:—

“Mahazoarivo, 21 Alakaosy, 1828.

“Thus saith Radama. Live you D. Griffiths, for the paper sewed up having the writing of the knowledge of the word of God, and the instruction given. And with respect to coming and seeing the press at work on Tuesday, I have a great desire to come and see it; but if I cannot come, I will inform you by Tuesday morning, saith Radama.”

We feel it due to the Society and to Mr. Kitching, to state that he very readily af-

* The name given by Radama to his subjects, signifying, “Beneath the day”—“Once darkness, now light.” So may it prove in reality!

fording us his valuable assistance in working off most of the impressions above mentioned. The Rev. D. Griffiths, having finished his portion of the translation of the Scriptures, devotes the time which that service demanded to the superintendence of the press, by our united request.

As we have entered on the task of finally revising for the press, and issuing a portion of the sacred volume, it may be satisfactory to the Society for us to state the plan we pursue. Our desire is to secure a faithful translation; but that imperfections will, after all our care, be left requiring correction in any future edition, we dare not doubt. We meet twice a week to prepare the sheets for the composers. The Missionary to whom the share has fallen (either Mr. Jones or Mr. Griffiths) of translating the portion under revision, brings his copy, previously corrected with the utmost care by himself. (In the present instance it is a *fourth* correction.) This is read, verse by verse, or sentence by sentence, and weighed maturely with all the aids of which we can avail ourselves. Another important branch of our labours is, that of visiting the

Country Schools.

These require, in so early a stage of their existence, the most vigilant attention and superintendence on our part. Unless they be regularly visited, the expenses incurred in their formation and support would be wasted. The name of a school might, indeed, continue for a time, but any solid improvement in the scholars could not reasonably be expected. We are either efficient or not as the schools are encouraged and supported. Even the translation and printing of the Scriptures would be in vain, unless there are readers; and readers can only be obtained in the schools. To which we may add, that without the schools we have not even hearers. In brief, without schools, we labour, translate, print, and preach in vain. With them, we are indulging the pleasing hope, that extensive good is springing up. We see enough to encourage us to go forward; and with the monarch saying publicly and privately, "Teach my people," we devoutly hope the means of doing it extensively will not be withheld. With regard to the department of

The Artizans,

We defer making any lengthened details till the Deputation have paid us their intended visit.

Library.

We beg you will accept our best thanks for the donation of books contained in the library of the late Rev. D. Jeffery's. Many of them we hope to find useful in our labours. We still much want an Encyclopædia, as a work of general reference.

We are sorry to have occasion to refer to one unpleasant occurrence, but some of us have been severe sufferers by a *robbery*, at Beforona. A large body of Marmittes, who were bringing up sundry goods for us, at the close of the last good season, was attacked and routed, by a desperate gang of robbers, at the above-named village. Great quantities of goods were wantonly destroyed on the spot, torn to pieces, spilled or strewed on the road, or burnt. As soon as the news reached the capital, soldiers were despatched in pursuit of the robbers, and to collect whatever remains of the stolen property they could find. Some part of the property we recovered; but far more than we could afford to spare we lost. The value of the lost property may stand thus, as far as we can ascertain:—

Rev. D. Griffiths.....	£25	0	0
Do. for the Repository	50	0	0
Rev. J. J. Freeman	53	0	0
Mr. Canham	25	0	0
Mr. Chick	10	0	0
Mr. Kitching	24	0	0

Making a total of ..£187 0 0

His Majesty expressed deep regret at our misfortune, and readily afforded us a guard for our other goods on the coast. He will adopt measures, we expect, to prevent any similar occurrence in future.

Extract from the Postscript; dated Tananarivou, April 11th, 1828.

Death of Mr. Rowlands.

We had hoped this communication might have been sent off, without announcing to you, illness or death; but the God in whose hands is our breath, and whose are all our ways, has ordained otherwise. Death has again visited our little circle. Mr. Rowlands came over from Angavo, to meet us at the Lord's table, on the first Sabbath in March. In consequence of heavy rains, he had to wade several times through water. In a few days after his arrival, he was seized with the Madagasse fever, while at Mr. Cummin's. Having, in some degree, recovered, he went to spend a few days at Mr. Freeman's, where he continued to improve. He afterwards suffered a relapse, and fell into a profound stupor on the afternoon of the 3d of April. After remaining twenty-seven hours in that state, he breathed his last at seven o'clock on the evening of the 4th of April. His death has, we trust, proved his immense, his eternal gain.

Mrs. Chick,* who was so ill, that faint

* The late Mrs. Hovendon, who was married to Mr. Chick, at the Missionary Chapel, by the Rev. D. Jones, in our presence, on the 17th of November, 1827.

hopes were entertained of her recovery, is very much improved. Mr. and Mrs. Johns have buried a twin-child, lately born to them. Mr. and Mrs. Cameron have also been called to the trial of parting with their only infant child; and they have mourned, but have not refused the consolation of the Gospel.

UTILITY OF MISSIONS.

WE have much pleasure in laying before our readers the following extract from a Letter written by the Colonial Secretary (Mr. Huskisson) to the Lieutenant-Governor of Jamaica, dated 22d September, 1827; stating the reasons which led to the refusal, on the part of the Government at home, to sanction an Act passed by the Colonial Government for altering and amending the Slave Laws of Jamaica.

"If it had been possible, in the consideration of the act to which I refer, to have abstracted from it some clauses which, I must own to you appear to me more in the nature of what, in Parliamentary parlance, may be called a 'tack,' than as strictly relevant to the subject-matter of the law itself, I might, perhaps, have felt more hesitation than I have now in concurring with my colleagues in advising His Majesty to reject the present law. The clauses to which I more particularly advert, are those which appear, I must say, to have been framed in a spirit of intolerance towards the religious missions which have so long existed exempt from such restraints and persecution in Jamaica. Without personal predilection in the doctrines either of the Wesleyans, Moravians, or other Protestant Dissenters, I have always understood, from intelligent persons acquainted with the Colonies, and upon these matters as impartial as myself, that these Missionaries (especially in the absence of an adequate Church establishment) had materially contributed to the religious and moral instruction of the slaves, inculcating, as a part of that instruction, contentment with their lot, and the duties of peaceable behaviour, and of obedience to their owners. This prepossession in favour of the usefulness of their labours, I believe to be general in this country; and sure I am, that there is no feeling more general than that which revolts at any attempt to visit with punishment and degradation the conscientious teachers of Christianity, of whatever denomination, for such acts as those which are prohibited, or raised into offences, by the clauses in question.

"Not to draw invidious comparisons between ministers of the Protestant and the Catholic Church, I will content myself with asking, How could it possibly be expected that we should advise His Majesty to prohibit and punish, in the persons of the former, acts, the doing of which the same law

takes especial care expressly to permit to the professors of Judaism?"

"I have said, I am sure, enough to impress upon your mind, that it will not be in the power of His Majesty's Government at any time hereafter to countenance regulations of this description; and to show you the necessity of strictly attending to that part of my public despatch of this date, which enjoins you not to assent to any Bill imposing restraints of this nature, unless a clause be inserted for suspending its operation until His Majesty's pleasure shall be known."

HOME INTELLIGENCE.

ANNIVERSARIES.

WARWICKSHIRE, STAFFORDSHIRE, AND WORCESTERSHIRE AUX. MISS. SOCIETY.

THE Anniversary of this Society was held at Birmingham, on Tuesday, Wednesday, and Thursday, the 9th, 10th, and 11th of September.

On the Tuesday evening, the Rev. W. Orme, Secretary of the Parent Society, preached at King-street Chapel; the Rev. G. Redford, M. A., of Worcester, and the Rev. J. W. Percy, of Warwick, assisted in the services.

On Wednesday morning, at seven o'clock, a meeting for prayer was held at Carr's-lane Meeting-house. At eleven, the public meeting for business was held at the same place, when the resolutions were severally moved and seconded by the Rev. J. Roaf, of Wolverhampton; Dr. Ross, of Kidderminster; W. Orme, of London; G. Redford, A. M. of Worcester; W. Ellis, of the Sandwich Islands; and H. Gwyther, Vicar of Yardley, the latter of whom became a liberal contributor to the funds of the Institution. The Meeting appeared deeply interested by the general detail of the Society's operations given by Mr. Orme, and the interesting statements of Mr. Ellis, respecting the Sandwich Islands.

In the evening, the Rev. T. Raffles, LL.D. of Liverpool, preached at Ebenezer Chapel, and made a powerful appeal to the congregation on the obligations of the Christian public to make enlarged contributions to the cause of Missions. The Rev. J. Roaf and the Rev. T. East assisted in services.

On Thursday morning, the ministers partook of a public breakfast, to which they had been kindly invited by the Deacons of Carr's-lane Church. Here the recent revivals in America formed the subject of profitable conversation that will not be soon forgotten.

On Thursday evening, the Rev. W. Ellis

preached at Livery-street Meeting-house, and illustrated ancient prophecy by a reference to the effects produced on the Sandwich Islanders, by the introduction of the Gospel. The Rev. A. McDonald and A. Shawyer assisted in the services. The services were well attended, and the collections amounted to nearly 400*l*.

BRISTOL.

The Sixteenth Anniversary of the Bristol Auxiliary Missionary Society, commenced on Sunday, the 14th of September, and continued until Friday, the 19th. The preachers were the Rev. Messrs. Curwen, Dr. Holloway, Burnet, J. Fletcher, G. Clayton, and Rowland Hill. In conformity with the arrangements of last year, there were two additional services, of a peculiarly interesting nature, viz. a special Prayer Meeting on Monday evening at the Tabernacle, for the presence and blessing of God at the future meetings; and a sermon by Mr. Arundel, one of the Secretaries of the Parent Society, to the young people, at Newfound-land-street Chapel, on Wednesday evening, while the Sacrament was administered at Castle-green.

On Thursday morning the Public Meeting was held at the Wesleyan Chapel, in King-street; John Spencer, Esq., of Oakhill, in the Chair. The Rev. Messrs. Arundel, Fletcher, Curwen, Burnet, Roberts, Entwistle, R. Hill, and Jackson—and Messrs. Priest, Robertson, Hare, and Ash, took part in the proceedings. Although the chapel is very spacious, it was completely filled; the numerous and respectable assembly was ably addressed by the different speakers; and the interest was sustained throughout. An appeal was made, on behalf of the Society, by the Rev. J. Leifchild, in consequence of some opposition from an individual; this appeal was promptly and generously met by an *additional* subscription of 180*l*., in which several clergymen, and members of the Established Church, as well as Wesleyans, joined. The different collections of this Anniversary amount to very nearly 1200*l*., being an increase upon 1827 of 200*l*., and upon 1826 of 500*l*.; demonstrating the increase of zeal on the part of the Christian inhabitants of this great city for the cause of Missions. The total amount raised by this Society, during the last year, was 175*l*.

BRIGG.

On Lord's-day, September 14th, 1828, two eloquent and appropriate sermons were preached on behalf of the London Missionary Society, in the Independent Chapel, Brigg, by the Rev. R. Philip, of London.

On the following day, the 15th instant, the Eleventh Anniversary of the Brigg Auxiliary Missionary Society was held in the above chapel, the Rev. B. Byron, John Tidd, Esq. (who was in the Chair), the Rev.

Dr. Philip, from Cape Town, and the Rev. R. Philip, of London (the Parent Society's Deputation); the Rev. Messrs. Fox, of Hull, Byron, of Lincoln, Pain, of Horn-castle, Wild, of Gainsborough, and Winter-bottom, of Barton, conducted the proceedings, and the cause of Christian Missions was ably advocated. The collections and subscriptions amounted to 69*l*., being about 7*l*. more than that of the preceding year.

CARDIGANSHIRE.

This Society held their first Annual Meeting at Neuaddlwyd, on Wednesday and Thursday, the 1st and 2d inst. The service commenced on Wednesday, at 10 o'clock, when the Rev. G. Griffiths, of Lampeter, introduced, and the Rev. W. Davies, of Rhosycaerau, and the Rev. Thos. Griffiths, of Hawen, preached from Micah iv. 7, and Matt. xiii. 38. At two o'clock the meeting for business was held, and John Jordan Jones, Esq. of Vronwen, having been voted to the chair, many appropriating and affecting speeches were delivered on the subject of Missions, to the great satisfaction of the audience. They again met on Thursday morning, at 10 o'clock, when the Rev. Messrs. J. Evans, of Penygroes, and W. Jones, of Rhydybont, preached from Psalm lxxiv. 20, and Acts iii. 21. The Rev. E. Jones, of Treleach, and T. Jones, of Saron, conducted the devotional parts of the service. After the morning service, the sacrament of the Lord's Supper was administered to a very numerous assembly of Christians of various denominations. The Rev. Messrs. Jonathan Jones, of Troedyrhiw, and T. Phillips, of Neuaddlwyd, presided; and the sacramental service was conducted by the Rev. Messrs. Ellis, of Talybont; E. Jones, of Treleach; J. Phillips, of Trewarn; B. Rees, of Llanbadarn; R. Jones, of Ffaldybrenin; G. Griffiths, of Lampeter; M. Jones, of Farteg; D. Thomas, of Penrhiwgaled; W. Davies, of Rhosycaerau; and Wm. Jones, of Rhydybont. The Rev. Messrs. T. Griffiths, of Hawen, and S. Griffiths, of Horeb, addressed the assembly; and D. Davies, of Cardigan, concluded by prayer. A collection was made at the close of each service in aid of the London Missionary Society, and the whole amounted to 40*l*. 4*s*. It was a time of refreshing from the presence of the Lord to many present, and we hope that this comfortable meeting was a prelude of what may be experienced by future generations in the county.

WORCESTERSHIRE.—BROADWAY.

The Annual Sermons, on behalf of the London Missionary Society, were preached at the Independent Chapel in this village on Lord's-day, September 28th, by the Rev. George Redford, M. A. of Worcester. The collection amounted to 16*l*. 2*s*. 6*d*.

DRIFFIELD.

On Thursday, August 14th, 1828, a public Missionary Meeting was held at Driffield, Yorkshire: the Rev. George Waterhouse, Dembsbury, preached in the evening; and on Friday the 15th, in the afternoon, the Meeting for business was held: the Rev. Mr. Wilkinson took the Chair; and the Meeting was addressed by the Rev. Dr. Philip and the Rev. Messrs. Jessop, Hudswell, Hague, and Bywater, and Mr. Anderson; and in the evening, Dr. Philip preached. The collections and subscriptions for the year were 11*l*. 12*s*. 10*d*.

NOTICE.

BATH.

The first Anniversary of the City of Bath Auxiliary Missionary Society, will be held on the 4th, 5th, and 6th of the present month (November); the Rev. John Morison, of Chelsea; the Rev. S. Curwen, of Frome, and the Rev. William Ellis, Missionary, are engaged to attend and preach.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 30th September, 1828, inclusive.]

IN LONDON AND ITS VICINITY.

Miss Sutherland—per Rev. W. Broadfoot. . .	5	0	0
Camden Town—Collected by Miss Dunbar. . .	2	15	0
Guildford-street Chapel Auxiliary Society—per Messrs. Davies, Evans, and Watkins.	38	0	0
A. Z.	25	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Buckinghamshire—North Auxiliary Society.			
Bicester—Rev. R. Fletcher.			
Subscription	0	10	6
Penny Society	0	19	6
			1 10 0
Buckingham Old Meeting—Subs.	10	18	0
" New Meeting—ditto.	4	14	2
A Lady—per Rev. D. W. Aston	5	0	0
Collections	9	18	0
			30 10 2
Newport Pagnell—Rev. T. P. Bull.			
Subscriptions	12	14	6
Collection	8	2	1
Penny Society	7	7	0
Missionary Boxes of			
The Students	1	10	0
Mr. Redden	1	2	0
			30 15 7
Pottersbury—Rev. J. Sly—Collection	5	12	6
			68 8 3
Less Expenses	3	7	2
			65 1 1

Devonshire.—Collections, &c. per Rev. J. Edmonds.

Appledore—Rev. E. Corbishley.			
Contributions	4	11	0
Chumleigh—Rev. Mr. Sharp.—Collection . . .	1	14	0
Exmouth—Rev. Mr. Clapson—Collection . .	5	16	6
Paington—Rev. Mr. Gill.			
Subscriptions and Collection	16	0	0
Totness—Rev. J. Petherick.			
Missionary Association	11	9	9
Collection after Sermon by			
Rev. J. Edmonds	3	4	3
			14 14 0

Chndleigh—Rev. J. Allen.			
Subscriptions	7	3	4
Collection after Sermon by			
Rev. Mr. Roper	1	15	5
			8 18 9
Less Expenses	0	2	3
			8 16

Kingsbridge—Rev. J. Davis.			
Subscriptions	9	16	6
Collection after Sermon by			
Rev. J. Edmonds	2	13	7
			12 10 1
Less Expenses	0	4	6
			12 5

Ashburton—Subscriptions and Collection . .	12	14	
Devonshire—Rev. Mr. W.	0	10	
Total.	77	2	

Dorsetshire.—Bridport—Rev. J. Saltren.			
Contributions	25	0	0
Toward the Deficiency	10	0	0
			35 0

Charmouth—Rev. B. Jeanes.			
Subscriptions, &c.	7	18	1
Collections	5	3	5
			13 1 6
Less Expenses	0	5	6
			12 16

Durham.—Stockton-upon-Tees—			
Rev. H. Pemble.			
Subscriptions, &c.	3	1	6
Penny-a-Week Subscriptions . .	4	10	0
Missionary Boxes	1	3	9
Sunday-school Children	0	12	0
Collections after the Public Meet-			
ing and a Sermon by Rev.			
Dr. Philip	6	4	8
Collected by			
Miss A. Nicholson, (Yarm)	0	18	6
Mr. J. Rowell, ditto	1	17	0
			18 7 5
Less Expenses	0	15	6
			17 11

Essex.—Stratford Auxiliary Miss. Society. . .			
Rev. J. Emblem	15	11	
Chigwell Row—Rev. J. Berry.			
Subscriptions and Collections	10	0	

Kent.—Collections per Rev. J. Blackburn.

Gravesend	11	4	0
Newnham—Rev. M. B. Duff	1	12	0
	12 16 0		

Lancashire, East Auxiliary Society—per J. H.

Heron, Esq. Treas.

Halshaw Moor—Branch Society—

Rev. J. Dyson.

Weekly Subscriptions..... 22 17 6

Collection after Public Meeting 34 8 10

57 6 4

Less Expenses .. 0 6 4

57 0 0

Manchester.—Grosvenor-street Chapel—

Rev. W. Roby.

Collection..... 41 14 0

Interest..... 0 14 0

42 8 0

Ladies' Association for the Education of Native Females in India.

Mrs. Little..... 1 0 0

Callender..... 0 10 0

Hadside..... 0 10 0

Potter..... 1 0 0

Fletcher..... 2 2 0

Harbottle..... 0 10 0

Denbigh..... 0 10 0

Prince..... 1 0 0

S. Brooks..... 1 0 0

J. Brooks..... 0 10 0

Jarrold..... 0 10 6

Hargreave..... 0 10 0

Jones..... 0 10 0

Kershaw..... 0 10 0

Coward..... 0 10 0

Goodwin..... 1 0 0

Thompson..... 0 10 0

Wood..... 0 10 0

Gaskin..... 0 10 9

Spencer..... 0 10 0

Sedgwick..... 1 0 0

Burd..... 1 0 0

Mr. Smith..... 0 10 0

Mrs. Roby..... 0 10 0

Lignum..... 0 10 0

Joule..... 2 2 0

Norris..... 1 0 0

Mr. N. Wright..... 0 10 0

Kenworthy..... 0 10 0

Kay..... 0 10 0

Thompson..... 1 0 0

Mrs. Clunie..... 0 10 0

L. Williams..... 0 10 0

W. Hughes..... 0 10 0

Miss Thompson..... 0 10 0

Small Sums..... 4 19 0

30 3 6

129 11 6

*Lincolnshire.—Alford—Independent**Chapel—Rev. T. Harris.*

Collections by Rev. R. Philip.. 16 0 0

Subscriptions, &c. 3 9 0

19 9 0

Less Expenses .. 1 15 6

17 13 6

Pinchbeck—Rev. Mr. Robinson.

Collection per Rev. R. Philip..... 18 0 0

Peterborough—Independent Chapel—

Rev. J. E. Isaac.

Collection per Rev. Dr. Philip 10 15 0

Missionary Prayer Meetings... 4 10 0

Donation..... 10 0 0

25 5 0

1 5 4

*Oxfordshire.—Benson—Coll. by Mrs. Butler...**Somersetshire Auxiliary Society.—*

Rev. T. Golding, Secretary.

Bridgwater—Rev. J. Corp.

Collection after Sermon by Rev. W. Ellis, 5 10 0

Bruton—Rev. W. Skinner.

Collection after Sermon by Rev. W. Ellis, 6 15 9

Fulwood—Rev. T. Golding.

Subscriptions..... 13 9 0

Collected by

Hon. Mrs. Welman..... 2 17 4

Dinah Rogers..... 1 14 2

Jane Parkman..... 3 12 6

Miss M. Buncombe..... 0 19 6

Sunday-school Children, &c.... 0 5 2

Collection after Sermon by

Rev. W. Ellis..... 9 4 2

32 1 10

Ilminster—Rev. T. C. Hine.

Collection after Sermon by Rev. W. Ellis, 5 0 6

*Somerton—Rev. S. Pittard..... 1 1 0**Wiveliscombe—Rev. J. Buck and*

Friends..... 4 15 0

Juvenile Association at Miss

Davie's Seminary..... 5 6 0

Collection after Sermon by

Rev. W. Ellis..... 3 4 0

13 6 6

63 15 4

Less Expenses 10 15 4

53 0 0

*Staffordshire Auxiliary Society.**Stafford Juvenile Miss. Society—*

Rev. J. Chalmers.

Collected by

Mrs. and Miss Murray..... 8 6 4

Fellows..... 3 5 0

Matthews..... 1 6 7

Miss E. Silvester..... 2 4 4

Juvénis..... 0 17 4

16 0 0

Suffolk—Hadleigh—Rev. J. H. Cox.

Collection per Rev. J. Campbell..... 2 12 0

Sassex Auxiliary.—Lewes Tabernacle Female

Branch Society—per Mrs. E. Morris..... 28 10 0

Warwickshire, Staffordshire, & Worcestershire

Aux. Society—Mr. T. Lowe, Treas. on acct. 1430 3 2

Wiltshire.—Salisbury—Rev. S. Sleigh and

Friends..... 16 0 0

Westmoreland.—Temple Sowerby—Collection

per Rev. W. Selbie..... 3 11 3

Yorkshire.—West Riding Auxiliary Society—

(to Sept. 13, 1828) G. Rawson, Esq., Treas.

Harrogate..... 20 0 7

Horton..... 3 14 0

Leeds..... 274 0 5

Pontefract..... 14 15 8

Skipton..... 8 0 0

320 10 8

Less Expenses .. 15 5 8

305 5 0

York City Miss. Society—T. Watkinson, Esq.

Treas., Rev. J. Parsons, Secretary..... 109 18 6

Collections, &c. per Rev. Dr. Philip

and Rev. J. Arundel.

Whitby—Silver-street Chapel—

Rev. W. Blackburn.

Collections after Sermons by

Rev. J. Arundel..... 15 1 0

Cliff lane Chapel—

Rev. G. Young, A. M.

Collections after Sermons by

Rev. Dr. Philip and Rev.

J. Arundel..... 7 2 6

Silver-street Chapel—Collection

after Public Meeting..... 11 2 6

Collected in the Printing Office

of Mr. R. Kirby..... 0 14 6

Old Coins, by Mr. F. Norman . 0 8 6

34 9 0

Less Expenses .. 1 4 6

33 4 6

Scarborough—Rev. S. Bottomley.			
Collections after Sermons by			
Rev. Dr. Philip	19	4	8
Miss Hick's Missionary Box...	0	17	0
Subscriptions.....	2	0	0
	22	1	8
Less Expenses ..	0	9	6
	21	12	2
Pickering—Rev. G. Croft.			
Public Meeting	5	3	8
Less Expenses ..	0	4	6
	4	19	2
Kirkby Moor-Side—Rev. Mr. Brewis.			
Collection after Public Meeting	6	0	0
Less Expenses ..	0	4	0
	4	16	0
Malton—Collection after Sermon			
by Rev. Dr. Philip	4	5	0
Less Expenses ..	0	5	0
	4	0	0
Thirsk—Penny-a-Week Society—per Rev. J.			
Buckley	5	0	0
Rillington—Collection after Sermon by			
Rev. W. Blackburn	1	0	0
Bridlington—Rev. E. Morley.			
Collections	23	12	11
Proceeds of Bazaar	9	2	3
Infant School Missionary Box .	0	1	9
	32	16	11
Hornsea—Rev. J. Sykes.			
Subscriptions.....	3	10	0
Skipsea—Rev. J. Sykes.			
Subscriptions.....	10	1	2
Collections	6	16	10
	16	18	0

Frodingham—Rev. Mr. Hayden.			
Collections...	3	5	1
	56	10	0
Less Expenses ..	5	3	6
	51	6	
Great Driffield—Collection after a Sermon by			
Rev. Dr. Philip	11	12	
Howden—Rev. J. Wilkinson.			
Collections after Public Meeting			
& Sermon by Rev. J. Arundel	8	2	0
W. Dyson, Esq.	5	0	0
Rev. J. Wilkinson	5	0	0
Sundries	2	0	0
	20	2	0
Less Expenses ..	1	8	0
	18	14	
Yarm—Rev. H. Pemble.			
Collection after Sermon by Rev. Dr. Philip	2	11	
Stokesley—Rev. W. Himmers.			
Contributions	3	0	0
Ayton—Rev. W. Himmers.			
Subscriptions	2	17	8
Collection after Sermon by			
Rev. Dr. Philip	3	16	4
	9	14	0
Less Expenses ..	0	5	0
	9	9	
Total..			
	168	4	1
Scotland.—Buchan Female Auxiliary, for the			
support of a Native Teacher	10	0	
For the Education of Native Females in			
India	6	0	
	16	0	

The Thanks of the Directors are presented to the following; viz.—

Mrs. Stephenson, for a box, addressed to Mrs. Dyer, of Pinang.—Mrs. Robinson, for trinkets, &c.—J. B. William Esq., for a parcel of valuable books.—Mr. Langfear, "A Friend to Missions," and M.B., for Nos. of the Evan. M.

Towards the Deficiency in the Society's Funds.

Dorsetshire.—Bridport—per Rev. J. Saltren..... 10 0 0



REV. JOHN STYLES, D.D.

NORTH BRIXTON

Engraved by THOMSON, from an original Painting by WILDMAN

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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FOR DECEMBER, 1828.

Memoir

OF

THE LATE MRS. GREVILLE EWING,
OF GLASGOW.

*[Principally Extracted from the Rev. Dr. Wardlaw's Funeral Sermon, preached on
occasion of her Death.]*

THIS eminently Christian lady was the daughter of the late Sir J. Maxwell, of Pollock, sister to the Baronet now living of that name, and aunt to the present Member for the county of Renfrew. Surrounded by all the allurements of wealth and fashion, she was enabled, at an early period, to embrace the saving truths of Christianity, and to evince their purifying and benevolent influence in a life, ardently and without reserve, given up to the glory of God. Her early decision of character proved that she was willing to forsake all and follow Christ. Connected by birth and outward circumstances with some of the first families in Scotland, she felt it to be her duty to cast in her lot among the Independent Dissenters of that country. Long before her happy union with the Rev. Greville Ewing, of Glasgow, she had espoused the principles of Congregational Nonconformity, and had become the useful, consistent, and devoted member of a

small country church. Nothing could tempt her to shrink from the avowal of what she considered to be religious truth. The questions of connexion, expedience, and convenience, had no influence on her conscientious determinations. In her judgment of divine truth, she felt, indeed, that she might err; but to the law and to the testimony she brought the whole subject of Christian doctrine and discipline, and followed implicitly where conscience seemed to point the way.

That such a distinguished and useful member of the church of Christ should have been cut off, in a manner so sudden and distressing, is, indeed, an inscrutable mystery of divine providence. The afflictive event, which has occasioned sincere and general lamentation, took place in the following manner. On Wednesday, the 10th of September, the deceased, accompanied by her excellent husband and three other friends, (Mr., Mrs., and Miss Cathcart) went, in

an open carriage, to visit the Falls of the Clyde. By some means, but little understood, perhaps, the carriage was overturned, and the whole party were more or less injured by the shock. Mr. Ewing's collar-bone was broken; Mr. Cathcart was most severely hurt, and his wife and sister considerably bruised. But Mrs. Ewing was by far the severest sufferer. Mr. Ewing himself has furnished the following fragment of the sad event:—

"The top of the carriage was open. We had entered the Bonnington avenue, had passed the first, and were approaching the second gate, where strangers put down their names, and proceed on foot to view the Falls of the Clyde. We were so near this gate, that, in three minutes, we should, at any rate, have left the carriage till our return. Here there is a descent on the edge of a steep bank; but the road is good. I had gone the same road before in a carriage, without any disaster; the coachman seemed to advance confidently, yet slowly as he had been desired. Mr. Cathcart's servant, who was also on the box, says he proposed to the coachman to put on the drag, who answered it was unnecessary. I can say nothing from my own observation, for I was sitting with my back to the horses. I was on the right hand side of the carriage, which was the side nearest the declivity; my wife was next me, on my right hand; and Miss Cathcart beyond her, on the same seat; Mr. and Mrs. Cathcart were opposite. On beginning to descend, Mrs. Cathcart, looking forward, said, 'I think we had better stop, and get out here.' Her look rather alarmed me; but, to the best of my recollection, I made no answer. Presently, my wife said, 'It is too late to bid him stop now.' In an instant after, I heard both the coachman and Mr. Cathcart's servant begin to scream, in consequence of finding, as I suppose, that the carriage was going off the road. I believe they both leapt from the box, the one to the one side, the other to the other; but I saw not what they did. I now felt the coach go off the road, fall to the right, first on its side; then turn over, bottom uppermost, and go down the precipitous bank a considerable way immediately above us, and throw us out on the ground with much force, and finally fall on its other side, when it was stopped from falling further, by some trees, I believe; and I saw it resting, with Miss Cathcart lying under it from the breast downwards; Mr. and Mrs. Cathcart, both evidently injured, lying near each other, a little behind; Mrs. Ewing sitting on the bank a little before, and apparently stretching her hand

towards Miss Cathcart; while I was left a little higher on the bank, conscious of some sort of shock in my left shoulder, but not, at the time, sensible of any material hurt. I now heard the servant cry, 'Miss Cathcart is killed!' This called my attention to her perilous situation: I slid down to attempt to raise the coach, and to draw her out from below it; and, after some ineffectual struggles, with the assistance of the servant, and her own efforts, she was extricated.

"I then turned towards my wife, whose place was now a little above my position; and, for the first time, perceived the dreadful calamity;—her right leg broken close by the ankle—the leg-bone protruded far through the skin—the foot quite out of its place,—the fracture of the bone, the laceration of the flesh, and the streaming of the blood,—all equally appalling!—and yet she was sitting in silence, with perfect composure. To my exclamation of agony, she calmly replied, 'Yes;—I cannot help it;—the will of God be done!'

"The cause of this fatal fracture is not known. Tremendous as the blow must have been, my dear sufferer said to me, 'I was not aware of having got any injury, till I found my foot would not serve me, to go to Jane Cathcart.'

Mrs. Ewing only survived the mournful catastrophe four days. At Broxfield house, where she was taken immediately after the accident, and where she received the most delicate and skilful attentions, she expired on Lord's day, the 14th of September, calmly entering into the joy of her divine Redeemer. On the following Sabbath the Rev. Dr. Wardlaw improved the event of her death in Nile-street Chapel, before a crowded and weeping assembly, from 1 Cor. xv. 23—"Christ the first fruits; afterward they that are Christ's at his coming." From this most eloquent and appropriate tribute to one who deserved to be regarded as "a mother in Israel," and whose praise is in all the churches, we select the following glowing but just testimony:—

"And who is there amongst us, that may not truly say this afternoon, *I have lost a friend?* There are some, who, from intimacy of connexion, and acquaintance with character, and experience of kindness, will utter the sentiment with a deeper emotion than others; but she whose sudden and unexpected departure we are, with one heart,

uniting to deplore, was eminently the friend of all. But when Christians speak of *losing* such a friend, let them think what they mean, and beware of forgetting their spiritual relations and their blessed hopes. Those who fall asleep in Jesus are not lost to those who survive them. They are only parted from them for a time, to meet again,—and to meet at home. They are no more lost, than a dear friend is lost who goes home before us, after we have sojourned for a while at a distance, and whom we are soon to follow, and know where to find. But to our society, our counsels, our plans, and our labours here below, they are lost: and the loss will be deeply and lastingly felt, in proportion to the greatness and variety of the excellencies by which, in life, they were distinguished and endeared.

“I am well aware, that in thus publicly speaking of our departed friend, I am doing what might expose me to her own censure: ‘Speak not of me,’ she would say; ‘speak of Christ.’ My only vindication is, that, in speaking of the excellencies which the grace of Christ produced, I *am* speaking of Christ. I am honouring that grace. I am recommending his Gospel, in the faith of which they had their origin, their stability, and their growth. Of whatever principle of goodness there was in her character, and of whatever she was enabled to do for the glory of her Saviour, and for the benefit, temporal and spiritual, of her fellow creatures, she herself would have said, in the humble spirit of self-renunciation,—‘Yet not I, but the grace of God which was with me.’

“The faith of ‘the glorious Gospel of the grace of God,’—of free and sovereign mercy to sinners through the merits and intercession of the divine Mediator,—was deeply settled in her spiritually enlightened understanding, and had a strong and steadfast hold of the affections of her heart. It was the animating impulse and ruling principle of her whole conduct. It wrought by love. It overcame the world, both in its intimidations and in its allurements; inducing her, not with reluctant submission, but with cheerful gratitude, to ‘deny herself, and take up the cross, and follow Jesus,’—imitating and serving him, confessing his name, and seeking his glory. Her views of evangelical truth were clear, simple, scriptural,—drawn, not from human systems, but from the word of God,—not from cisterns, but from the fountain-head. They were those of an understanding naturally vigorous, under the enlightening influence of the Divine Spirit. The word and ordinances of God were her delight; and she sought from them, agreeably to the ends for which they were given, the enlargement of spiritual knowledge, the confirmation of spiritual principles, and the sustenance and excitement of spiritual affections. Warmly at-

tached, from conscientious conviction, to the particular form of Christian profession which her examination of the sacred volume had led her to embrace, she yet regarded that form, not as an end, but as a means,—an outward institute for an inward spiritual purpose, and its adaptation to that purpose as constituting its divine excellence.

“Her religion was characterized by a cheerful seriousness,—the cheerfulness as remote from levity, as the seriousness from gloom. Few Christians could enjoy with a livelier relish the pleasures of social intercourse. She entered, with an easy vivacity, into the ordinary topics and daily occurrences of life; but religious conversation was her peculiar delight. On such occasions, her eye and countenance assumed the most interesting variations of expression,—alternately fixed in deep and thoughtful seriousness,—sparkling with animation,—or lighted up with a smile of benignity, of which no one who has ever seen it can lose the impression. Her piety was not meditative and contemplative merely;—it was eminently and habitually practical. It put its consistent influence into every thing. Her eye was single. Guided by one principle,—a simple regard to her Lord’s will,—her deportment was marked by a beautiful harmony. She was an example of readiness to every good work: and few are the objects of Christian benevolence that will not, directly or indirectly, in a greater or less degree, miss her willing and efficient efforts. Of her it might with truth be said,—not indeed in the same sense as of the apostle, but in such ways as were consistent with the proprieties of her sex and situation,—that ‘there came upon her daily the care of all the churches.’ She grieved for their declension, and rejoiced in their prosperity, and ‘sought their good always.’ Her interest in the success of the preaching of the Gospel in the destitute parts of Scotland was peculiarly lively; and it evinced itself in an extensive and constant correspondence for the reception and communication of intelligence, in unwearied efforts for procuring the requisite pecuniary means, and in devising and suggesting methods of more successful exertion and more enlarged usefulness. The pastors of the churches, in their persons, families, and flocks, were the objects of her incessantly kind solicitude. Like the Tryphenas and Tryphosas, the Marys and Priscillas of apostolic days, she was emphatically ‘a succourer of many:’ nor is there a minister in the Union, especially in the poorer and remoter districts, who will not feel that he has lost a friend. But her concern for the success of the Gospel was far from being limited and local. In its wishes and prayers, and, as far as ability could reach, in its practical exertions, it embraced not Scotland merely, but the whole world.

“There are present those of her kindred who would bear me out in an ample and honourable testimony to the tenderness and vigour of her domestic and relative affections; to the kind and steady consistency with which they were exercised in all the walks of private life; to her high-toned integrity and freedom from selfishness in whatever regarded her own interests; and to her generous anxiety rather to make a sacrifice of these, than leave the slightest room for any misunderstanding of her motives, or reflection upon her Christian principles. And there are now bearing me not a few, who would raise their united voices to support me in saying, that her friendships were never friendships of ‘word only.’ As her benevolence could in no instance be satisfied with saying, ‘Depart in peace,’ be warned, be filled, be clothed, be instructed, be healed; so was it with her friendships. They were friendships of real heart-felt sympathy with the joys and the sorrows of their objects,—friendships of active, substantial, self-denying kindness, minutely and considerably mindful of every circumstance that might contribute to the comfort and enjoyment of those whose good they sought,—setting her wits immediately to work to devise means of benefit, and to bring these means to bear on the accomplishment of her end. She helped, where she could; and where she could not help, she counselled, and comforted, and prayed.

“Her life, in a word, was a happy exemplification of the practical religion of the Bible;—and, as she made no secret of her principles, but ‘confessed with the mouth’ what she believed in the heart, her practice was eminently calculated to recommend the religion she professed; to give it a testimony in the consciences even of those by whom its principles were never embraced; to foster every gracious impression in those ‘whose hearts God had touched,’ and win them by its convincing and persuasive influence; and, where she could not be loved and welcomed on account of her religion, to constrain esteem and admiration in spite of it.

“In such cases, my brethren, the excellencies which make us feel our loss are happily at the same time our consolation under it. They at once wound and heal. They make the disruption of the tie that bound us to our departed friends the more violent and painful; yet are they balm to the bleeding heart. We call them to remembrance, in our gloomiest hours, with a pensive pleasure; and our faithful memories, even while they open the fountains of sorrow, become our most efficient comforters. They give us the most delightfully soothing and strengthening of all assurances,—the assurance that our friends, to whom it was ‘Christ to live,’ have found it ‘gain to die,’

—that having lived to the Lord, and died to the Lord, they are gone to be with Him. And, although it is not from the *sayings* of a death-bed, but from the consistent *doings* of previous practical godliness, that we derive our confidence respecting the unfeigned faith of our fellow-Christians, and the reality of their interest in the grace of the Saviour, yet is it no inconsiderable ground of congratulation and thankfulness, when a godly life is closed with a dying testimony.

“To all our comforts, on the present occasion, this has been mercifully superadded. From the moment of the melancholy catastrophe to the moment when she drew her last breath, the mind of our dear departed friend enjoyed the most undisturbed serenity. All was satisfaction and peace. There never was a whisper of complaint, never the breathing of a wish that any one circumstance had been otherwise than the Providence of her heavenly Father had ordered it. When sensible that her case was critical, and that her end drew near, she addressed words of appropriate consolation and counsel to the friends and domestics that were upon the spot, and gave in commission special messages, full of faithful affection, and all bearing on their best interests, to be delivered to others. With the most perfect collectedness of mind, anticipating her speedy removal, and anxious to omit nothing which it was right for her to say or to do, she gave directions regarding herself, regarding those surviving friends whose welfare and usefulness were so dear to the heart, and regarding objects of benevolence, about which her interest remained with her to the last. Fortitude and resignation in suffering had characterized her through life; and they were displayed, with singular constancy, from the beginning to the close of its last distressing scene. She watched her own ebbing pulse,—marking when it left her arm, and when it ceased at her heart:—and so perfectly peaceful was her departure, that it could not be known, by those who were silently awaiting it, which was her parting breath.

“The general state of her mind may be conveyed in one sentence of her own utterance:—‘I have no elevations,’ she said; ‘but I look for the mercy of the Lord Jesus Christ unto eternal life.’ At one time, indeed, in the midst of all her exhaustion and debility, with a firm and elevated voice, expressive of the depth and energy of her emotion, she exclaimed:—‘If I had ten thousand tongues, and the strength of angels, I would tell of the love of God in Christ Jesus to perishing sinners!’”

N. B. We particularly recommend Dr. W.’s whole sermon to the attention of our readers. It contains some bursts of pulpit eloquence seldom equalled, scarcely ever surpassed.

THE GREAT IMPORTANCE OF MEDITATION.

THE duty of meditation is now, I fear, much neglected. Seldom do we hear it enforced from the pulpit. Infrequent references are made to it in the books on practical religion, which are daily issuing from the press. Never almost is it adverted to in conversations among the excellent of the earth. Yet the importance attached to it in the Bible is great, the recorded observances of it by the godly of olden times many, the influence ascribed to it in the Scriptures powerful, and the necessity of it to constitute a character of enlightened piety manifest. It was indulged in by Isaac; practised night and day by David; and enjoined upon Timothy—as indispensable to the approval of both his personal Christianity and his work as an evangelist. By this it was that Enoch walked with God. It formed Elijah's employment in his solitude. Believers in the practice of it, have their conversation in heaven, set their affections on things above, and make their profiting appear to all. It is a requisite part of every good man's closet exercises. By it he attunes his heart to prayer and praise; realizes the felt influence of divine truth; converses with Jehovah; and sometimes stands on the margin of eternity, breathing the atmosphere of the heavenly world.

Meditation is to be distinguished from reading. I received, this morning, a letter from a beloved friend, with whom I have often held "sweet converse" on the things of God. I perused once and a second time his epistle, understood perfectly his meaning, and felt delighted with his thoughts. This was *reading*. Afterwards I reclined on my chair, portrayed to my imagination the well-known features of his countenance—recalled the many endearing conversations we had held on the love, and grace, and grandeur of the Saviour—fancied to myself the life and warmth with which he was wont to expatiate on the glories of the Cross—imagined him, as in former days, seated by my side glowing with affection, and beaming with heavenly happiness,—and felt such excitement toward him of love and reciprocated friendship, as made me almost ready to embrace the phan-

tom my fancy had conjured up before me. This was *meditation*. Many a Christian forgets to meditate, who conscientiously "gives himself to reading." God's word may be read, read with care, and read with an earnest wish to learn from it the will of Heaven, all the while that it is unimpressive, unproductive, a mere dead letter. The perusal of it is not preceded with prayer; it is not followed by meditation. Reading brings the spiritual provision to the palate; understanding "discerns whether it be good or evil;" but meditation is required to digest it, to "hide it in the heart," to incorporate it with the moral constitution, and to invest it with a nutritious, strengthening, and maturing influence. Without this, the head may be clear, but the heart is cold—the understanding may be enlightened, while the affections are torpid, dull, and earthly.

Meditation is different also from studying. I can conceive two men stationed at the base of Calvary. The one, while he witnesses the tragedy performing on the summit, compares the history of the sufferer with the types, prophecies, and visions of the old economy; reasons respecting the proofs afforded by the comparison of the Saviour's Messiahship; observes with deep-toned interest the prodigies which accompany the crucifixion; and with lofty satisfaction concludes that Jesus is the Son of God, and the Redeemer of the guilty. This man is *studying*. The other forgets, for a time, the Mosaic ritual, and all the imposing scenery around him. He marks the agonies of the crucified. He is impressed, astonished, overwhelmed, at the stupendous display they give of the sufferer's love. He looks to him as the Mighty One travelling in the greatness of his strength, treading the wine-press alone, and rescuing his redeemed by his fury. He is wonder-struck, that the Great, the Holy, and the Blessed, should become like a worm and die like a felon. His heart is big with emotion, his bosom swells with feeling, and his cheeks are suffused with tears. This man is *meditating*. Study addresses the head—meditation affects the heart. By the one, truth is explored; by the other, it is felt. That discriminates things which differ—this grasps and caresses what is known. The former views theology as a science—the other regards it as a moral power.

Study is the employment of the divine—meditation is the exercise of a man of piety. By that, the understanding is edified—by this, the heart is impressed and warmed.

The object of meditation is thus not to gain information, to acquire clearer views of truth, or to adjust into a system, ideas which have been obtained of the doctrines of the Gospel; but simply to inflame the affections, to give play to the feelings, and to enlarge the desires of the soul. It may be occasional, stated, or involuntary; but in all cases, the design of it is the excitement of the heart with the truths of God. As a bereaved Individual thinks of the endeared relative he has lost, so does a man of meditation reflect on the death and resurrection, the glory, love, and preciousness of his Lord. The bereaved has been passively reminded of his departed friend. Some article which belonged to him has come in his way, or some place which he frequented has risen into view. With respect to the dear deceased, he neither argues nor inquires. He stamps upon him the attributes of life; he imagines his countenance, his gait, his tone, his sayings; he thinks of the by-gone days, when he enjoyed his companionship and love; and he ruminates, reflects, fancies, and remembers, till his soul is overflowed with alternate sorrow and delight, and his heart-strings thrill with the tenderest emotion. It is in a way like this that a Christian "meditates on all God's works, and tells of all his doings." Having read his word, and studied its sayings, he sits down to contemplate its glorious discoveries of the divine character, its displays of the grace of Jehovah, the glory of Immanuel, and the love and condescension of the Spirit. Ejaculation is mingled with thought. He sees the Saviour shining forth from between the Cherubim. A view of his glory is made to pass before him. He reflects on the sufferings he endured, and the exaltation to which he was raised. His heart begins to pant after God; it burns within him while he meditates; it is fixed, and he sings praises.

The advantages of meditation are great. It is a preservative from temptation. The mind of man, like nature, abhors a vacuum. Whenever Satan enters it, it is either unoccupied, or

occupied with things carnal and earthly. If left in a state of vacancy, the enemy forthwith claims it for his own. But let its thoughts and its faculties expand on the promises, the joys, the discoveries, and the doctrines of Christianity; and it is then impregnable to Satanic assault. The armour of God is buckled on by reading, faith, and study; but it is wielded only by meditation and prayer. Had Eve in Paradise continued to meditate after the Serpent spoke, would she, could she have fallen? Had David, when on the house-top, been meditating, would his vacant wandering eyes have fired at the enticing sight before him, or his heart have lusted for the perpetration of sin? Had Peter, in the hall of Pilate, been meditating on the divinity and saviourship of his injured Lord, could he have refrained from honouring him; could he have denied him with curses and oaths?

Meditation, too, strengthens all the graces of the Spirit. Love begets love. It is heightened by fond and frequent thoughts of him who loves us. Will not meditation, then, on the love of God increase our *Love*? Hope's wings become elastic by fluttering over the anticipated good. It brightens, soars, and sings, when its continued gaze has penetrated the cloud which hides its delightful object. Will not meditation, then, on Immanuel's land increase our *hope*? Faith emerges from even distrust and doubt, by dwelling long upon a profitable announcement. It is rendered vigorous and insubvertible by constant familiarity with a received system of truth. Will not meditation, then, on the doctrines of the Gospel, increase our *faith*? Humility, like the palm-tree, grows by being pressed. The self-denial and the lowliness of it keep pace with the degree in which that which occasions it is kept in view. Will not meditation, then, on our own vanity and nothingness, increase our *humility*? Adoration of God is excited by contemplating his character. It rises into ardour and pathos, into heavenliness and sublimity, by steadfastly beholding the glory of the Lord. Will not meditation, then, on the majesty of the divine nature, the wonders of Jehovah's ways to man, and the amazing love and grandeur of his plan of mercy, increase *religious adoration*?

"Isaac went forth at eventide to

meditate." It were well if, like him, the people of God had stated times for meditation as well as for prayer. Whenever they enter their closet, they should not only address themselves to Jehovah, but also "talk with their own hearts." Let them do this, too, when "on their beds," when they sit in the house, when they walk by the wayside, and especially when they have been reading or hearing the divine word. Some portion of the inspired record should be selected every morning as a subject of meditation during any hours or employments of the day which may leave the mind unengaged. Let the scenes of creation, occurrences around, occasional thoughts, the sight of wickedness, conversation with the pious,—let all terminate in meditation. A habit of heavenly-mindedness will thus be acquired, complainings of a wandering heart will cease, the word of Christ will dwell richly in the mind in all wisdom and spiritual understanding, and the soul will be blessed with nearness to the God of love.

J. W.

THE DISPENSARY PATIENT.

IT is an old saying and a correct one, that one half of the world does not know how the other lives. It were an equally true, though it be not altogether so trite, a remark, that one half of the world does not know what the other suffers. There is daily accumulated, in the streets and lanes of a crowded city, a mass of human misery and destitution, which, even were it known to the thoughtless votaries of fashion, would make them stand aghast in the midst of their merriment, and reflect with becoming seriousness that they also are mortal.

Happy is it for the sons and daughters of affliction, whether among the higher or lower orders of society, when, convinced of the vanity of all earthly enjoyments, they have been led by the Holy Spirit to the Cross of Christ; and surrendering their hearts and affections to him who died for them, and who rose again, have resolved to rest on nothing as a source of present pleasure or future hope, but his finished work and perfect righteousness. For such persons the bed of sickness has no thorns,

the valley of the Shadow of Death no terrors. Even amidst hunger, and thirst, and rags, their confidence in the kind providence of God suffers no diminution; and when called to leave their helpless offspring behind them in this vale of tears, they obey the summons with resignation and fortitude. "Why art thou cast down, O my soul?" says the Christian, under such circumstances as I have mentioned, "and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." "The Lord will strengthen me upon the bed of languishing; thou wilt make all my bed in my sickness." "I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." "Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet my heavenly Father feedeth them. Am I not much better than they?" Who is he who has said, and is still saying, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me?" Is it not the same kind and compassionate God, who is "a Father of the fatherless, and a Judge of the widows, in his holy habitation." "Father, not as I will, but as thou wilt."

Such cases, however, are far from being common. The genuine disciples of the Lord Jesus are still a "little flock;" and when the Christian philanthropist enters the abode of poverty, or the chamber of sickness, he too frequently finds the mind of the sufferer in a state of listless apathy or hardened indifference. The writer of this article has been called to witness the deathbeds of many, who habitually postponing, to "a more convenient season," the solemn thoughts of death, judgment, and eternity, have lived "without hope, and without God in the world;" and though he has met with some who have been brought to a knowledge of the Saviour, and have found acceptance through him "at the eleventh hour;" and though he has met with others, who, after exhibiting all the horrors of an awakened conscience, have departed in the midst of darkness, confusion, and despair; yet the result of his experience is decidedly this, that the bulk of mankind really

die as they live, ignorant of God, ignorant of themselves, ignorant of the only foundation of a sinner's hope. Some vague confidence in the mercy of their almighty Judge is perhaps expressed; some wish that they had minded religion more; and on these indefinite ideas their surviving relatives found a delusive hope of their spiritual safety, and talk of their departed friends as having died penitent, and at peace with God!

Very different is the scene which the Christians sick chamber and death-bed present. There all is light, resignation, and peace,—peace founded on the faithfulness of a present God, and the atonement of a present Saviour. Nor are these tokens of devout submission to the Divine will exhibited only when, at the close of a long life of usefulness and respectability, the follower of Christ is about to be gathered to his fathers. The summons to meet the last enemy may have been received in the bloom of youth, and in the midst of many fond and pleasing anticipations; and bright as the triumph of our faith over that enemy is in every case, it is brightest of all when the youthful Christian is seen to enter the lists with the much-dreaded foe undismayed. In truth, I know not a more interesting or a more elevating spectacle, than that which is presented by the young disciple, when, amidst the pain and languor of a lingering disease, he preserves his mind unruffled, and his heart at ease; and contemplates his fading strength and emaciated limbs without a murmur or a sigh, anticipating with vivid joy that glorious period when this “corruptible” putting on “incorruption,” and this “mortal” putting on “immortality,” even “death” itself “shall be swallowed up in victory.” Nor does the interest fail to be greatly enhanced when the sufferer belongs to the lower classes of society; since his department serves to prove, in the clearest manner, that faith in the Lord Jesus is the true patent of nobility, conferring, as it does, on its humblest possessor, a title to a crown of glory, and an inheritance in the heavens; and enabling him, as it does, to encounter death with a fortitude to which the great and wise ones of the earth too frequently are strangers. Armed with this faith, even the youthful female displays, in the hour of dis-

solution, a strength and a heroism, which, were they exhibited under any other circumstances, would elicit the praise and admiration of the world; but the world has neither praise nor admiration to spare for the follower of Christ.

After these prefatory remarks, it may not be unprofitable to contemplate the exhibition of this faith and fortitude, in the sickness and death of a young female well known to the writer. The path of life in which she moved was indeed obscure; but she was an “heir of God,” and has now entered on the possession of an eternal inheritance.

Mary N—— was, when the writer became acquainted with her, about thirty years of age. She was the offspring of humble parents, and had lost them both at an early period of her life. Her education, however, had not been neglected: she read well; and expressed herself in conversation with the greatest propriety. She had been, for ten years, a servant in a respectable family, to whom she endeared herself so much by her fidelity and affectionate deportment, that they ever afterwards continued to regard her as one of their own children. About two years before the time when she was introduced to the notice of the writer, she began to feel her strength unequal to the duties of a servant; and having engaged and contrived to furnish a small apartment in the neighbourhood of the family with whom she had lived, she endeavoured to support herself by her needle.

Up to this period she maintained an outward respect for the ordinances of religion, and her character in the eye of the world was irreproachable. The solitude, however, of her little apartment, and the absence of that bustle to which she had been accustomed in the numerous family she had left, afforded room for reflection, to which the weakness of her frame,—though at this time she had no marked symptom of disease,—contributed to give a serious cast. She thought it probable that she might die young; and this idea, which frequently recurred, gave rise to the important inquiry, Was she prepared to die? a question which she was unable to answer to her own satisfaction. She felt that, although she had neither neglected secret prayer, nor the reading of the Scriptures, yet God had not been in all

her thoughts, and his glory had not been the chief end of her being. She remembered that, although she had seldom been absent from church on the Lord's-day, yet the desire of exhibiting a new gown or bonnet had not unfrequently predominated over her feelings of devotion. In her own eyes, therefore, she stood condemned; and knowing that the Judge with whom she had to do was "a discerner of the thoughts and intents of the heart," she felt that in his sight also she must stand condemned. This thought wrung the prayer of the publican from her heart, "God be merciful to me a sinner!" She saw that she had been building on the sandy foundation of her own righteousness, and that she must now look beyond herself for a ground of acceptance with God. What that ground of acceptance was she speedily learned from her Bible, which she now read with intense and prayerful interest. It revealed to her that Saviour of whom she felt she stood in need; it showed her the all-sufficiency of the redemption he had purchased; and the absolute freeness of the offer of salvation which was made in his name. She saw that what she had been vainly attempting, by an imperfect obedience, to work out for herself, had been already accomplished for her by the death of Christ; and that nothing remained for her to do but to embrace, with all her heart and soul, the Gospel invitation. On the "joy" which this delightful discovery occasioned, or on the "peace" which she afterwards experienced "in believing," it is unnecessary to enlarge. The Christian reader can appreciate them without any laboured description; and, to any other, no language of mine could render them intelligible.

Mary now felt as if she had been introduced into a new world; her hopes, fears, affections, and desires, had undergone so complete a change. I could not ascertain that, from this time, she ever entertained even a passing doubt of her interest in Christ. Her faith was of that simple, unsophisticated kind, which is content to take the Redeemer at his word; and to rest assured that he is able to do all that he has promised. "I know," she could say with truth, "whom I have believed; and am persuaded that he is

able to keep that which I have committed unto him against that day's evil."

In the autumn of 1827, Mary became affected with inflammation of the lungs, which, having been neglected, or inadequately treated, in the first instance, speedily laid the foundation of a lengthened and irremediable disease. After the lapse of some weeks she became a patient of the ——— Dispensary; when she was found to exhibit all the symptoms of confirmed decline. She bore her sufferings with resignation and fortitude; and her medical attendant, in the hope of arresting the progress of her disease, had recourse to a variety of treatment, occasionally of a painful nature. Having at length, however, satisfied himself that her complaints were beyond the reach of medicine, he felt it to be his duty to communicate to his patient her real situation. Would that all medical men were as honest, and that all patients were as well prepared to receive such intelligence! Mary heard the information with the utmost composure. The hectic flush on her cheek was neither increased nor diminished by a single shade; and she replied, in a tone of perfect serenity, "I have been thinking so myself for a considerable time, and I am resigned to whatever may be the Lord's pleasure."

From this period her disease made slow but steady progress. At the end of each successive week it was remarked, that her debility had perceptibly increased; but it was a source of unspeakable consolation to those about her to perceive, that while her "outward man" decayed, her "inward man" was renewed day by day. The unshaken fortitude with which she was enabled to contemplate the approach of the last enemy was particularly striking. She seemed to regard death in no other light than that of a friendly messenger about to call for her, to convey her home to her Father's house.

Her nights were frequently spent without sleep; but, until within a very short time of her death, she never expressed a wish for any one to sit up with her. "She had everything beside her," she said, "which her situation required; and never felt lonely, for she knew that her Saviour was always present with her. When she

could not sleep, she could read; when she could not read, she could meditate; and when she could not meditate, she could pray." How truly was that Scripture fulfilled in her experience—"My grace is sufficient for thee; for my strength is made perfect in weakness."

During seventeen weeks (for such was the duration of her illness) she continued to exhibit the same pattern of Christian meekness and resignation. She was visited by many of the disciples of her Lord, who contributed to her comfort in various ways. Some read to her, some conversed, and others prayed with her; nor were there wanting those who, feeling themselves unable to do more, thought it a privilege to hand her "a cup of cold water" in the Redeemer's name. The writer of this brief memorial visited her, perhaps, more frequently than any one, and always with benefit to himself. Often, indeed, he has passed her dwelling when he had not leisure to call; and glancing up at the little square window which lighted her apartment, has inwardly thanked God on her behalf, that whether alone, or encircled by sympathizing friends, she was animated by that "peace of God which passeth all understanding."

Her medical attendant was a man who feared God; but his assistant, though kind and attentive to her, was a despiser of religion. With this circumstance Mary was not altogether unacquainted; and there is reason to believe that her supplications for him at the throne of grace were frequent and fervent. May her prayers be answered in God's own time! and may he, when placed in circumstances similar to hers, experience the consolations of that Gospel which he now contemns!

At length the period, appointed by her divine Master for Mary's release, arrived. On the day before she died, the writer saw her for the last time. Her breathing was then much oppressed, her pulse tremulous and feeble. The hand of death was evidently upon her; but her spirit was calm and untroubled. She felt and knew that the time of her departure was come; but

having "fought a good fight," and "kept the faith," she experienced the joyful assurance of the Apostle, that there was "laid up for her a crown of righteousness." She could only speak at intervals, and her sentences were frequently broken; but she expressed the peaceful and happy state of her feelings in a manner not to be misunderstood. To borrow a figure from external nature, the gradual decay of her bodily vigour might be compared to the slowly ebbing tide of a summer evening, gentle, yet abundantly perceptible to the eye; while the expression of her faith and confidence in her glorified Redeemer resembled the sunbeams trembling on the waves, which, though their brightness be alternately heightened and obscured by the changing surface of the deep, proceed from an orb of unvarying brilliancy, about to set indeed for a season, but to rise in renovated lustre on the ensuing morning.

When the writer took his leave he promised to call again next day; but in the mean time the happy spirit had bid adieu to earthly things, and begun to taste those "pleasures for evermore," which are at God's "right hand."

Thus lived and thus died, Mary N—, a humble and unobtrusive follower of the Lamb of God. Scarce known beyond the little neighbourhood in which she resided, even there the remembrance of her is fast passing away. In a few months more, the turf which covers her remains will cease to be distinguishable from the grass which surrounds it. But in that day when "the Son of Man shall come in his glory," this meek and patient disciple shall not be forgotten. Clothed with a white robe, and with a palm in her hand, she shall stand before the throne of her Redeemer; and while millions of those whom the world esteemed shall say to the mountains and rocks, "Fall on us and hide us," she shall be welcomed by the title of "good and faithful servant," and invited to "enter into the joy of her Lord."

Edinburgh.

H. E.

POETRY.

DAVID'S LAMENTATION OVER SAUL AND JONATHAN.

Ah! Israel, on thy places high,
 Thy beauty hendeth low;
 Thy mighty sons dishonour'd lie
 While vaunts thy haughty foe!
 Let none the tidings send to Gath,
 Or Askelon convey;
 Lest joy o'er Judah's darken'd path
 Should prompt their daughter's lay!

Gilboa! on thy fated hill
 May never dew be found;
 Nor gentle rain from heav'n distil,
 Nor off'rings spread the ground:
 For there the brave have bow'd the head,
 And there to fear resign'd,
 The Lord's anointed vilely fled,
 And left his shield behind.

Oft Jonathan, with bow of might,
 Had marr'd the hero's plume;
 Nor empty did the falchion bright
 Of Saul its sheath resume:

Their lives were lovely, and 'twas meet
 That death should join their names;
 The eagle's swiftness graced their feet,
 The lion's strength their frames.

Weep, maids of Israel! weep for Saul,
 Your splendid robes who won;
 And mourn your king's, your fathers' fall,
 Who put your jewels on:
 How, 'midst the battle's carnage red,
 Are all the mighty slain!
 O, Jonathan, thy blood was shed,
 Where once thou thought'st to reign!

My Jonathan, my brother, sore
 Am I distress'd for thee!
 Than love of youthful maiden more
 Has been thy love to me:
 How are the mighty fallen low
 On slaughter's crimson'd field;
 While Israel mourns her broken bow,
 Her broken spear and shield!

Edinburgh, H. E.

REVIEW OF RELIGIOUS PUBLICATIONS.

1. *ANNOTATIONS OF THE APOCALYPSE; intended as a Sequel to those of Mr. Elsley on the Gospels, and of Mr. Prebendary Slade, on the Epistles; and thus to complete a Series of Comments on the whole of the New Testament, for the use of Students in the Prophetic Scripture.* By JOHN CHAPPEL WOODHOUSE, D.D., Dean of Lichfield, 8vo. 12s.

Hatchard and Son.

2. *THE APOCALYPSE OF ST. JOHN; or, Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the final Triumph of Christianity: being a New Interpretation.* By the Rev. GEORGE CROLY, A.M. H.R.S.L. Second Edition, revised. 8vo. 12s.

C. and J. Rivington.

OF what might properly be denominated the first edition of Dr. Woodhouse's work, the celebrated Bishop Hurd expressed himself in the following terms:—"This is the best book of its kind that I have seen; it owes its superiority chiefly to two things—1, The Author's understanding, for the most

part, the apocalyptic *symbols*, in a spiritual, not a literal sense. 2. To the care he has taken to fix the precise *import* of these symbols, from the use made of them by the old prophetic and other writers of the Old and New Testament." Now, as it is well known that this learned Prelate had, at an earlier, and less sober period of his life, espoused and commended the theory of unfulfilled prophecy advanced by Joseph Mede, it is a strong presumption in favour of the spiritual mode of interpreting the symbols of prophecy, that such an eminent man should be found resorting to it in the full maturity of his faculties, when bewildering and ingenious theories had ceased to exert any hazardous dominion over a mind that had carefully examined all the arguments in favour of a *literal* interpretation of symbolic terms, and had felt compelled to relinquish a course which it could no longer consistently pursue:

Mr. Woodhouse is a sober-minded *reverential* student of the prophetic record. His canons of interpretation are founded apparently in reason, and on the well-established analogies of divine truth. They are four in number—1, To compare the language, the

symbols, the predictions, of the Apocalypse, with those of former Revelations; and to admit only such interpretation as should appear to have the sanction of this divine authority. 2. Unless the language and symbols of the Apocalypse should, in particular passages, direct, or evidently require, another mode of application, to consider the predictions as applicable to events occurring (not in the secular kingdoms of this world, but) in the progressive kingdom of Christ. 3. That as the kingdom of Christ, the object of the Apocalyptic prophecies is spiritual, so they are to be understood in a spiritual sense. "Spiritual things are to be compared with spiritual." 1 Cor. ii. 13. 4. Not to attempt the particular explanation of those prophecies which remain unfulfilled, agreeably to the well-known maxim of Sir Isaac Newton, that "God gave these and the prophecies of the Old Testament, not to gratify men's curiosity, by enabling them to fore-know things, but that after they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreters, be thus manifested thereby to the world."

We have read Dean Woodhouse's work with uncommon satisfaction. It is a highly enlightened and truly pious specimen of Biblical philology; sufficiently critical for the use of the scholar, and abundantly intelligible and instructive to the mere common reader. At the present period, when speculations about the literal reign of Christ upon the earth are so unhappily prevalent in certain quarters, the appearance of a commentary, so judicious in its principles and interpretations, is a circumstance peculiarly gratifying. If we have no startling theories—no wild flights of imagination—no dogmatical assertions—nothing to feed the appetite for new and strange things; we have nevertheless something far more solid and useful. We are strictly schooled into a uniform method of interpretation,—we are led to compare scripture with scripture, prophet with prophet, and symbol with symbol. We are taught to bring the obscure and recondite parts of God's word to those which are plain and undisputed; and thus are we led to feel that we stand firmer upon the authority of God, than upon the opinions or prejudices of an individual interpreter. We sincerely wish this admirable volume a very wide circulation in the churches of Christ.

The second volume mentioned at the head of this article, though distinguished by great talent, is of a very different order from the first. Mr. Croly is, beyond doubt, a man of genius, and a writer of great force and ingenuity; but when we inform our readers, that he considers the temptation of our Lord as a symbolic representation of the Papacy (page 448), it will be unnecessary to add, that we

do not by any means regard him as a temperate expositor of the word of God. In the mystic visions of the Apocalypse, this fearless writer has discovered all the enormities of the French Revolution, all the oppressions of the Inquisition, all the causes, events, and consequences, of what he terms, the universal war. He contends, indeed, with much earnestness, "that this prophecy includes, in the most direct manner, all those events which make the frame-work of history since the first age of Christianity; that it distinctly predicts the establishment of the Church under Constantine and his successors—the overthrow of the Roman Empire—the erection of the Barbarian kingdoms on its ruin—the rise of the Popedom—the establishment of the Inquisition—the persecution of the first Reformers—the French Revolution, detailed in an entire and unsuspected chapter, its subsequent despotism, and its final overthrow by the armies of Europe—the cessation of the Inquisition,—and the simultaneous and extraordinary diffusion of the Scriptures," &c. &c. In reference to those predictions of the Apocalypse which Mr. C. regards as unfulfilled, he speaks only in hypothetical terms; though it is very clear, both from his Introduction and Exposition, that he anticipates many, if not most, of the miraculous scenes which Millenarians in general associate with the future reign of Messiah.

With all the doubt we entertain of the solidity of Mr. C.'s principles of expounding prophetic symbols, we cannot but regard his work as an interesting document. It is the production of an independent mind, and indicates considerable research in reference to most subjects connected with ecclesiastical history. The style is very vigorous, and in general correct; but we fear that his system of interpretation resolves itself more into the prejudices and prepossessions of his own mind, than into any well arranged and inductive method of dealing with the analogies of prophetic Scripture. At the same time we would urge our readers to give the volume a candid perusal. Let them read it in connexion with Dean Woodhouse's, and then judge for themselves which of the two authors displays the larger acquaintance with the mind of the Spirit.

MEMOIR OF THE REV. PLINY FISK, A.M.,
late Missionary to Palestine; from the
American Board of Missions. By ALVAN
BOND, Pastor of the Congregational
Church in Sturbridge, Massachusetts.
12mo. pp. 399.

Waugh and Innes, Edinburgh; and Duncan,
Hatchard, and Nisbet, London.

This is, to say the least, an extraordinary publication, which, to use the language of

an eminent American divine, "ought to be accessible to all who have to do with missions, or who are personally engaged in missionary labours." The name of Mr. Fisk must go down to posterity with the most distinguished champions of the Cross in modern times. To an ardent piety, and a devoted zeal, he added powers of intellect far above mediocrity, and a self-denial and intrepidity of character, which no hardships could depress, and no dangers could appal. With an education originally defective, at least as it respected the acquirement of languages, his ultimate attainments were such as to surprise all the members of the American Board of Missions. Given up as a living sacrifice to the spiritual objects of his most interesting mission, he lost no opportunity of cultivating and enlarging a mind susceptible of almost every species of improvement. Perhaps, Henry Martyn excepted, he was the most highly accomplished missionary of the age in which he lived. Naturally polite, affable, and kind, in his personal habits and intercourses, he became an object of interests to individuals of the most opposite description. By Jews, Turks, Armenians, and European settlers, he was treated with consideration and respect; and invariably left behind him that impression of character which constrains the homage even of enemies. To the Palestine Mission he gave the entire energies of a heart, whose prayer "to God for Israel was, that they might be saved." Upon that impenitent and degraded, but still interesting people, he looked with an eye of most tender pity and solicitude, and longed to pluck them as brands from the burning. As children of the promise, as descendants of Abraham, as beloved for the fathers' sakes, he was willing to labour, to suffer, and to die, for their good. From the day on which the American Board determined that a mission should be established in Palestine, which was the very day on which Mr. F. was appointed to his station, he never lost sight, to the hour of his death, of "the lost sheep of the house of Israel." His conversations, his journeys, his letters, all prove how warmly he espoused a cause which so many neglect.

In Mr. F.'s journals, Christians will find much to instruct and excite. His induction of facts is, in general, distinguished by a most commendable accuracy; and, in not a few instances, he has corrected the exaggerations of former travellers in the Holy Land. In his descriptions of the sacred scenes where once flourished the patriarchs of the Jewish nation, and where lived and died, and rose and revived, the Messiah of their prophets, there is something unusually sublime. We follow him, in deep and unutterable excitement, to the city of David, to the hill of Calvary, to the garden of Geth-

semane, and to the Mount of Olives. We visit with him the town of Bethany, and the city of Nazareth. We stand on Mount Moriah, we walk by the river of Jordan, and gaze on the Dead Sea. We ascend the heights of Carmel, and sip the dews of Hermon; we cross the sea of Tiberias, and walk amidst the desolations of Capernaum. Nor do we enter upon these cherished scenes with the blind admiration of superstition, or with the mere refinement of taste and science. We are compelled invariably to feel as Christians; we sigh over the miseries which ages of impenitence have produced, and we long and pray for the day when the false prophet shall yield up his long usurped dominion, and when the children of Abraham shall, in the noblest sense, go free.

We sincerely trust that this volume, now reprinted in this country, will have an extensive sale, and that it will tend to awaken in the bosoms of Christians in Great Britain, a more intense feeling of commiseration for the posterity of Abraham, and for all those countries which have been blighted and oppressed by the dominion of the false Prophet.

We conclude our notice with an extract from one of Mr. F.'s papers, addressed to the American Society of Inquiry, respecting Missions, in the Theological seminary of Princeton, New Jersey. It relates to the state of religion among the Greeks.

"It is desirable, that the time of political revolution should be a period of religious reform. *Americans* should undertake this mission. The prejudices of Greece are all in their favour, and strongly so, in preference to every other nation on earth, except the English. There is no time to be lost. It is even now too late. The Missionaries should, ere this, have been near the field, learning the language, and preparing to act. Brethren, let no more time be lost! We, who have been sent to other parts around the Mediterranean, call to you to come *literally* into Macedonia and help us. Who would not love to preach in Greek on Mars Hill? Whose soul would not be filled with holy joy and trembling, at the thought of writing letters to Evangelical churches, planted by his own preaching, in Corinth and Thessalonica? And, methinks, the dullest imagination would be fired with a poet's flame, on sitting down, in sight of Mount Parnassus, or on its summit, to give David's songs a Greek dress. And how ought a Christian from America to feel at the thought of introducing Christianity to such a nation as Greece, at the very commencement of its political existence!"

A DISSERTATION ON THE ORIGIN, NATURE, FUNCTIONS, AND ORDER OF THE PRIESTHOOD OF CHRIST. By JOHN WILSON, Minister of the Gospel, Montrose. 12mo. 7s. 6d.

Holdsworth and Ball.

EVERY thing relating to the person and work of Messiah must be interesting in itself, and of infinite importance to the church. His supreme divinity, his mediatorial offices, and the role which he exercises in his spiritual kingdom, are subjects of unrivalled sublimity in the Christian system. Upon such topics, we cannot have too much instruction, provided it is of right kind. Assailed on the one hand by error, and borne down on the other by the spirit of the world, the doctrine of the Cross, in all its extent and comprehensiveness, cannot be too frequently urged upon the devout attention of mankind.

We are glad, therefore, to welcome another champion into the field, and to bid him God speed! And though but a young warrior, we can assure both friends and enemies, that he is clad in noble armour, and that he contends with a veteran's skill. There is a depth and originality in Mr. Wilson's modes of thinking and expressing himself, which we much like, and which promise great things in the future. Though he has availed himself of the writings of others, he has imitated no man slavishly. Blessed with a vigorous mind, by no means uncultivated, he has exercised a suitable confidence in his own powers and resources; and has looked solely to the word of God for the materials of his religious belief. The range of the volume before us is very wide; and the argument throughout is well sustained. It begins with the origin and prefiguration of Christ's priesthood; then it proceeds to describe its general nature; then it advances to the consideration of his atonement, in its reality, in its various parts, in its properties, and in its moral results; then it treats of the subject of intercession; and finally, of the order of Christ's priesthood. We can conscientiously assure our readers that this is no ordinary production, destined to grow up and wither in a day. It is the work of a thoughtful and energetic mind, not easily satisfied itself, and therefore not disposed to obtrude its own conceptions upon other minds, without adducing arguments of the most convincing character. We wish Mr. Wilson would revise his style with care. It is often harsh, sometimes affected, and frequently inaccurate. He is too fond of *hard* words. Let him remember that a mind so well furnished as his, requires not such paltry aids. Let him never again write of "*of a lofty intercession*;" of "*embedding a vicarious obedience*;" of "*meaningly comparing*;" of "*an internunciation in the*

call of the Redeemer;" of "*the different functions of a co-operating and complex ritual, which were conjunctly discharged by a multitude standing upon a superficies of rank*." We must at the same time add, that the few inaccuracies we have discovered are but as spots in the sun, and that we should not have mentioned them but from love to the author, and a conviction that his work possesses strength sufficient to neutralize them all.

ADVICE TO RELIGIOUS INQUIRERS, respecting some of the Difficulties arising from the Present State of Society. By JAMES MATHESON, Minister of the Gospel, Durham. 12mo. 4s.

Waugh and Innes, Edinburgh; and Duncan, Hatchard, and Nisbet, London.

Such a book as this was much wanted. In endeavouring sometimes to aid perplexed inquirers, we have looked in vain, among the religious publications of the day, for a work that should at once combine its sentiment and its spirit. Adaptation to existing circumstances, in the state of Christian society, has been the aim of the esteemed author; and we are happy to find that he has succeeded, to a very pleasing extent, in accomplishing his task, without advancing a single sentiment fitted to rouse the asperities of religious controversy; the evils he has exposed belong rather to human nature, and to the times in which we live, than to any particular section of the visible church. An inquirer, therefore, of any church, may read this volume with profit, without having any of his ecclesiastical predilections disturbed. This we consider to be a great advantage, where the author's aim is so much higher than the mere settlement of the much disputed question of church government. The work is divided into nine chapters. 1. The Nature of Religious Inquiry, and the best means of Pursuing it. 2. The Influence of Erroneous Preaching on the Minds of Religious Inquirers. 3. The Influence of Human Writings on the Minds of Religious Inquirers. 4. The Influence of Intimate Intercourse with open Transgressors of the Divine Law. 5. The Influence of Worldly Professors on the Minds of Religious Inquirers. 6. The Influence of Ridicule on the Minds of Religious Inquirers. 7. The Difficulties arising from the Case of Backsliders. 8. The Difficulties arising from the existence of so many different Denominations in the Christian Church. 9. The Difficulties arising from the Imperfection of real Christians. Conclusion.

We particularly recommend to the attention of our readers, the *second, eighth, and ninth* chapters, as replete with instructions and cautions of the most salutary tendency.

We regard the entire volume, indeed, as a most useful addition to that class of Christian literature by which the great mass of religious society is acted upon, without reference to denominational peculiarity.

From the eighth chapter we select the following very judicious paragraph. "But there is one danger," says the author, speaking of the diversities of religious profession, "which chiefly arises from the state of things we have been considering, which requires to be particularly noticed. It is this,—that amidst the difficulties presented to the mind by the diversity of opinion in outward matters, the attention be unduly directed to those differences, rather than to the great doctrines, in the truth of which all Christians agree. There is a tendency, even in the best of men, to substitute forms for the realities of religion. The danger is greater with those who are not yet aware of the real state of their own hearts, or the nature of divine truth. This tendency is frequently very powerful and injurious. Besides, the natural disinclination of the heart to certain doctrines of the Bible, will lead some gladly to substitute an orthodox creed, and connexion with the denomination that profess it, for the actual reception into the heart of the doctrines themselves. The inquiry, therefore, may stop far short of the truth. That many have thus deceived themselves, we greatly fear. And they have been encouraged to think and act in this way, by witnessing the zeal of some to proselytize them to their peculiar views, and the readiness with which they admitted them into their communion, without requiring any of those evidences of conversion which were considered necessary in the primitive church. Mere sectarianism,—that is, a desire only to increase the number of a sect, to add names, and influence, and wealth, to a particular body, without caring so much about the conversion of the soul to God,—is most injurious to the interests of true religion. It throws a scandal on the Christian profession, and leads men of the world to conclude that, after all, there is only a struggle for influence and power, under the pretence of seeking God's glory. How necessary is it, therefore, amidst all these difficulties, that those who are seeking the right way should keep this in view, *that the first of all concerns is, their own personal salvation.*"—p. 200.

THE LAST SUPPER; or Christ's Death kept in Remembrance. By the Author of the "Morning and Evening Sacrifice," and "Farewell to Time." 12mo. 7s. 6d.

Oliver and Boyd, Edinburgh; and G. B. Whittaker, London.

THIS is a very valuable treatise belonging to a series of publications, which the en-

lightened Author, in his preface, has characterised in the following manner:—"The Morning and Evening Sacrifice," for the daily use of those who delight to offer unto God, 'the sacrifice of thanksgivings;' 'The Last Supper,' to assist the meditations of those who are preparing to perform the most affecting and solemn; and, at the same time, the most beautiful of religious services, in a becoming manner;—and the 'Farewell to Time,' to afford consolation and strength to those who have the awful prospect before them, of leaving this world with all its fleeting, though most influential interests, and of entering on the greater and more enduring scenes of that world which is eternal."

Of all but the work now on our table, we have expressed a distinct opinion. It comprises a Discourse explanatory of the Sacrament; a Sacramental Catechism; Devotional Exercises preparatory to Communion; a series of Sacramental Addresses; illustrative of the mode in which the Communion Service is celebrated in the Presbyterian Churches; and a Discourse on the Imitation of Christ, designed to be used, occasionally, between the seasons of Sacramental Communion. Though we by no means pledge ourselves to an entire agreement with our Author, in every sentiment and in every mode of expression, we are disposed to congratulate him upon the success with which he has addressed himself to the elucidation of a subject, often written upon, but seldom exhibited to the mind with all that interest which belongs to it. We cannot but regard "The Last Supper" as an important accession to the library of the closet, and an acceptable aid in the all-important work of cultivating the religion of the heart.

ON THE KNOWLEDGE OF CHRIST CRUCIFIED; AND OTHER DIVINE CONTEMPLATIONS. By SIR MATTHEW HALE, Knt., Lord Chief Justice of the King's-bench, England; With an Introductory Essay, by the Rev. DAVID YOUNG, Perth. 12mo. 6s.

W. Collins, Glasgow; Whittaker, and Hamilton, and Adams, London.

We have no hesitation in affirming, that the introduction to this volume, by Mr. Young, possesses more points of interest than the treatise itself; although, by this remark, we would by no means wish to disparage a work which has been so long and so justly admired. Glad we are to see an edition so beautiful of one of our standard Christian classics. The defence of Christianity, in its most vital doctrines, by such a man as Sir Matthew Hale, shows, at least, that others besides priests have identified

their honour and credit with the defence of the Gospel. Mr. Young's preface is most eloquent, appropriate, and full of just discriminations. It shows a matured judgment in most of the branches of Christian theology; and, what is still better, a warm heart in the advocacy of the Cross of Christ.

ANNALS OF THE POOR: containing, *the Dairyman's Daughter, the Negro Servant, and Young Cottager, &c.* 80. By the Rev. LEIGH RICHMOND, A.M., late Rector of Turvey, Bedfordshire. A new Edition, enlarged and illustrated, with an Introductory Sketch of the Author, by the Rev. JOHN AYRE, A.M. 12mo. 7s.

Hatchard and Son.

IRRESPECTIVE of the additional matter which this edition of these most popular and useful tracts contains, its beautiful execution and pleasing embellishments give it a decided superiority over all its predecessors. Long may a work retain its hold of public feeling, which has been blessed to so many of the human race! The portrait of Mr. Richmond, together with the cottages of the Dairyman, and Jane, render this volume a beautiful Christmas present for young people.

1. **RALPH GEMMELL;** *a Tale for Youth.* By ROBERT POLLAK, A.M., Author of "The Course of Time," &c. &c. With a Biographical Memoir. 18mo. 2s. 6d.

2. **THE PERSECUTED FAMILY;** *a Narrative of the Sufferings of the Presbyterians, in the Reign of Charles II.* By ROBERT POLLAK, A.M., Author of "The Course of Time," a Poem. 18mo. 2s. 6d.

Robertson and Co., Edinburgh; and Duncan, London.

THOUGH these interesting memorials, of one of the brightest intellects which the present age has produced, are by no means equal in merit to "The Course of Time," it is easy to perceive, while reading them, the marks of decided genius. They belong to a class of writings which must deeply interest the intelligent portion of the rising generation, and must continue to circulate after a thousand ephemerals have sunk into merited oblivion. Both tales are well conceived, and admirably told; and could will be that Scotchman's heart that can read them without shedding a tear over the memory of his sainted countrymen, who suffered the loss of all things for Christ.

THE LIFE OF ROBERT LEIGHTON, D.D., Archbishop of Glasgow. By THOMAS MURRAY, F.A.S., Scot., Author of the "Life of Samuel Rutherford," &c. &c. 18mo. 3s.

Oliphant, Edinburgh; Hamilton and Adams, Nisbet, and Duncan, London.

THE lovely character of Leighton, as a man, and his perspicuity and pathos, as a writer, render him an object of the utmost possible interest to persons of the most opposite description. His holy life, and close walk with God, threw around him an air of sanctity and devotion seldom, perhaps, exhibited in the most eminent of the servants of God. We cannot but rejoice, therefore, in the opportunity of introducing to our readers a brief, well written Memoir of such a man, at the cheap rate of three shillings. Mr. Murray is evidently skilled in biographical writing, and has executed his task with commendable wisdom, diligence, and piety.

SCRIPTURE NATURAL HISTORY FOR YOUTH.

By ESTHER HEWLETT. With numerous illustrative Engravings. Two Vols. pp. 688. 10s. 6d.

Fisher, Son, and P. Jackson, Newgate-street.

THESE beautiful volumes are very creditable to the taste, talent, and general information of the fair author, whose writings are always directed to objects of unquestionable utility. In Christian families the multiplication of such works as these, must be of the utmost service in conducting an education upon any thing like a scriptural basis. In schools, too, of all descriptions, they must greatly facilitate the work of teachers, and render the reading of God's word attractive and profitable to the most volatile mind. We have tested the general accuracy of these volumes, and can speak of them in terms of unhesitating approbation. The illustrative Plates, eighty-two in number, are executed with spirit, and, as they are coloured, will be very attractive to young people.

THE ANNIVERSARY; or, Poetry and Prose for 1829. Edited by ALLEN CUNNINGHAM. One Guinea.

J. Sharp, Duke-street, Piccadilly.

THIS is the first publication of "the Anniversary," but sure we are it is not destined to be the last. A union of so much taste and talent cannot fail to create expectation as to the future, and to secure for the respected Editor, and for the Publisher, that measure of public confidence, which their labours deserve. The work is dedicated to the President and Mem-

bers of the Royal Academy; and we are much deceived if the numerous engravings, which illustrate and adorn its elegant pages, will not draw forth the marked approval of that distinguished body. A few of them appear to us to vie with the first specimens of the art that have as yet seen the light; while all of them rank far above mediocrity. To particularize would be almost invidious, where there is such a balance of merit. We have our favourites; but others, of more than our taste, might differ from us; and we will only add, that selection of subject, and variety of execution, have been happily combined by those gentlemen upon whom have devolved the artistical arrangements of the volume.

Nor must we overlook the literary character of "the Anniversary;" which, if not quite equal to the other departments, is yet most highly respectable. Mr. Southey's Epistle to the Editor, Allan Cunningham, is witty, classical, amusing, and characterized at the same time by friendly sentiments, and pure moral feeling. The Editor's own communication, entitled "The King at Windsor," is a happy display of Mr. Cunningham's talent at description, and will be read with extraordinary interest. "Abbotsford," too, with its very speaking likeness of Sir Walter Scott in his study, is a most charming contribution. "The Cameronian Preacher's Tale" would be most valuable, but for the superstition with which it is blended; but the true lovers of ghosts will think us hypercritical. The best article in the volume is "A Tale of the Times of the Martyrs," by the Rev. Edward Irving. Were it purged of its egotism, and of some of its millenarian allusions, it would be entitled to the highest commendation; and, with all its faults, it is a most subduing story.

THE KEEPSAKE FOR 1827. 17. 1s. Edited by CHARLES HEATH, Esq.

Hurst and Chance, St. Paul's Churchyard; and Jennings, Poultry.

THE improvements in this work, since last year, particularly in the literary department, will be obvious on the most cursory inspection. Many of the compositions partake, in a high degree, of that genius which belongs to their gifted authors; and a general air of fascination has been thrown over the entire volume. The admirers of Sir Walter Scott will be gratified to learn that "The Keepsake" boasts of four distinct original contributions from his bewitching pen, viz: "My Aunt Margaret's Mirror;" "The Tapestry Chamber;" "The Death of the Laird's Jock;" and a "Scene at Abbotsford." The volume is also enhanced by elegant and interesting fragments from other well known and celebrated writers; such, for instance, as Southey, Coleridge,

Wordsworth, and Lockhart. "The Keepsake" may be exclusively regarded as a work of taste and imagination, having little or nothing to do with religion; but the tales and poetic effusions seem in general to be characterized by becoming purity of sentiment, and by an effort to combine amusement with profit. There are, indeed, one or two of the pieces we should like to see altered or excluded. All exaggeration of sentiment and language should be carefully avoided in works intended to form the taste, and regulate the moral feeling of the rising generation. Upon this principle we think some slight exceptions might be taken to the tale entitled "The Lady and her Lovers."

Of the numerous embellishments of "The Keepsake," we might speak in terms of unqualified admiration. They are gems of a superior description, evincing equal taste in the selection of subjects, and in the execution of individual parts. The "Portrait of Mrs. Peel," after Sir Thomas Lawrence; "My Aunt Margaret's Mirror;" "Anne Page and Slender;" "A Portrait of the Duchess of Bedford;" "Lucy and her Bird;" "A Scene at Abbotsford;" and "The Garden of Boccaccio;" are all first-rate specimens of the art of engraving, representing at the same time, most accurately, the original paintings of the masters from which they are taken. "The Keepsake" is an elegantly written and richly ornamented work, fitted to adorn the collections of princes, and to feast both the imagination and the eye. If it is not baptized with the spirit of religion, it at least combines qualities in a high degree favourable to the interests both of virtue and happiness.

THE GEM, a Literary Annual. Edited by THOMAS HOOD, Esq. Small paper, 12s.; large, with Proofs, 17. 1s.

AND SOLD BY W. Marshall, Holborn Bars.

WE have never before seen a copy of "The Gem;" (if, indeed, there has been any former copy,) and cannot, therefore, inform our readers what it has been; but of the specimen before us we feel ourselves compelled to speak in terms of decided approbation. The embellishments of art which adorn its pages are in remarkably good keeping, and are throughout very spirited; giving token everywhere of the sound judgment and correct taste of that eminent artist (A. Cooper, Esq., R. A.), to whom the superintendence of this part of the volume has been so wisely confided. The "May Talbot," engraved from Mr. Cooper's own picture, combines the highest qualities of the class of works to which it belongs, and gives to the mind a fine conception of the near approach of painting to poetry; "The Farewell" speaks admirably to the heart, and does equal credit

to the painter, (A. Cooper) and the engraver (J. Mitchell); "The Fisherman's Daughter," is unrivalled in sweetness and simplicity; and "The Widow," with her fatherless prattler by her side, presents a fine conception of one who is "a widow indeed." In the countenance and mien may be seen, delightfully blended, the depth of unaffected grief, and the meek submission of spirit which the promises of God can alone inspire. "The Temptation on the Mount," engraved by Smith, after Martin, is like most of Martin's pieces, a highly striking illustration of the sublime. But we cannot dwell upon the merits of this pleasing volume. Among the literary contributions, we particularly recommend "The Death of Keelder," by Sir Walter Scott; "The First Leaf of a Lady's Album," by Mr. J. Montgomery; "A Vision of Holy-Rood," by Mr. J. Marshall; and "The Funeral of General Crawford," by the Author of "The Subaltern." "The Gem" is undoubtedly entitled to rank with the first publications of its class.

THE BIJOU; an Annual of Literature and the Arts. 12s. bound in silk.

W. Pickering, Chancery-lane.

THE admirers of Annuals (and who would not admire them?) will not look upon "The Bijou" as wrong named: it is a Jewel, and will be regarded as such by those who have any pretension to taste and discrimination in these matters. The picture of "The Family of Sir Thomas More," by J. A. Dean, after Holbein, is worth all the money asked for the volume. "The Right Honourable Lady Wallscourt," by W. Ensom, from the splendid picture of Sir Thomas Lawrence, is full of vigour and beauty, and seems to tread on the very threshold of life. "The Honourable Charles William Lambton," by E. Ensom, after Sir T. Lawrence, is a most vivid representation of one of the finest subjects, perhaps, that ever came under the eye or the pencil of an artist. "Diana" should have been excluded: the subject and the execution are both to us uninteresting.

We will only add, that there is a high degree of talent in several of the compositions, which enrich the pages of "The Bijou." Many of them, too, are strictly religious, and tend to promote devotional feeling; as, for instance, "Thou, God, seest me," by J. Montgomery, Esq.; "Life," by Miss Emily Taylor; "The Indian Mariner's Hymn," by Dr. Kennedy; and the account of "The Family of Sir Thomas More," by an anonymous writer.

FORGET ME NOT; a Christmas and New Year's Present for 1829. Edited by FREDERIC SHOBERL. 12s.

R. Ackermann, Strand.

THIS was the first of all the English Annuals; and though it has been put to the test of a severe competition, it has maintained both its rank and its sale. In the "Forget me not," for 1829, will be found many pleasing and elegant contributions, and some finely executed specimens from the hands of some of our most distinguished artists. Marcus Curtius, by H. Le Keux, from a picture by Martin, is an extraordinary display of taste and genius in the disposition of light and shade. The following little contribution, by J. Montgomery, is a happy display of that gentleman's tendency to combine with his poetic fancies, the most correct and elevated moral feeling.

EPITAPH ON A GNAT,

Found crushed on the Leaf of a Lady's Album, and written (with a different reading in the last line) in lead pencil beneath it.

Lie there, embalm'd from age to age! —
This is the Album's noblest page,
Though every glowing leaf be fraught
With painting, poesy, and thought;
Where tracks of mortal hands are seen,
A hand invisible hath been,
And left this autograph behind —
This image from th' eternal mind;
A work of skill surpassing sense,
A labour of Omnipotence!
Though frail as dust it meet the eye,
He form'd this gnat, who built the sky;
Stop! — lest it vanish at thy breath —
This speck had life, and suffered death!

Sheffield, July 18, 1827.

THE JUVENILE KEEPSAKE. 1829. Edited by THOMAS ROSCOE. 8s.

Hurst, Chance, and Co.

THERE appears to be considerable skill and judgment in the matter and arrangement of this volume. The writers are generally well known, and they have succeeded in furnishing a high treat for many a youthful little group during the approaching winter. We trust that the sale of this "Juvenile Keepsake" will equal the merits of the work, and the expectations of the Editor. Some of the plates are very interesting in themselves, and well executed.

SERMONS, intended for the Use of Families, or to be read in Villages. By W. GARTHWAITE, London. 8vo. pp. 349. 7s. 6d.

B. J. Holdsworth, St. Paul's Churchyard.

This volume is, in many respects, well

adapted to accomplish the benevolent design of its esteemed author. The Sermons are grounded on subjects of vital importance, and are laid out in a truly scriptural, experimental, and practical manner. They are evidently the productions of a mind enlightened by correct views of the Gospel, richly embued with its spirit, and whose habits of thought and composition have been formed with a sincere and steady aim at usefulness. They certainly are not distinguished by efforts of profound thought—by strokes of brilliant imagination—or by appeals of resistless energy,—they contain nothing to arouse, dazzle, or astonish, but abound in scriptural sentiment, illustration, and application, expressed in a clear and affectionate style, and fitted to instruct, edify, and improve the reader.

The Sermons are printed on good paper, and in a large bold type; facts of no small importance in rendering them adapted to family and village reading. For such purposes, we can cordially recommend them to the attention of our readers.

CHRISTIAN BAPTISM, administered under the Gospel, to all who are willing to be Baptized, with their Infants; not by the manner of Immersion. In Letters from a Pastor to his Church and Congregation. By the Rev. JAMES BASS.

CAN any thing new be said on the subject of baptism? Yes, says the intelligent author of these letters; and we think he has made good his assertion. He informs us in the Preface, that, through scruples, he refrained from performing the rite amongst his people for more than twenty-six years; but, having at length, after much research and reflection, satisfied himself on the subject, he now presents to the public the result of his labours. To give an analysis of his work, so as to do justice to his reasoning, is impossible, without occupying a much larger space than we are accustomed to devote to such publications; but we most cordially recommend it to the perusal of our readers. The following is a list of the subjects which are discussed:—"What is Baptism? showing its design and use." The division made by John the Baptist. The causes and consequences of human denominations of Baptism. The mode of Baptism. On Christ's Baptism; and that of the Eunuchs. On God's covenants with men, in their bearing upon Baptism; on the Baptism of Infants. A Catechism of Baptism. The Journals of Baptism in the Nineteenth, the reverse of those in the First, Century. On the perpetuity of the two Gospel Appointments." These

letters may be put into the hands of young persons, whose minds may be perplexed on the subject: and we are decidedly of opinion that ministers in general will derive more important information from the reading of them, than they can obtain from more voluminous works.

WORKS PREPARING FOR PUBLICATION.

1. *The First Volume of the Rev. J. Morrison's Commentary on the Psalms*, will appear on the 1st of January, 1829. 8vo. 12s.

Also any of the Parts composing the Volume separately, 4s. each.

2. *Morning Exercises for the Closet*, for every day throughout the year. By the Rev. W. JAY. In 2 vols. 8vo. Also the Eleventh Edition of "Family Prayers," to appear early in January, 1829.

3. *A Help to the Private and Domestic Reading of the Holy Scriptures*: comprising, Addresses on the subject as a Duty, and the best manner of performing it;—on the Inspiration of the Sacred Writers;—on the symbolical Language of Prophecy;—on the Collection of the sacred Books;—a Digest of the Books of the Old Testament, with the method of reading them in chronological order;—an epitome of the Jewish history from the time of the Old Testament to the New;—of the Life of Christ;—of the Labours of the Apostle Paul;—arrangement of the Books of the New Testament, and an analysis of Mr. Mede's scheme of the Apocalypse; chiefly designed for Young Persons. To be published on the 1st of January. By JOHN LEITCHFIELD. 2s. 6d.

4. *Popular Lectures on Biblical Criticism and Interpretation.* By W. CARPENTER.

WORKS RECENTLY PUBLISHED.

1. *An Examination of Scripture Difficulties*, elucidating nearly Seven Hundred Passages in the Old and New Testaments, designed for the use of General Readers. By W. Carpenter; author of "A Popular Introduction to the Study of the Scriptures;" "A Scripture Natural History," &c. 8vo. 10s. boards.

2. *The State of the Curates of the Church of England.* A Letter addressed to His Grace the Archbishop of Canterbury, in consequence of the Publication of the Rev. W. S. Gilly's *Horse Catechetics*. By a Parish Priest.

3. *Letters, Official and Private*, from the Rev. Dr. Carey, relative to certain Statements in Three Pamphlets, by the Rev. J. Dyer, Secretary to the Baptist Missionary Society; W. Jones, M. D., and the Rev. E. Carey, and W. Yates.

4. No. 8. of *Cobbins's Cottage Commentaries* is now ready; the Publication of it having been suspended last month, owing to a serious accident which happened to the Author.

RELIGIOUS INTELLIGENCE.

LONDON.

GOOD FRIDAY TO BE OBSERVED AS A DAY OF
FASTING AND PRAYER.

MR. EDITOR,

I FEEL great pleasure in reading the Answer to the proposal for solemn Fasting and Prayer, by J. B.; and am glad so able a pen is employed to advocate a cause so worthy of his sanction and support. I take this opportunity to inform him, I see no other objection to Good Friday, than postponing it so long; but that will give the more opportunity for the knowledge of it to spread; and as to where it cannot be known in time, Good Friday, twelvemonth might be appointed, and then, surely, all the Christian world, may meet at the footstool of mercy, to pour out their hearts before the Father of Mercies: for though we hope, answers of peace will be sent down before that time, yet I am far from supposing the work to be complete; for nothing less than the conversion of the whole world will satisfy zealous Christians, nor should our prayers end till the whole earth is full of his glory,—then we may say Amen—the Lord God Omnipotent reigneth. Your mode for fasting, I think so excellent no one can object to it; I think, if New Year's-day morning could be so employed as a private exercise, to prepare the heart for the public services of Good Friday, it would be very profitable, and those that could not make it convenient on that day, to embrace the first opportunity after, as there will be a good space of time between that and Good Friday. And allow me here, my dear Christian friends, to say, I hope you will be very importunate with the Almighty, to have respect to his ancient promise, in Joel ii. 28, &c.; it is referred to by Peter, in Acts ii. 16, &c. but not so fully accomplished as yet to be expected: many others might be mentioned in connexion with what has been before named; but, as it may prove more profitable for each pious heart to meditate upon the word of God for himself, I will add but one more, and that I think admirably adapted for Good Friday on such an occasion as the present,—Isaiah lviii. from the fifth verse to the end of the chapter, showing the nature of what God expects of those that keep a public fast, and the blessed effects resulting from the observance of the same. This is the time to make sacrifices for Christ's kingdom, when there are so many engines at work; Bibles printed in 140 different languages, and Missionaries of all denominations are sent as labourers into the vineyard of God. We must remember God is a God

of order, and not a God of confusion; ends cannot be accomplished without means; Solomon's temple was not built without hands, nor can the world be evangelized without resources; and if God is pleased to inform us that the prayers of one righteous man availeth much, we may be encouraged to hope, if the prayers of the whole Christian world ascend at once for this one great blessing, namely, the outpouring of the Spirit of God upon all flesh, that he will be pleased to answer our requests: though we do not place any confidence in our performance, yet it is our duty to make use of the means put into our hands, with the eye of faith directed to Him for the blessing.

Should the above be complied with, I hope early information of it will be given by Ministers to their various congregations.

H. R. F.

London, Nov. 13, 1828.

DAY OF FASTING AND PRAYER IN THE EAST-
ERN DISTRICT OF THE METROPOLIS.

MR. EDITOR,

As attention is so generally called to the subject of revivals in our churches and congregations, and as there is a prevailing desire to seek for them by public humiliation and prayer, it may not be unsuitable to refer to the methods which have been adopted in the eastern part of London. The subject is, unhappily, to this age, a novel one; and it is by communicating the measures severally adopted, that we may hope finally to fix on those which shall be least objectionable.

The proposal for a day of solemn prayer and fasting in this district was made to the convened pastors on the evening of the 2d of June last. It was received not only with unanimity, but with cordial and visible joy. That there might be time allowed for anticipation and arrangement, the 9th day of July was fixed on for the intended service. In the interval, the pastors met for the purposes of settling their plans of earnest supplication, and of general consultation on the state of the churches as contrasted with their condition at former periods, and with the invigorated condition of very many of the transatlantic churches at the present period. On the early morning of the sacred day it was recommended that our charges should give themselves in retirement, and with their families, to extra devotional services. A united service was then held of all the congregations (fourteen in number), at ten o'clock, in the Cannon-street-road Meeting. This was followed by another united service

at three o'clock, at the Stepney Meeting. Each of these services lasted about two hours; and the order at each place was for appropriate portions of Scripture to be read; for three prayers to be offered; and for two short addresses to be given. The attendance on these united services was most animating; in the morning there could not have been less than 1200 persons present. In the evening, each pastor met his flock separately, and adopted his own plans. Generally, two prayers were offered, and an address was given by himself, adapted peculiarly to the state of the particular church. At this time there was also a large and most encouraging attendance.

It is not so easy to speak of effects; yet they are not wholly to be avoided. I do not hesitate to say that the very anticipation of these engagements, and still more the actual enjoyment of them, have produced a better spirit amongst the pastors themselves. As to the people, never was there witnessed by any of us so much of a solemn, penitential, and prayerful state of mind on the occasion; and since that day, as far as the observation of the writer can extend, there is no period within recollection, in which attention has been so much awakened amongst the careless, the worship of God regarded with so much solemnity, or so much true desire to inquire after the way of salvation. We have, indeed, no scene of agitation and outcry to record; these were not made the necessary signs of revival, and therefore did not appear. We hope, we humbly hope, the heavenly voice, "still?" but irresistible, is amongst us.

The following Resolutions may be some indication of the spirit in which the ministers regard the past service.

Hackney.

A. REED.

At a meeting of the Pastors and Ministers in the Eastern District of the Metropolis, held at Brunswick Chapel, Mile End, on Monday, Nov. 3, 1828,

It was resolved unanimously,

"That it appears desirable to this Meeting to arrange for another day of solemn humiliation and prayer in their district."

"That they fully approve of the suggestion that the ensuing day, usually called Good Friday, is a suitable day, as it is a day of leisure; as it falls anterior to the great religious meetings; and as it is a day which may conciliate the prejudices of many pious persons, without the danger of being thought to symbolize with superstitious appointments."

"That this opinion be submitted to the attention of the Congregational Board, with the understanding that they will readily accept any day which that Board may fully approve; as they are entirely persuaded that the solemnity of the day to each congrega-

tion will be the greater, by the general concurrence of their own body, and of the several religious denominations both in town and country.

"That these Resolutions be communicated to the Board, at their next Meeting, by Messrs. Fletcher and Reed."

CAUSES OF AMERICAN REVIVALS OF RELIGION.

To the Editor of the Evangelical Magazine.

YOUR intelligent correspondent, J. A. J., inquires "to what is to be attributed the Revivals in the United States of America?" He well answers the question by enumerating some of the causes—but he does not perhaps know of the following:—I. *The superior mode of conducting Sabbath-school instruction.* These seminaries, or nurseries, of the Church, are not left to the management of well-meaning but inexperienced youths; they are assisted by Christians more mature, and of good standing in the Church; are more devoted to religious instruction, than the mere mechanical acts of teaching the use of letters. They are not confined to the children of the poor; but the children of the rich, and the respectable part of the community, are sent to these hallowed exercises: and, by commingling with the poorer, impart intelligence, emulation, and energy, to the humbler classes: they are made the *business of the Church and of the Ministers who inspect*, and, with a laudable ambition to excel, promote every useful improvement that piety and observation may suggest. Each school has visitors publicly appointed to look after absentees, and invite their attendance, and that of those who have not been previously gathered in; their reports state how much they owe to these visiting Committees.

The Children are examined by the teachers, who use JUDSON'S QUESTIONS,—five small duodecimo volumes on every book of Scripture, so that the children are taught to think, not merely to repeat,—by which they become well acquainted with the meaning of the sacred oracles: their answers would astonish Christians of the mother country; and latterly they are brought into BIBLE CLASSES, as J. A. J. states. This is the exercise often of the whole church; the grandfather and the grandchild are often seen in these admirable classes together; the results of these exercises are the wonder of the days in which we live—*multitudes are born again.*

II. *The number and circulation of RELIGIOUS NEWSPAPERS* all over the Union, brings religious intelligence into the mass of the population, in its most pleasing forms and aspects.

III. *The liberality of the Government*

permits the various PERIODICAL PUBLICATIONS to be sent by mail to every part of the Union, at a small, indeed almost nominal, expense of postage: *the price of books is also VERY REASONABLE*, which encourages reading universally; and every valuable book from this country, and, indeed, from Europe, is republished in the United States so soon, that often the first knowledge I have of their existence is from thence.

IV. The gigantic efforts of the AMERICAN TRACT SOCIETY diffuse religious knowledge far and wide.

V. PASTORAL VISITS are more frequent and systematical than with us; the whole family is convened, and each individual kindly but pointedly spoken to, on the all-important concerns of his or her soul; proper books pointed out, or lent from the Sunday-school, or parochial libraries.

VI. Education is within the reach of every individual on the most moderate terms, by the PUBLIC SCHOOLS, located in every state, at the expense of the community, by lands allotted for the purpose by the government, gratis, where there is an inability to pay for education.

VII. Their numerous Colleges, Halls, and Theological Seminaries, enable all classes to obtain, on very moderate terms, as good an education as they have capacity to receive; and their free Government enables all to obtain places of trust and emolument, who are fit for them.

These are some of the means, by which the population of the United States are leaving us in the distance; so much mind cannot be set in motion without producing correspondent effects.

Z.

THE DUKE OF NEWCASTLE'S NEW LEASES.

From the Leeds Mercury we learn, that this distinguished Nobleman has had the following clause introduced into certain leases in the neighbourhood of Nottingham: "That in none of the houses to be built shall be held Prayer-Meetings, or any Conventicle for the diffusion of sentiments contrary to the doctrines of the Church of England!" If this be a specimen of the general feeling of the Brunswickers, which we sincerely hope is not the case, religion itself has as little to expect from them as religious liberty. Happily such gothic bigotry has made its appearance centuries too late. We trust the noble Duke will not be so unfortunate as to have no praying tenants in the houses to be erected on his Nottingham estate.

PROVINCIAL.

RESOLUTION RELATIVE TO A DAY OF FASTING.

At a Meeting of Ministers in the Reading District of the Countess of Huntingdon's Connexion, held October the 14th and 16th, 1828, at Maidenhead.

It was Resolved unanimously,

"That the Ministers in the Countess of Huntingdon's Connexion, in the Reading District, considering the great necessity of the revival of vital religion in the Christian world, recognize with great pleasure, a proposition in the Evangelical Magazine for October, 1829, for holding a congregational meeting, for prayer and fasting, on the first day of January, 1829. And they do hereby agree, by divine permission, to keep that day, or any other that the Christian Churches in this country may agree upon, for the purpose of special prayer and fasting, for the revival of true religion throughout the world."

ON THE REGULATION OF CHAPEL CASES.

To the Editor of the Evangelical Magazine.

DEAR SIR;

THE following plan for the regulation of begging cases having been drawn up with some care, and being, perhaps, with slight modifications, applicable to most districts in England, possibly you may think it worth while to insert it in the December Number of the Evangelical Magazine. But for the circumstance of our including the whole of South Wales within our range, it would be proper to describe our circle with a radius of 70 instead of 59 miles. Places on or near the sea-coast, also, having of course no land on one side of them, will, I hope, take in a larger extent of country than we have done. Every district must frame rules for itself; but by the general adoption of some such plan, great expense and trouble will be saved by all parties, and much more efficient help will be given to deserving cases. Bristol and Liverpool have set us the example, and many districts besides ours will, I doubt not, follow.

Yours, sincerely,

JOHN BURDER.

Stroud, Oct. 31, 1828.

Association in Gloucestershire for the Regulation of Chapel Cases.

At a Meeting of persons belonging to Congregations in Gloucestershire, held at Rodborough-house Tabernacle on Friday evening, Oct. 3, 1828; Mr. John Partridge in the Chair; it was unanimously resolved, That it is desirable that a plan be formed for regulating the nature and the number of applications to be

made to the religious public in this district, on behalf of debts incurred by the building or enlargement of places of worship, and that the following Rules be adopted for that purpose:—

I. That the cases to be sanctioned by this Association shall be of the following description:—

The chapel must be duly vested in Trustees, and the deed of trust enrolled; the building or enlargement must be shown to have been necessary; no superfluous expenditure must have been incurred; the congregation must themselves have contributed a suitable proportion of the sum laid out; and the place must be within 50 miles of the city of Gloucester. But from this last clause the following places shall be excepted:—South Wales; watering-places within 100 miles, and missionary stations.

II. The number of cases admissible shall be from 4 to 8 annually; varying according to the number of deserving applications which shall be made, the degree of help which they may require, and the average of the local circumstances of the congregations constituting the Association.

III. An annual meeting of the ministers and of the laymen deputed by each congregation shall be held in the school-room adjoining the old Meeting, Stroud, on the first Friday in October, at six o'clock in the evening; at which a Secretary and Committee shall be chosen, the merits of the cases presented shall be discussed, and a time fixed for such as are approved. Whatever regulations for the ensuing year this General Meeting may be unable to finish, shall devolve on the Committee, whom the Secretary shall call together whenever he judges it to be expedient.

IV. Every admitted case shall be signed by the Secretary, on behalf of the Association, who shall also specify the year and month during which it shall be allowable to present the case to individuals of the congregations belonging to the Association.

V. That any congregations in the county of Gloucester, maintaining what are deemed by this Association the essential doctrines of Christianity, be at liberty to join the Association, and to send a deputation to assist in the business of the annual meeting.

VI. That for the ensuing year the Rev. John Davies, of Rodborough, be the Secretary; that Messrs. Partridge, Paine, Gardner, and Hawkins, together with all the ministers of the congregations constituting the Association, be the Committee, and that three persons be competent to act.

RESOLUTION OF THE REV. T. DURANT'S CONGREGATION RELATIVE TO CHAPEL CASES.

At a Meeting of the Committee, held at the Independent Chapel in Poole, October

14, 1828; it was proposed and recommended,

"That from henceforth no begging case be entertained by the congregation, which has not been previously submitted to, and sanctioned by, the Committee; and that all applications for contributions to Chapel cases, whether by letter or personally, be made to the managers of the affairs of the congregation for the time being, *and not to the minister*; or, if to the minister, *only through him to the managers*."

CHESHUNT COLLEGE.

On Thursday, October 23, the Friends of this Institution held their Autumnal Meeting at Zion Chapel, Whitechapel; when the Senior Student, Mr. Weight, delivered a short discourse on "The Intercession of Christ," and the Rev. W. Kemp, the Theological Tutor, a Sermon, on "The Universality and Design of the Mediatorial Authority of Christ," founded on John xvii. 2.

The Rev. J. K. Foster, Classical Tutor of the College, and the Rev. W. Lucy, of Bristol, led the devotional parts of this interesting service.

SURREY MISSION.

THE General Autumnal Meeting of the above Society, established in the year 1797, for the purpose of Preaching the Gospel, Instructing the Rising Generation, Circulating the Scriptures and Religious Tracts, in the villages of the county, was held at the Rev. J. Harris's Chapel, Epsom, on Tuesday, October 14, when the Rev. B. Haymes, from Hackney Academy, now occupying the Worplesdon district, was ordained as a County Missionary. Mr. Percy, of Guildford, commenced the service by prayer and reading the Scriptures; Mr. Jackson, of Stockwell, preached the introductory sermon from Acts xiii. 2, 3, asked the usual questions, and received the confession of faith; Mr. Wilks, of London, prayed the ordination prayer; Mr. Collison, of Hackney, gave the charge from 2 Timothy x. 16; Mr. Johnson, of Farnham, concluded with prayer; Mr. Davis, of Waltham, gave out the hymns. There was a large company of Ministers from different parts of the county present. Mr. Steane, of Camberwell, preached in the evening.

ORDINATIONS, AND OTHER INTERESTING INTELLIGENCE.

August 27. The Rev. E. Reeve was ordained at Hales-Owen, near Birmingham. The Rev. J. Cooper, of West Bromwich, commenced with reading the Scriptures and prayer; Rev. Geo. Redford, A.M., of Wor-

cester, delivered the introductory discourse, on the Nature of Christian Churches; Rev. Dr. Ross, of Kidderminster, offered the ordination prayer; Rev. Geo. Collison, of Hackney, delivered the charge; and Rev. John Hudson, of West Bromwich, concluded the morning service with prayer. After dinner, the ministers assembled, with other Christian friends, heard with great attention and deep interest, from two of their brethren, an account of the revival of religion in America, furnished by an American minister lately on a visit to this country; and who would have been present on that occasion, had not an affecting domestic trial obliged him to leave Birmingham that morning to return to his native land. In the evening, the church and congregation assembled again for divine worship: prayer was offered by the Rev. J. Fernie, of Brewood; Rev. J. A. James, of Birmingham, addressed the Church on their important duties; and Rev. Mr. Hammond, of Handsworth, concluded in prayer. Several Baptist ministers joined in the services. The services of the day are remembered with deep interest. A minister present on that occasion writes thus:—"Since that Meeting, I have urged upon the people of my charge the necessity of greater activity; a deeper concern for their neighbours; and have told them how sinful—how unworthy of a professed disciple of Christ—to suffer any to perish around us, without endeavouring, by all scriptural means, to bring them to Christ. At a second Church Meeting, I told the members there was one subject which caused me much anxiety, viz. to know whether they all felt it to be their duty to promote spirituality of mind among themselves, and to implore the outpouring of the Spirit upon the inhabitants of our town. I adverted to the accounts of the American revivals, and informed them that God is a God of order—that he connects the use of scriptural means with the purposes of his grace. I therefore had resolved, myself, in dependence upon God, to set apart some time every week for prayer for this purpose, and I wished them to do the same. It seemed to meet their 'approbation.' 'We have a full house, and very great attention' to the word of God: five have been admitted to Christian fellowship since that day,' and we have other candidates for admission."

FOREIGN.

CHINA.

INTELLIGENCE FROM MR. AND MRS. DYER.

Pinang, 4th March, 1828.

We daily feel unfeigned gratitude to God,

that it hath pleased him to place us where we are; the work is, indeed, momentous, and requires implicit dependance on divine aid, and on the divine blessing. Here are several thousand Chinese entrusted entirely to our care; and here we may labour incessantly among them, quite obscured from public view. This is what we have often desired and frequently prayed for; and we cannot but regard it as an answer to prayer, that our heavenly Father hath so ordered our appointment. We only desire *grace* to enable us anxiously to watch for, and diligently to embrace, every opportunity of doing good; to "be instant in season and out of season, to reprove, rebuke, exhort, with all long suffering and doctrine;" and to be faithful even unto death. We also want *faith* to enable us to lay hold on the promises, that we may experience them to be *to us*, "in Christ Jesus, yea and amen." We call upon all our Christian friends earnestly to seek these blessings for us, knowing that "the effectual fervent prayers of a righteous man availeth much."

Our prospects of usefulness are very encouraging, and the Chinese do not regard us with jealousy or suspicion; but, in some instances, manifest gratitude for our attention to them. We have found, by experience, that the schools on the British system are far better adapted for the instruction of the children of the heathen, than the Chinese system, which we were obliged to adopt, until we had acquired the Fato-keen colloquial dialect. In the attainment of this, we derived *incalculable* advantage from our previous study of the Chinese language while in England; and we feel more and more cause for thankfulness to God, that he was pleased to Grant us this privilege.

When our dear friends in England remember us, they may think of us as happy in our work. We never felt so much real contentment in England, as we realize every day in India. We consider this as another instance of our Saviour's testimony to our being in the path of duty; indeed, we have never yet been permitted to doubt on this head. We feel every day, that we need more wisdom and grace from above, having entered upon a work of sufficient extent to employ the remainder of our days; and we think that we shall never tire of it, until in it we recline in the Saviour's arms.

A Chinese Roman Catholic came a few days since to the Mission-house, and conversed at some length. He had called several weeks ago, and was very solicitous for a New Testament. As the expected supply had not arrived from Malacca, we gave him our own. He seems to be sincere in his inquiries, and we pray that his mind may be enlightened in the knowledge of the truth. There are about eighty Chinese Roman Catholics in Pinang, who appear to

be completely indoctrinated. The heathen Chinese are much prejudiced against them."

Enclosed is a specimen of Chinese paper-money, which they burn before their idols; considering it as giving them money to gain their favour and protection. It is imported from China in very large quantities, and used on several special occasions."

AMERICA.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

To the Editors.

CHRISTIAN BRETHREN;

Being in this country on an agency connected with interests which you are zealously endeavouring to advance, I am desirous that the friends of the Jews may be informed of what is doing for them in the United States of America.

From a conviction that there were peculiarities attending the circumstances of the Jews on the Continent, which did not apply to any other inhabitants of the globe, a number of benevolent persons in the city of New York, with the advice and munificent co-operation of Dr. Boudinot, of New Jersey, formed, in 1820, a Society for the temporal as well as spiritual melioration of their condition.

Their object is thus specifically declared, viz. "The object of this Society shall be to invite and receive from any part of the world such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction; to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the Settlement as shall be assigned them; but none shall be received, unless he comes well recommended for morals and industry, and without charge to the Society; and both his reception and continuance in the Settlement shall be at all times at the discretion of the Directors."

In pursuance of this declared object, the American Society have purchased, on the margin of one of the noblest streams in the world (the Hudson River), five hundred acres

* Mrs. W. Tarn acknowledges the receipt of a box, from Glasgow and Greenock, containing fancy articles for the benefit of Mrs. Dyer's Female School at Pinang, also sundries from friends for the same purpose.

It is respectfully recommended to the friends, not to pack needles in emery in future, as they are much corroded when they arrive in London.

of land, on which there is a substantial stone mansion and other outhouses, with a mill-stream, in which there is a natural fall of water of fifty feet, capable of sustaining manufacturing operations to any extent. This establishment is now ready for the reception of emigrants of the character, and on the conditions, specified in the foregoing article. Here, the persecuted and oppressed Hebrew may find a secure abode, in which he may engage in agricultural or mechanical pursuits at his option; where he may enjoy the fruits of his honest industry; where he will receive instruction in the doctrines of the Gospel in their purity; and where, if he does not choose to remain, he may go forth to a community, in which he may earn a livelihood, and enjoy all the civil and religious rights of freemen.

The internal regulations of the Settlement have not, from the nature of the case, been yet fully arranged. These will be modified as experience and observation may, in practical operation, prove for the good of the Institution, and those who are received into it. The Board have, however, in the following Rules, settled the general principles upon which the Settlement is to be conducted, viz.

RULES.

1. The Board of Directors will not incur any expense, in the introduction of Jews to the State of New York, nor shall they be pledged to afford support to such as may now be here, or may hereafter arrive from any other part of the world, until they have expressed the intention of becoming actual Settlers, and have been as such accepted by the Board; and then only for the space of time necessary for their removal to the Farm.

2. As the Settlement is not designed as a place of refuge for the pauper, the invalid, or the indolent, or as a place of correction for the vicious, no one shall be received who is not recommended for morals, and is capable of some industry, together with the families of such persons.

3. Provision shall be made for the comfortable maintenance of persons coming within this description, and each of them shall have a choice of the business which he will pursue. He who labours usefully in the house, or in the shops, in the garden, or in the field, in the mill, or in the barn, shall have adequate compensation for all the profits of his own industry.

4. Every Jew who at any time discovers, that, in this free country, his business can be more successfully pursued elsewhere than in the Settlement, is left at liberty to abandon the Society, by giving three months' notice to the Board; and he shall be entitled to a certificate according to his merit.

5. The Board shall furnish the Hebrews under their care with suitable means of reli-

gious instruction, and with adequate directions in the requisite arts and employments of life: a system of promotion shall be observed, for the encouragement of talent, and enterprize among the settlers; and they who are approved for their discretion and competency may be appointed as teachers and overseers, with increased influence and emolument.

6. As soon as need requires it, the Board will appoint a Superintendent of the Settlement, to whose directions all persons admitted thereunto shall be amenable; but the Board itself shall be the final resort, in case of disagreement between him and any person or persons so admitted. The Directors shall construe liberally, for the benefit of the Jews, all these Rules, reserving the right to themselves of dismissing any one under their care, whenever it becomes necessary for the general good.

From the foregoing rules, it will appear that the American Society have wisely inhibited, on the part of emigrants, the expectation of *passage money*. But for this, they might be much perplexed with the applications of unworthy adventurers; and it is even best to leave certificates of character with the friends of the cause, in Britain or on the Continent, who have means of ascertaining facts. The cost of a passage across the Atlantic is nothing compared with the advantages to accrue to the emigrant on his arrival in America. A steerage passenger can go out in one of the New York packets for less than five guineas; and there are now regular packets from Hamburg, whence they can probably go for less. Now, while the members of the Establishment are doing something on a small scale for the distressed Jews at Warsaw, will not my dissenting brethren do something on a scale more enlarged in America? If everything,

in either mode of operation, is not wholly satisfactory, is this a sufficient excuse for doing nothing? Is there a proportionate effort made for the conversion of the Jews, compared with that made for the conversion of the Gentiles? If we expect the Jews to come in with the fulness of the Gentile nations, ought not operations among them to be carried on, as it were, in *parallel lines*? Can we, upon any other plan, anticipate the answer of our prayers for the dawn of millennial glory?

The Institution in America is capable of sustaining hundreds of industrious men. They will have a Superintendent who is exclusively devoted to their religious instruction; and when they leave the Institution, with good characters, they will find no obstacles to their efforts for subsistence in the prejudices or persecutions of the American people, but may easily find employment, and are assured of protection in the enjoyment of their civil and religious rights.

J. G. Barker, Esq., No. 10, Wardrobe Place, Doctors' Commons; the Rev. George Burder; and J. J. Barker, Esq., No. 2, Brunswick Square; have kindly proffered to receive any monies that may be given for these objects; and any sums thus received by me will be faithfully applied.

Praying that any efforts now or hereafter to be made, for the salvation of Israel, may be crowned with ample success,

I am yours,

Brethren, in Christian bonds,

S. N. ROWAN,
Agent of the American Society
for Meliorating the Con-
dition of the Jews.

Wardrobe Place, London,
Oct. 10, 1828.

OBITUARY.

THE REV. GEORGE ATKIN.

We have the painful duty to announce to our numerous readers, the decease of that laborious and useful servant of Christ, the Rev. George Atkin, of Morpeth, in Northumberland. That event took place in Newcastle upon Tyne (whether he had removed for medical advice), on Thursday afternoon, the 19th of June last. Mr. Atkin had long been of a delicate constitution, and subject to occasional attacks of gall stones. Early in the spring of this year he became indisposed; but as he had been taking a great deal of extra exertion, to

supply the place of a respected brother minister, who was laid aside by severe mental affliction, his family attributed his indisposition to over fatigue, and hoped that rest and repose would restore him to health again. In the beginning of April, however, his complaint began to assume a more alarming aspect, and recourse was had to medical advice, but with very little effect. On the 11th of that month, while very unwell, he went to Spittal, near Berwick, to assist the Rev. W. Whitehouse, at the dispensation of the Lord's Supper; he returned home on the 14th, much the worse for his journey and the exertions he had made. The fol-

lowing Sabbath he preached to his own people three times while suffering under the influence of a blister on his side: on Sunday, the 27th, he preached for the last time from Rev. ii. 17—"To him that overcometh, will I give to eat of the hidden manna; and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." After sermon he dispensed the sacrament of the Lord's Supper, with his usual solemnity of manner; while addressing the communicants he remarked, that in all probability some who were now surrounding the Lord's table on earth, would never seat themselves there again. Alas! his pale face and feeble frame gave but too evident token that he was addressing to others the solemn warning, which he had taken to himself, that his end was drawing near; and that it behoved each one present to be up and doing, to have their loins girt and their lamps burning, for the coming of the Bridegroom was drawing nigh! For three weeks after this time, he was severely exercised with strong spasmodic pain in his back and sides, which did not yield to any of the remedies prescribed; he felt his strength gradually decaying; and he spoke of the probable termination of his disorder with calm resignation to the will of his heavenly Father,—endeavouring to prepare the minds of his afflicted family for the event, which he too surely saw approaching.

On the 19th of May he yielded to the solicitations of his friends, and determined to accept an invitation from his brother-in-law to go into Newcastle, to see what the medical men there thought of his complaint. He bore the journey much better than was expected, and for a few days seemed revived a little with the change; but on the 22d the spasms in his back returned with increased violence, and for some days his sufferings were extreme: at this time his mind was deeply humbled with a sense of his own unworthiness; he frequently said to those around him, "There is no hope but in the merits and righteousness of Christ: that is all my trust and all my confidence; if that fail, all is lost; but it will not fail, he will save to the uttermost all that come to God through him!"

After the agonizing pain abated, his anxious friends indulged sanguine hopes of his recovery; but these hopes were put to flight by new and alarming symptoms,—a numbness began to come over his lower limbs, and it was now evident, that what had been only feared before was but too true, his disorder was an affection of the spine. During the whole of his illness, but particularly from the 14th of April up to this time, he had never been able to sit, or lie down in bed, for five minutes together: he was obliged to stand or walk; and this exertion, together

with the dreadful paroxysms of pain, and want of sleep, had produced great weakness, and debility of body. Now, however, he was able to sit or rest in bed for a considerable time at once; and he rejoiced that now he could hear with profit the word read, and attend to the devotional exercises of his brethren in the ministry, who were all most assiduous in their attentions to him. For a week he could move about with assistance; but, on the 6th of June he became entirely helpless, and was obliged to be lifted, whenever a change of position became necessary: his mind all this time was mercifully preserved in its full vigour, and he was able to exercise a stronger faith and a livelier hope in the promises of the Gospel, than at any former period of his affliction. On Sabbath, the 8th of June, he expressed his hope that the next Sabbath he should be in heaven; all the week following he gradually became worse, and noticed, with acute observation, to his medical attendants, the unfavourable symptoms of his disorder. He often expressed his apprehension that his bodily sufferings at death would be severe, and prayed for submission to the will of God, that he might be preserved from impatience, and from doing any thing that might bring discredit on his Christian profession; that fear gradually wore away, and he was enabled to commit himself unto God, as unto a faithful Creator and Redeemer. On Sabbath, the 15th, he desired the eighth chapter of Romans to be read to him, and was enabled to make some interesting and profitable remarks to his family, who surrounded his bed. During the night, while speaking to his attendant on the subject of death and the grave, she replied to him, in the language of Dr. Watts,

"My flesh shall slumber in the ground;"

when he took up the verse, and repeated with much energy,

"Till the last trumpet's joyful sound,
Then burst the chains with sweet surprize,
And in my Saviour's image rise."

He then added with clasped hands, and uplifted eyes,—

"Oh glorious state! oh blest abode!
I shall be near, and like my God,
And flesh and sin no more control
The sacred pleasures of my soul."

On Monday, the 16th, he received a most affecting proof of the attachment of his dear congregation at home, which nearly overcame his weakened frame; after he recovered from his emotion, he gave various minute directions respecting his funeral; and on being asked if he felt himself worse, that he was mentioning such things, he replied, "No, not worse; but I have been thinking

about it, and it is better to speak of it now ; then I shall be able to dismiss the world from my thoughts, and have nothing to do but hold communion with God. The whole of the following day he appeared gradually sinking, but attended with delight to the reading of the sacred word ; occasionally he made a remark, his lips were seen moving, and he was evidently occupied with secret prayer. On Wednesday, the 18th, on that hymn of Dr. Watts's being read to him,

"There is a house not made with hands,
Eternal, and on high," &c.

he exclaimed, "How delightful ! how delightful !" and repeated the two last lines, as if dwelling with rapture on the idea—

"We would be absent from the flesh,
And present, Lord, with thee."

After undergoing much fatigue from the necessary changes of the bed, he lay quite still for a length of time ; and on being asked if all was right, he replied, "Quite right." Again being asked if he felt comfortable, he answered softly, "Yes, quite comfortable ; full of joy and peace in believing." On this day a drowsiness began to come over him, though, when roused, he knew every one around him, and uttered many expressions of regard for his dear family. During the night he appeared restless, but towards morning he became calm again, and slept quietly : when asked if he felt pain, he replied, "No, no pain ; quite easy." At breakfast, on the 19th, after taking a few sips of tea, he said, "Now no more ; I have quite done." A friend near remarked to him, "My dear, you will soon be in glory ;" his answer was "Yes, I hope so ;" and these were the last words he was able to articulate. On being spoken to a few minutes afterwards, he was unable to reply ; he lay quite calm, and apparently free from pain, till about four o'clock in the afternoon, when, without the least struggle, a paleness spread over his pleasant countenance, and he softly breathed his soul into the bosom of the Lord Jesus Christ.

Thus peacefully was dismissed this amiable husband, affectionate father, and faithful minister of Jesus Christ ; the Lord mercifully spared him the agony which he dreaded, and took away even the fear of it, which had been allowed to harass his mind !

Our deceased brother had completed his forty-ninth year. He was interred in the burying-ground attached to his own chapel, on the 27th of June, and about the same time of the day, when, twenty-four years before, he had preached his trial discourse previous to ordination, from Heb. xiii, 8—"Jesus Christ, the same yesterday, to-day,

and for ever." His mortal remains were committed to the dust, by two of his respected brethren, who were present on that occasion, viz. the Rev. Joseph Rate, of Alnwick, and the Rev. N. Blyth, of Branton.

Mr. Atkin received his academic education at Wymondley, in Herts, under the late Rev. W. Parry and Rev. Mr. Ward. He kept up a friendly correspondence with his respected tutor to the end of his life ; also with several of the Trustees of that Institution ; and was the means of sending many students there, who are now filling important stations in their Lord's vineyard, in a respectable and useful manner.

It is believed that Mr. A. was the first student who was settled from Wymondley, after its removal to that place. He was ordained on the 28th of June, 1804, over a small congregation at Thorneyford, in Northumberland. Shortly after, the increasing years and infirmities of his highly respectable predecessor, the Rev. Robert Trotter, of Morpeth, rendered an assistant necessary, and Mr. Atkin was chosen for that office. For a considerable time he preached in the morning at Thorneyford, and rode to Morpeth, and preached in the afternoon there. In January, 1807, he was chosen as Mr. Trotter's successor, and has continued the pastoral office amongst that people ever since.

Mr. Atkin was modest and unassuming in his manners, diligent and faithful in the performance of his ministerial duties, and punctual in fulfilling every engagement he came under, even in sickness and much bodily weakness ; he was exemplary in all the relations of life, and his loss will long be felt, and deeply deplored, in the circle in which he moved. His congregation in particular, and the neighbourhood in general, have testified the greatest respect to his memory, and sympathy with his bereaved family ; his brethren in the ministry, also, have given many affecting proofs of their regard for him, by preaching funeral sermons in their respective congregations. By his own particular desire, the Rev. Joseph Rate, of Alnwick, his respected friend and neighbour, addressed his congregation on the occasion of his removal ; the text was from Rev. xiv. 13—"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth ; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." The chapel was crowded to excess, and the tears shed on that occasion testified strongly to the estimation in which our esteemed brother was held in the scene of his labours !

A.

MISSIONARY CHRONICLE

FOR DECEMBER, 1828.

LONDON MISSIONARY SOCIETY.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London; in Edinburgh, by Mr. George Yule; in Glasgow, by Mr. William McGavin; and in Dublin, by Messrs. J. D. La Touche and Co., or at 15, Sackville-street.

ULTRA GANGES.

PINANG.

Extracts of a Letter from Mr. Beighton, dated Pinang, January 8, 1828; addressed to the Treasurer.

On the whole, the knowledge of divine truth is increasing in this island. The Scriptures, and many tracts, both in Chinese and Malay, have been widely distributed during the past year.

Conversion of a Mohammedan.

I had lately an application of rather a pleasing and remarkable kind. A respectable Kling man, who has lived for some years on the island, sent me a long letter* in the Malayan language (with which he is acquainted), informing me, that in his heart (or secretly) he has long been a Christian, but fear of persecution had prevented him from openly professing the Christian religion. He farther added, that vast numbers of his countrymen, who live at Pinang, were very anxious to read the book concerning Jesus Christ. Various observations were contained in the letter, which convinced me that the man had been brought up a Mohammedan. He particularly mentioned the coming of Jesus Christ at the end of the world, to kill the monster Antichrist,—a giant, whose head reaches unto heaven, and his feet to the earth. I sent for the man, and appointed the time for him to come, that I might converse with him. I found him to be, on the whole, a sensible man, and advanced in years. He offered to assist me in translating the Bible into the language re-

quired, or rather he wished me to assist him, by reading to him the Scriptures in Malayan, which he would translate. It occurred to me that the Bible, some time since, was translated into the Tamil tongue by some Missionaries at, or near, Madras, but I was not sure whether it was printed in the Arabic character; however, I informed him that I would inquire at Madras, whether it was or not. He said he never saw the Scriptures in the Tamil language, and Arabic letter. The Malay language is similar in that respect, the Roman, and also the Arabic, character being employed. I had a long conversation with him concerning the remarks in his letter respecting Jesus, at the last day, destroying the giant Antichrist. He concluded that it was a real monster, the same as described in his letter. I endeavoured to convince him that every false religion is opposed to Christ, and that the sins of all who reject the Gospel are known to him, now he is in heaven, and the transgressors on the earth; and that at the day of judgment the Lord will appear in the clouds of heaven, with all his holy angels, to judge the world;—that all wicked opposers of the Gospel (which I described as being Antichrist) would be driven into (Api-Naracha) the fire of hell, there to remain for ever; but that all the followers of Jesus would be welcomed into heaven. Several persons were present, and they unanimously approved of my interpretation concerning Jesus destroying the monster Antichrist. The idea appears to be referred to in Sale's "Koran," vol. ii. page 348, which I have not time to copy out.

Demand for the Scriptures.

Suffice it to say, that an immediate application was made to the Madras Bible Society, by my friend, Lieutenant Nixon, who

* I intended to have translated the letter, but have not as yet been able.

knows its Secretary personally; so that I have no doubt but a supply will be sent, should they have any Bibles in the character required; and, if they have not, considering how extensively the Tamil tongue is known in that character, viz. the Kling Arabic, is it not a subject deserving the attention of the British and Foreign Bible Society? I am frequently asked, when among these people, if I have received the Gospels from Madras. Oh! that this may prove to be the work of God, and may the reading of his word be blessed for the conversion of multitudes.

Conversion of a Papist.

A person, who was brought up a Roman Catholic, was some time ago convinced of the errors of popery, by reading the Bible, and attending on the means of grace; I had frequent opportunities of conversing with him on the truths of the Christian religion. I viewed him as a sincere disciple of Jesus. In consequence of ill health, he was advised to visit Malacca and Singapore. On his arrival at the latter place, he was assailed by some Catholics, who wished him to have the priest sent for,—to renounce his religion as a heretic, and die a true Catholic. He strenuously refused; on which they told him, he would be damned to all eternity. Strong as this language may appear, the priests themselves frequently employ it. The poor man soon after departed this life, and, I trust, in the true faith of the Gospel.

Translation of the Scriptures.

January 26.—I have made every inquiry in my power, on the island, respecting the translation of the Scriptures in the Kling language and the Arabic character, so that I fear no such translation exists. Through the medium of the Malay, the man has translated the first twelve verses of the second chapter of Matthew, which I enclose. I read the Malay, and he has professedly put it into the Kling tongue; but such a mode of translating must be uncertain, and it is better to employ a missionary who knows that language.

Distribution of the Scriptures; &c.

During the past year, the number of the Scriptures, Tracts, Catechisms, &c., in Malayan, which have been distributed, are as follow:—42 Bibles; 152 Testaments; Tracts, Catechisms, &c., 2010; including some Malay Bibles in the Roman letter, sent to Mr. Medhurst at Batavia. In distributing books, I do not consider it probable that any beneficial effect will follow, by giving them to persons who are unable to read, and who manifest great reluctance even to receive the books when offered; and, therefore, I endeavour to select, as much as possible, those Malays who can read, and who are

willing to receive the word of God. It is, however, a lamentable fact, that sometimes the Bible (in Malay and other languages) is brought to me for sale by the natives; and it is astonishing what a high price they will ask for a copy of the Bible; so that, in a worldly point of view, they know well the value of the Bible, while in another they reject it. I still say to all Missionary, Bible, and Tract Societies, Go on: you are, by your united exertions, preparing the way of the Lord; and even now the fields appear white, and ready for the refreshing influences of the Holy Spirit to descend upon them; and when that is the case, "nations will be born in a day."

Success of Native Schools, Preaching, &c.

Respecting our native schools, I rejoice that they are going on so well. You will hear from my respected colleague, Mr. Dyer, the particulars of the female Chinese school, which, I am happy to say, is propitiously commenced. The chapel, on Sabbath evenings, at English service, is well attended. Mr. Dyer and myself officiate by turns, except when I am prevented by indisposition. The Missionary Prayer Meeting has been re-commenced. I would write to you more minutely than I do, but after the engagements of the day, I find myself quite unable to sit up and write as I used to do, and am strictly forbidden to do so. My medical attendant is doing all he can to prevent another attack of the disease under which I was suffering when Mr. and Mrs. Dyer arrived. I do not think I could survive another such attack; but I have now been nearly ten years in the Torrid Zone, under a vertical sun. What changes have I witnessed!—How few of my fellow students are left!—How many of them are gone to their rest! Oh, that those who remain may follow those who, through faith and patience, now inherit the promises!

Views of a Converted Mohammedan.

I enclose a paper in Malay, and a translation, as I have nothing more of an interesting nature to communicate. The paper contains the views of a Mohammedan at Pinang, who has for five years read the New Testament, and heard the same explained.

"Whereas—truly—Jesus Christ was begotten by the Holy Ghost, i. e. the Spirit of God. The Father of Jesus Christ was not of mankind—only Almighty God. His mother was a pure virgin, and her name was Mary. The place where Jesus Christ was born was called Bethlehem, in the land of Judea. The place in which Jesus was manifested to the world was a manger, in a shed where cows and buffaloes are tied up. Such was the condition of the most glorious Jesus. Moreover, whosoever follows the doctrine of

the Lord Jesus Christ, shall find safety and peace for his soul in heaven; but whosoever refuses to follow his doctrine or instruction, or will not hear his word (or book), or who will not pray in the name of Jesus Christ, or who will not ask for pardon in the name of Jesus Christ,—shall perpetually—eternally—for ever (*exist*) in the infernal regions of hell,—and never can be liberated from misery.* Moreover, at the day of judgment, shall be assembled all people. They will form two great people,—one will be placed at the right hand, and the other at the left hand of Jesus, who, in clouds from heaven, will appear to judge the two great people then assembled. When the process of the trial shall be concluded, and the sinners separated completely from the righteous, then the truly good will be invited, by Jesus, to enter into heaven, to dwell there eternally, for ever and ever; and the truly wicked will be expelled or driven into hell, there to dwell in fire throughout eternity. Jesus Christ greatly compassionates mankind who dwell in this world; for he took the form of a servant of men; then he entered into the world; remained on earth about thirty years. He then humbled himself unto the internal sensation of death (even the death of) the cross, being murdered by exceedingly wicked Jews. The body of Jesus was then laid in a grave, which had been chiselled (or hewn) in a rock; and it was a new grave, in which a corpse had never been placed before. And it came to pass on the third day, that Jesus rose from the dead; and at the end of the world Jesus Christ will raise all the dead, and receive the bodies and souls of the righteous into heaven; but the bodies and souls of the wicked will be cast into misery. Jesus Christ never committed the least sin;—not a single lie ever came out of his mouth; but he taught men the true and right way from time to eternity, and he died in the room and stead of sinners. He, by his own power, gave sight to the blind; the lame he caused to walk; the deaf he caused to hear; the lepers he cleansed; and raised the dead to life. Jesus Christ was continually doing good, and rendering great assistance to mankind; and, in addition to all, he taught to men the Gospel (or the Book), which is most glorious. Jesus, after his resurrection, remained on earth forty days, and showed himself,—proving that he had risen from the dead. He did many signs and astonishing wonders, and he taught the Apostles all the circumstances relating to the kingdom of God. Jesus Christ also ordered them to go and teach all men. Then the most glorious Jesus ascended to heaven openly, in the presence of all the Apostles, and they all beheld

him earnestly, until a cloud overshadowed him, and hid him from their sight. Moreover, Jesus Christ has obtained glory which is amazingly great, and honour which is exceedingly high, and the greatest extent of power; so that he governs all his people, and rules in majesty among his enemies, and will do so, till they are all deposited beneath his feet.

The preceding is translated in the order in which the Malay man wrote it. O, that God, by his Holy Spirit, may seal instruction on his heart, and make him a decided Christian,—yea, a preacher of the Gospel to his countrymen! Could native preachers of the Gospel be raised up, then I think there would be more encouraging expectations that divine truth was about to be spread rapidly over the world.

Extracts of a Letter from Mr. Dyer, dated Pinang, May 9, 1828; addressed to the Home Secretary.

AFTER a residence of nine months at Pinang, I deem it quite time to send you an account of my labours. On my arrival, I, of course, bent my attention to the (Chinese) language; for although I found it of immense advantage to have applied myself to the language in England, I shall, perhaps, have much to learn for years to come.

Schools.

At first, I established some Chinese Schools on the native plan, only I required of them to read Christian books; but these schools gave me much discouragement. I could not keep out their own pernicious books; and it was very painful to me to think that in the first book which children read, the fourth sentence is, "Nature originally good,"—three words which the Chinese commentators explain of every man's nature when born into the world. I thought, therefore, if I could have fewer but larger schools, on the British system, I should secure the reading of our books, and I could superintend few better than many. I have, therefore, hired two school-rooms in the midst of the town, and fitted them up for upwards of fifty children,—one for girls, and one for boys. These schools are now conducting on the British system. The number of children, however, has not yet realized my expectations. This I attribute to various causes. The number of children at Pinang is not remarkably great; nevertheless, I think, we have most of the girls who live near enough to our schools to attend. Besides, I doubt not, but some parents are prejudiced against Christian books. But I would rather have a few to read Christian books, than hundreds to read native works. I will not say for certain, that my schools have excited the Chinese to establish schools

* The language is very strong; and appears more so in Malay, than with the word *exist*, which I have supplied.

of their own; but I understood that native schools have increased to more than six in number, since mine have been in operation. In good native schools about five or six children are taught. Mrs. Dyer's girls' school contains twenty-two at present; the average attendance is remarkably good, and it is to us a very interesting school, the progress of the scholars is very pleasing. The list of names in the boys' school is thirty-four, and some of the children are very constant in attendance and make pleasing progress. I would establish other schools, but I shall not do so, till the masters come to my terms. I would rather be without schools altogether, than teach the sentiments of Confucius.

Preaching.

I have frequently gone for an hour or two during the day among the Chinese population, in order that I might be accessible to any who might be disposed to inquire. Though few have been induced to ask me many questions on the subject of religion, I do not think this time vainly spent; as I am as much employed as at my own house; and I certainly have become acquainted with many by this means, and have often had opportunities of giving away books. I have, for some months, had a small congregation on the Sabbath-day. I can converse freely with persons who come from the borders of Canton and Fuh-keen; but the number of these is few at Pinang. I am now studying the Fuh-keen dialect, which will give me access to thousands.

Distribution of Tracts.

The distribution of tracts and portions of the Scriptures has engaged my attention considerably. I hope much from this mean; because the Chinese are fond of reading, and I doubt not that many of our books are read. I see them in the hands of the people, and they frequently ask for them. I do think Christian knowledge is gaining ground among the Chinese. We are very comfortable, and do not cherish a doubt as to ultimate success. Our ardent wish is to be found faithful to the end; for we shall reap if we faint not.

Prospect of Success.

Our English service on Sabbath evening continues to be well attended; and we have occasional meetings with different classes of individuals, whom it appears desirable to encourage. Upon the whole, we take encouragement,—conscious that in ourselves we are altogether insufficient to accomplish so great a work; but knowing also that there is no restraint to the Lord to save by many or few. I hope none will despond concerning China, though we are labouring on a marble soil. I assure you that when I survey myself and my labours only, I am much dejected; or, when I survey the insensibility

of the Chinese generally, it is a discouraging view. Nothing but a most evident interposition of God can effect any thing of importance; and I would not cherish the merest doubt of what the end will be.

SINGAPORE.

Extracts of a Letter from Mr. C. H. Thomsen, dated Singapore, December 21, 1827; addressed to the Treasurer.

Schools.

All the schools here are under the general management of the Committee, and I have the pleasure to say, all the members are friends of the Redeemer; but the particular management, such as providing of books, manner of tuition, &c., devolves on the Missionaries and the Chaplain. At the commencement of the school, I went to teach twice a day, till I was prevented by illness. It is now conducted principally by three lads who have been taught in the Mission. The Rev. Mr. Burn, the Chaplain, also attends every morning, from seven till nine o'clock.

Preaching.

Preaching in the chapel has been continued, (till my sickness interrupted it), to Malays, Chinese, and Portuguese. We are placed among Mohammedans, and those of the most violent class,—Sonnites, Traditionists, followers of Imam Shafei, who raised to life again all the sayings of their prophet, after they had been buried one hundred and fifty years. Perhaps one of their principal subtrefuges is still unknown to the Christian world; at least, I have never heard of, or met with it anywhere; namely, the dogma of those who, among them, pretend to more sanctity and zeal than others, which declares, that "to reason on religion (*i. e.* Mohammedanism), whether it be true or false, is mental apostacy." Yet, among the common people, and particularly strangers visiting this island, I have sometimes opportunities of reasoning very freely on the subject, and some have even been constrained to acknowledge that we were right and that they were wrong, confessing that they were as stupid as the beasts.

Conversation with a Mohammedan.

One instance, of rather an interesting kind, I cannot forbear mentioning. In one of my tours to the praws (boats), I met with a man from Klantan, a place on the east coast of the Peninsula. I entered, first, into general conversation with him, and presented him with a tract, which he seemed to read with great avidity, now and then looking at me and saying, "Very good," "excellent." Seeing that I had a quantity of books in a bundle, he asked for more. By this time several others in the praw came around me and began to read. After spending some

time in pleasant conversation, on the contents of the books, I left them, and went on to some other praws. When I was returning they hailed my boat, and asked me for some more books, both for their own use and to give to their friends on their return to their own country. I was addressed particularly by the first mentioned man, who continued asking, if I had no other books. I told him I had some at home, and that I would, in a day or two, call again and bring some with me. But that would not satisfy him. He said he would come on shore for them. I gave him my name and address, and appointed the hour of calling. Exactly at the fixed time he came. I had got ready for him a Malay Bible, Testament, a few more copies of Matthew's Gospel, besides other editions of parts of the Scriptures, with several books on general subjects. I first gave him the Bible, and said that it contained all that God had made known for the faith, obedience, and happiness of man. He then asked about the several writers of the books, and about the prophets; and whether Mohammed was included in the number. I answered, Jesus completed the former dispensations of God, and the whole revealed will of God being complete, there could be no necessity for more.—*He.* Which is the true religion?—*I.* This is a most important question, for the solution of which we must not depend on the opinions of men, but must pray to God for his guidance, that we may come to a satisfactory conclusion. The true religion is that which provides for the pardon and eternal happiness of sinful men, and the honour and glory of God. *He.* Very right and good; I understand that; it approves itself to my heart.—*I.* If we are sincere, and pray to God to teach us, we shall know the truth. *He.* What do you think of our religion?—*I.* I think it deficient; it enjoins repentance and reformation for the pardon and eternal happiness of man, without affording the means or assistance necessary for repenting and reforming. In any human court, repentance and reformation is not admitted as a satisfaction for past transgressions; neither would God admit of it, for he is holy and just, as well as merciful. I explained to him what repentance was, and showed that God only could produce it in the heart. I then explained the way of salvation, as revealed in the Gospel, through the mediation of Christ, and why the Gospel was called good news. I exhorted him to read the Testament, and pray to God to teach him, and not to rest satisfied till he was convinced in his own mind what was the truth. After more than an hour's conversation on this important subject, he took his leave with much apparent interest and gratitude. O, that he may be led a penitent suppliant to the feet of Jesus, who is the way, the truth, and the life!

Distribution of Books.

Of Malay Bibles and Testaments, I have distributed about twenty-five in number. The whole of the supply of sacred Scriptures, in English, kindly supplied by the British and Foreign Bible Society, is nearly expended. A small number of English tracts have also been circulated here, and in the neighbouring stations. The Chinese books I continued to distribute, till the brethren, Smith and Tomlin, arrived. All the houses in the Chinese town were regularly visited, and one copy left in each. Some of the neighbouring places in the country were also supplied. The number of Malay tracts, distributed this year, falls a little short of that of last year. The trading praws have as usual been supplied with books, and four pages of a Bugguese tract. I am happy to say, I have met with a better reception this year than formerly; the Bugguese seem pleased to get something printed in their own character. I trust this is a prelude of future success, in the cause of God, among these numerous islanders. I have long been seeking, and have now met with a man who understands the Bugguese language well; he is at present employed in transcribing books, and if it should please our gracious Lord to establish my health and strength, I hope to be able still to do something in that department.

Printing.

In English, there have been reprinted, Watts's First Catechisms, a number of school lessons, and three tracts. A selection of Missionary hymns is now in the press. A Malay and English vocabulary has been reprinted for the use of schools, &c. A collection of Malay hymns, in the Roman character, is in the press. One new tract in Malay, Roman character, has been printed. The Assembly's Catechism, and other tracts, both in Roman and Arabic characters, will be reprinted immediately. Two tracts in Arabic are just come from the press. The Acts of the Apostles is still in the press at Malacca.

Conclusion.

The aspect of the Singapore Mission is, I think, on the whole, more cheering than it has been hitherto. We have more labourers. Our field for diffusing the Gospel is a little world. We have now several pious friends here. We have a weekly Prayer Meeting and exhortation, and a monthly public Missionary Prayer Meeting in the chapel. Our hands are greatly strengthened by the formation of our Committee. Our means for effecting the great objects of the Mission are increasing. We have union and Christian fellowship in all our trials, labours, and enjoyments. O Lord, rend the heavens and come down, and cause the mountains

of ignorance, sin, and imposture, to flow down at thy presence! We are looking and praying for the outpouring of the Spirit, as those who wait for the early and latter rain.

EAST INDIES.

SURAT.

Extracts of a Letter from Mr. A. Fyvie, dated Surat, January 18, 1828; addressed to the late Secretary.

On the 10th of November last, I had the pleasure of addressing you, and took the liberty of mentioning my intention of itinerating in various parts of Goojuratt, during the greater part of this cold season. But on account of the continued indisposition of my brother, I am sorry to say, that I have not been able to devote so much time to that most important branch of Missionary labour as I wished and anticipated.

Distribution of the Scriptures and Tracts.

I was, however, enabled to leave home on the 5th of December last, and to remain absent till the 10th instant. During that period, I travelled about four hundred miles, distributed 2500 parts of the Scriptures, and 10,000 tracts, and was enabled, I hope, with some degree of faithfulness, affection, and love, to the souls of men, to make known the Gospel of the grace of God to multitudes who had never heard of salvation through the merits of Christ. I endeavoured to employ my time to as good purpose as possible, and to allow no opportunity of communicating divine truth to the minds of my fellow-creatures to pass unimproved; and, I am happy to say, that my opportunities of doing good, in this way, were most abundant, and that the attention of the people, in general, was very pleasing. In several places I had scarcely time, through the whole of the day, to take refreshment; and the way in which they listened to divine truth, and conducted their inquiries, betrayed great dissatisfaction with their present system, and much anxiety of mind, to be fully instructed in the great doctrines of the Gospel. In those parts where I had travelled the former season, I was received with marked respect and joy. The books which were distributed on that tour have been read by many with a considerable degree of attention. Several persons appear to be fully convinced of the folly of their present system, and we may hope that the next step will be a deep conviction of its turpitude and sinfulness. In some few places the Brahmins have become more hostile to the truth, by perusing the words of eternal life; however, that is no uncommon thing, and may be viewed as a proof that

they fully understand our books, and are afraid of their "craft," which, by the diffusion of the Scriptures, is certainly in danger of being ruined.

Baptism of Converts, &c.

Mr. M—— of Kaira, still continues his useful and praiseworthy exertions, which are not in vain in the Lord. During the time I remained in that quarter I had very excellent congregations in his house. The three converts who were baptized have hitherto been enabled to walk worthy of their holy calling, and, I trust, grow in grace and in the knowledge of Jesus Christ. The one who was baptized in 1825, travelled with me the greater part of this tour, and was exceedingly useful; and you will be glad to hear that all of them have endeavoured, as far as possible, to instruct their families in the doctrines and precepts of Christianity. After repeated examinations, I considered myself warranted to baptize the wife of the one who was travelling with me, and also the wife of the person whom I baptized in January 1827. They were baptized on the forenoon of Sabbath, the 30th of December last; and the Lord's Supper was administered to Mr. M——, his three men, and these two women, on the evening of the same day. Many were present, on both occasions, as spectators; several of whom, there is reason to believe, are under deep impressions respecting the salvation of their souls. All the services were wholly conducted in the Goojurattee language, and appeared to make a deep impression on many of those who attended as spectators, as well as on those who were admitted into the church by baptism, and favoured to surround the table of the Lord. Both spectators and communicants conducted themselves in the most orderly and Christian manner. Mr. M—— was highly delighted, and I hope it will be the means of encouraging him to persevere in his works of faith and labours of love. It was a day of much spiritual enjoyment to myself, and I was favoured with great liberty in speaking to the people, and in praying with and for them. The circumstance of granting equal privileges to females with that of the males, appeared peculiarly to astonish the spectators, and led me to contrast the lovely spirit which Christianity bears towards the whole human race, compared with that of every false system of religion throughout the whole world. On the Monday following, I baptized the infant child of the first convert; and on the evening of Tuesday, the 1st instant, I delivered a farewell address to the baptized, to those under spiritual concern, and to all who enjoy the privilege of Christian instruction in that place, which was listened to with much interest, and I hope it will long be remembered by all parties.

New Station proposed.

In the course of my journey I again visited Ahmedabad, and beg to renew my request to the Directors respecting the establishment of a mission in that city. Indeed, the whole of Goojuratt appeared to be a large field, "while already to harvest;" but, alas! the labourers are exceedingly few, and I hope the Directors will soon take this field into their consideration, and send forth labourers into it.

Printing the Scriptures.

The printing of the second edition of the Old Testament goes on as fast as possible. It will be revised to the Book of Job before my brother departs for England. The revision of the remaining parts will devolve on myself, should the Lord be pleased to favour me with health and strength. May he grant me all those peculiar qualifications which are requisite to the faithful performance of a work so important and difficult in itself, and designed, it is hoped, to be the instrument in the hand of the Holy Spirit, of producing such glorious consequences among the teeming population of Goojuratt! I hope that you, and all the Directors and friends of your honoured Society, will still favour all connected with this mission with a continued interest in your prayers and sympathies, that amidst trials and losses, sorrows and deaths, we may be enabled "to thank God and take courage."

BENARES.

AN Association, in connexion with the Religious Tract Society in London, has been formed at Benares, called the Benares and Chunar Religious Tract Association; the object of which is defined to be "The preparing, printing, and circulating Religious Tracts in the native languages, and aiding the Religious Tract Society in London, in the distribution of English Tracts in this vicinity." The Committee of Management consists of all the Missionaries and Chaplain residing at Benares and Chunar, who are members of the Association. President and Treasurer, the Rev. J. C. Crosby, Chaplain; Secretary, the Rev. M. T. Adam, Missionary. The subscriptions and donations, at the commencement, amounted to 253 rupees. We extract the following passage from the Address:—

"Among the various means which have hitherto been devised for widely extending the knowledge of the Gospel, none, probably, has been more extensively blessed for this end, than that of the circulation of Religious Tracts. Among a reading people, they often find their way to individuals, to families, and even to towns and villages, excluded, through prejudice, sickness, or distance, from the oral instructions of the

ambassadors of Christ; and thus communicate the first tidings that have ever reached them, of the wonderful plan of God for the salvation of the world."

Extracts from a Letter of the Rev. Daniel Tyerman and George Bennet, Esq. the Deputation of the Society to the South Sea Islands, &c. &c. dated Mauritius, Dec. 7, 1827; addressed to the late Secretary.

GUILON.

[Continued from page 501.]

THE mission premises are well situated for health and the sea-breezes, being close to the beach. The compound is large and good, and contains two habitable bungalows, and several outhouses, in one of which a school is kept. Mr. Ashton resides in one of the bungalows; the other will, we presume, be occupied by Mr. and Mrs. Thomson, who were to sail from Madras two or three days after we left it, to go to this station.

In this mission are nine boys' schools containing four hundred and fifty children; and one of girls, in which there are twenty-seven pupils, very lately commenced. On examining these schools, two or three of which were too remote for us to reach, we had much reason to be satisfied; and we found them in as good a condition as schools in general in India. Many of the boys read well, and are acquainted with Watts's First and Second Catechisms. But little could be expected from the girls. The Malayalam and Tamil languages are taught in the schools.

Here are four readers and assistants, of whose piety Mr. Ashton speaks favourably. They are well employed in visiting the schools, and in going to the villages around, of which fifty are visited by them, where they read the Scriptures to the people, and converse with them on the great things of God. One of the schoolmasters, whose name is *Christina*, has given pleasing evidence of having cordially embraced the Gospel. He is one of the readers now. These readers, and all the schoolmasters, Mr. Ashton meets at his own house every Saturday, for the purpose of instructing and conversing with them.

Mr. Ashton visits all the schools that are near, five times each every month, and those that are distant twice. He catechises the children, and in going and returning, he converses with such persons as he meets with on the road.

English preaching has not been introduced here by the Missionaries, but there are thirty, sometimes forty natives, to whom Mr. Ashton preaches, and to whom he reads

the Scriptures, &c., and he has reason to hope well of several of them. Some of the children at the schools have given pleasing evidence that the sacred truths which they have been taught have had some power on their minds, for they have refused to go and gather flowers for the idols of their country.

Mr. Ashton, you are aware, is a country-born young man. He appears to be decidedly pious, and entirely devoted to his work.

DEPARTURE TO COTYM, &c.

When at Quilon we were not more than twenty-four hours from Cotym, and the Syrian churches, which have excited so lively an interest among Christians in England; and being aware that the worthy Church Missionaries there were desirous of seeing us, and that our having seen those Christians would be highly gratifying to you all, we resolved to pay them a short visit. Dr. Macauley lent us his boat; we proceeded up the Backwater, a series of lakes running parallel with the sea shore northward, and seventy-five miles from Quilon, and arrived next day. Our pious and excellent friends received us with all the cordiality and joy of brethren and sisters, and showed us no small kindness. We saw all that was possible for the short time of our visit, both of the state of these churches, and of this mission among them; we shall give you a general idea, in as few words as we can. The whole Syrian population in Travancore amounts to thirteen thousand families, perhaps about seventy thousand individuals. They have fifty-five churches still in their hands; the Papists have appropriated several of these to themselves. These churches, in general, resemble the parish churches of our own country, though of course they are of various sizes, and differ much as to the style of architecture. Some of them are respectable buildings, and of a considerable extent. They have neither pews nor benches inside. At the east end there is a kind of altar, with steps, on which a cross is placed, and tapers lighted in time of worship. Their mode of worship strongly resembles that of the Armenian churches, and strikingly approaches, in different ceremonies, those of the church of Rome. Though they have crosses in their churches, there is no crucifix, nor carved image. The service is read in the Syriac language, of which the people know nothing; and but few of the Catenars are acquainted with it. The *Catenars* are the priests. Here is no preaching, and nothing in the whole service for their edification, but a short extract from one of the Gospels, which is read in the Malayalam language, which is the language of these Syrian Christians. Of course they are in a state of the most wretched ignorance. In

fact, these churches are but so many limbs of Popery, from which, as to doctrinal sentiment, they do not essentially differ. The Church Missionaries have for their object the introduction of the pure Gospel among these benighted Christians. The Rev. Mr. Bayley is engaged in translating and printing the Scriptures in the Malayalam language, and has made considerable progress. The Rev. Mr. Doran is at the head of the College, in which are fifty-one students and stout boys; twenty-eight of these are intended to be Catenars. On examining all the pupils in Mathematics, Latin, Greek, English, &c. &c., we found them in a very reputable state of proficiency. The College building is large and commodious, and there is in it a valuable library. The Rev. Mr. Baker is at the head of the school-system. Here is a sort of Grammar-school, in which are sixty boys; from these are selected students for the college. We found them also in excellent state. Besides this there are fifty-five other schools, containing about one thousand children of the Syrian Christians, in different parts of the country. Both the college and the schools are conducted on principles which are decidedly Evangelical, to which the Metropolitan does not object. He was from home, but we saw his substitute and representative. Of all the Catenars, there is but one, a young man, who appears to be truly pious. Mr. Bayley has been permitted, occasionally, to preach in the churches, and a good understanding appears to exist between the Missionaries, and the Metropolitan and Catenars.

Of these Missionaries, with Mrs. Bayley and Mrs. Baker, we cannot speak too highly. They are truly pious, and breathe an excellent spirit; and appear to be greatly devoted to their difficult work. Mrs. Baker has one school of fine Syrian girls under her care. A church is about to be built here, in which the Gospel will be preached, and all the students will attend there. The Missionaries have service in their own houses on Lord's-day, after the manner of the Church of England. We were greatly interested in this Mission, which we trust will be instrumental of great good, though we fear that its operations will be slow, and the hopes of good are distant. Persons more suited to the undertaking could scarcely have been found by the Church Missionary Society. The houses of the Missionaries are excellent, their situations beautiful, and the neighbouring locality exceedingly rich and fine.

We returned to Quilon, and from thence we proceeded back again to Nagercoil by the road we came, and rested for bearers at

TRIVANDRUM

This is the capital of the kingdom of Travancore, and we notice it in particular, because it is to be the residence of Mr. and

Mrs. Miller, sent to join the Travancore Mission, and where we hope he will soon commence operations; and we rejoice in the great apparent adaptation of Mr. Miller to commence a new Mission in this important city. Trivanderam is situated about midway between Nagercoil and Quilon, and is about forty miles distant from each place, on the main road which leads from the one place to the other, and within a mile of the sea-shore. It is an extensive city, with wide streets, the houses standing, in general, in separate compounds, and have a respectable appearance. The style of architecture is peculiar to this country, and the population must be very considerable, though we were not able to form or obtain an estimate. The neighbourhood is likewise populous, and abounds with villages. The Raneé's palace is here, an extensive building, near which is a large pagoda; the rest in this city are generally small. Near the city is the house of the Resident. On the same side of the city are the barracks for the native troops, all the principal officers of which are also Englishmen. Here is also a medical gentleman, Dr. Povan, a respectable and kind man, who attends on the Raneé and the young Rajahs. Cocoa-nut trees and palmyras grow in every part of the city, and the houses enjoy the benefit of their shade. An artificial canal extends from the lower part of the city, runs parallel with the shore, and forms a communication with the extensive Backwater, which stretches down to Angengo.

Mr. Mead having returned to Nagercoil, the presence of Mr. Miller was not needed at that Mission; and being anxious to make the most of his valuable talents, we recommended to him, and to the brethren, that he should take up his residence, and commence a new Mission at Trivanderam, and be joined by Mr. Ashton from Quilon, which would render the new Mission at Trivanderam immediately efficient, so far as to enable Mr. Miller to commence operations before he has accomplished the acquisition of the language, which is principally the Malayalim. As Mr. Thomson will have, at Quilon, four native assistants, we deemed the presence of Mr. Ashton there by no means essential, and feel convinced that he will be far more useful. This plan met with the cordial approbation of Mr. Miller, and the brethren at Nagercoil, as well as that of the general meeting. Mr. Miller will have here an independent and separate sphere of labour, and the influence of his exertions will touch the boundary of the Nagercoil Mission

* Some circumstances have occurred, since the departure of the Deputation from India, which have induced the Missionaries in Travancore to decline, for the present, commencing a mission at Trivanderam.

to the south, and the Quilon Mission to the north; and thus the concatenation of Mission stations will be seen to stretch through the whole kingdom of Travancore, and the Missionaries be sufficiently near to each other to enjoy all the advantages of mutual counsel, and sufficiently remote to allow each an important and separate field of labour. This will appear still more complete from our report of Nagercoil, and the new arrangements which have been made there.

We left Trivanderam on the 5th of August, and the next day arrived at Nagercoil, or Nagercoil.

Geographical Description of South Travancore, and Town of Nagercoil.

This name comes from *Nagur*, a serpent; and *coil* or *covil*, a church, or place of worship. There is an ancient Hindoo pagoda here, at which the serpent is worshipped. This village, surrounded by several others very near, is situated not far from the southern extremity of the ghauts, or mountains, which extend through this peninsula from north to south, near the western coast. It is also near to the southern extremity of the kingdom of Travancore, and fourteen miles north from Cape Comorin. It is in lat. N. $8^{\circ} 12'$, and long. E. $77^{\circ} 31'$. The face of the country around is well wooded, and slightly undulated, and rich in well watered paddy-grounds. The lofty, abrupt, and picturesque ghauts are seen to the eastward, extending to the north and south as far as the eye can reach. The scenery is highly romantic and beautiful. The vicinity of Nagercoil is very populous. The inhabitants are brahmins, goldsmiths, shopkeepers, weavers, carpenters, *sharnars* (or the climbers of the palmyra-trees), &c. The pagoda, above referred to, is the only one here of considerable size; the rest are very numerous, but small, and are called swamy-houses, at which idols are worshipped, which the very people who pay them homage call *pishasha* (or devils). Idolatry appears throughout Travancore in a more primitive form, and less deteriorated than in any other part of India; and the Brahmins are more particular in excluding us from their idol temples.

The kingdom of Travancore possesses still a nominal independence, and is under the government of a Raneé, or Queen, who is Regent for her nephew, who will be of age to ascend the throne in about a year. Trivanderam is the capital city. There is the Raneé's palace, and the seat of government. The government, though Hindoo, is singularly liberal; and has, from the earliest ages, granted free toleration to other religions, as the continuance of the Syrian churches demonstrates. The government has never opposed any difficulties

in the way of our missionaries. The Roman Catholics are numerous in Travancore; and their churches extend along the sea-shore, at the distance of two or three miles from each other. So much attention is paid by the government to the freedom, and to the rights of Christians of all denominations in common, that every court of justice is provided with a Christian judge, who may belong to any denomination, Protestant, Syrian, or Roman Catholic. If justice be not done to Christians, it is owing to the incapacity, or inefficacy, or corruption of the judge, and not to any injustice on the part of government. Colonel Morison is the English resident at the court. This gentleman bears a high character as a man and as a soldier; a character which is still more exalted by its being associated with the principles of Christianity.

The kingdom of Travancore, nearly the whole length of which we have travelled, forms one of the most rich and beautiful parts of Peninsula India. Nearly all the soil, which is susceptible of it, is in a high state of cultivation; the dry soils being planted with palmyra trees, which abound towards the south, and which yield toddy, from which *jaggery* (or coarse sugar) is made; the middle and northern parts bearing coco-nut trees, which yield similar products. The low and well watered grounds are cultivated for rice, or paddy, which they produce in great abundance. The heat is moderate. The buildings, both sacred and common, the customs and manners of the people, their dress and ornaments, &c., have a greater appearance of antiquity, like their idolatry, and seem to have undergone less change from foreign associations, than those of any other part of Hindostan.

No accurate census has been taken to ascertain the population of this country; but from the best information which we could obtain, it contains about one million and a half. Of these, from sixty to seventy thousands are Syrian Christians. Three thousands are Protestants. Of the number of Roman Catholics, and of the Jews at Comorin, we can obtain no account. All the rest are Hindoos, whose sentiments, as to their mythology, and their rites and ceremonies, do not differ essentially from those of the Hindoos in other parts of India.

Particulars of the Missions.

The choice of Nagercoil, as a missionary station, is the most desirable in the whole of Travancore, as it is far the most populous, about two-thirds of the entire population of the kingdom residing south of Trivanderam, between that city and Cape Comorin, distant from each other fifty-four miles, over the whole of which your Missionaries have extended their labours, having schools or chapels for preaching the word of life, scat-

tered over the whole of this part of the country, in which they are operating the most important results.

The missionary establishment is near the village of Nagercoil, and consists of two good dwelling-houses, the one of which is occupied by Mr. Mead, the other by Mr. Mault; a large school-room for the boys' seminary, at the one of which, Mr. Cumberland, with his wife and family resides; this is used at present as a chapel; a girls' school-room; a printing-office, tolerably furnished with printing materials; a *go-down* (or store-house), and several small cottages, some of which are pretty good, for the accommodation of the servants of the establishment. They are building a chapel of great size; the walls, of good bricks, are about half the height intended. The dimensions of this building are entire length, one hundred and twenty-eight feet; width, seventy feet. The length includes two large vestries at one end; at the other end is a platform of solid stone-work, extending twenty feet, intended for a portico for the principal entrance. So far as it is done, the building is substantial and the workmanship good; the whole foundation is of the sienitic rock, a species of granite. The size of the building, in our opinion, is too extensive; and we have suggested some alterations, which will both be a saving of expense, and contribute to the comfort of the place. The whole mission-compound includes about six acres of ground, in a dry and healthy situation. The Directors will recollect, that the house in which Mr. Mead resides, was presented to the Mission by the late Resident, Colonel Munro. The house occupied by Mr. Mault was built at his own expense, and is a very good one. It cost him 250*l.*, but we have made an arrangement with Mr. Mault, in consequence of which it now belongs to the Society.

The residence of the Missionaries is pretty central, with the Eastern Division on the one side, lying eastward and southward of the settlement, stretching down to Cape Comorin, which is distant fourteen miles; and the Western lying on the opposite side, stretching to the westward and northward towards Trivanderam. The present residence of the Missionaries at Nagercoil is very suitable to the Eastern Division. But having ourselves traversed the whole district, and both divisions of the Mission, we are convinced, that the *Western* labours under great disadvantages, in consequence of being so remote from both the Missionaries. Convinced that both the objects of the Mission would be greatly promoted by one of the brethren residing in a place more in the centre of this part of the district, we proposed to have a separation, and to form the two divisions into two distinct missions; that Mr. Mault should remain in charge of the

Eastern at Nagercoil, with the seminary; all the congregations and schools, and the native teachers belonging to that part—now to be regarded as a distinct mission: and that Mr. Mead should remove, and take up his residence in some central spot in the Western Division, about ten or twelve miles from Nagercoil, with the printing-establishment, and to take under his charge all the congregations, the schools, and native teachers, belonging to that branch of the Mission, which should also be considered as a distinct Mission. We proposed, also, that the Seminary should be supported still from the proceeds of the landed property which belongs to this Mission as it has been, both the Missions deriving equal advantages from it; and that the surplus of income should be equally divided, and be at the sole disposal of each missionary for the support of schools, and the promotion of the general cause; each giving an account of the manner in which it has been expended. The two Missions are nearly equal as to the number of schools, chapels, and congregations, native teachers, &c.

Anxious to bring this arrangement to a conclusion before we left, being very deeply convinced of its importance, and as it met with the entire and cordial approbation of both the brethren, they accompanied us with a view to the selecting of a suitable situation, and spot of ground on which to build a house for the accommodation of Mr. Mead. The ancient town of Travancore (from which the kingdom takes its name), about eleven miles from Nagercoil, near the main road which leads to Trivanderam, was deemed the most suitable; and a spot of ground near that place, and in the heart of an immense population, was fixed upon as being suitable. Mr. Mead supposed that one hundred pounds would enable him to build a house here of sufficient size; and something more being necessary for the erecting of a printing-

office, we gave him a check on the agents for 1400 rupees. This house will be completed by the beginning of the next year, when Mr. and Mrs. Mead and family will immediately remove thither.

By this arrangement, while we doubt not that the cause will be greatly benefited, all the advantages of mutual counsel between the Missionaries will be allowed, and each be more at liberty to exert his own talents in the cultivation of his own field of labour. As great objects are gained by this new arrangement, and but a trifling expense incurred, we cannot but hope that it will meet with the cordial approbation of our friends in the direction. If so, you will in future consider the Mission at Nagercoil as two; and each Missionary will send in his own report, distinct from the other, to the Directors, annually. The *Eastern Mission* will go by the denomination of the *Nagercoil Mission*; and the *Western*, by that of the *Town of Travancore Mission*. Thus a chain of Missionary stations is formed, running through the kingdom of Travancore, commencing at Nagercoil: eleven miles to the north and west of the Town of Travancore; twenty-nine miles further northward, Trivanderam; and forty miles beyond that, Quilon. Every station is most highly important, and every Mission, we doubt not, in a short time, will be highly efficient. By one day's journey all the brethren can meet at Trivanderam, whenever the necessities of the whole Travancore Mission may render it needful.

(To be continued.)

DEPARTURE OF MISSIONARIES.

The Rev. Joseph Ketley, appointed to succeed the Rev. John Davies, as Missionary, at George Town, Demerara, sailed from Gravesend, with Mrs. Ketley, on the 26th of October, in the *Latona*, Captain Hurry, for that colony.

LETTERS RECEIVED FROM MISSIONARIES, &c.

	Name.	Place.	Date.
SOUTH SEAS	Rev. A. Buzacott	Rarotonga	1 April, 1828.
	W. Henry	Tahiti	17 April, 1828.
	J. Williams	—	18 and 20 April, 1828.
	C. Wilson	—	22 April, 1828.
	Messrs. Fritchard & Simpson	—	23 April, 1828.
ULTRA GANGES	Rev. J. W. Medhurst	Batavia	12 May, 1828.
	Messrs. Humphreys and Kidd	Malacca	31 March, 1828.
	Rev. J. Tomlin	—	1 April, 1828.
	J. Humphreys	—	5 April, 1828.
	J. Smith	—	23 April, 1828.
EAST INDIES	W. Reeve	Bangalore	8 May, 1828.
	C. Mead	Travancore	31 March, 1828.
	W. Fyvie	Bombay	27 March, 1828.
	Messrs. Crisp and Taylor	Madras	5 April, 1828.
	Rev. J. Dawson	Vizagapatam	19 April, 1828.
MEDITERRANEAN	J. Robertson	Benares	3 April, 1828.
	J. C. Thompson	Quilon	10 April, 1828.]
	J. Lowndes	Corfu	6 August, 1828.
	S. S. Wilson	Malta	10 September, 1828.

AFRICA	R. Miles.....	Cape Town ...	7 June, 3 and 28 July, 1828.
	A. Robson.....	Bethelsdorp ...	9 March, 1828.
	Messrs. Kayser and Brownlee.	Caffreland.....	15 May, 1828.
	Rev. J. Bartlett.....	Campbell.....	20 December, 1827.
AFRICAN ISLANDS....	J. J. Freeman.....	Tananarivou ...	10 & 11 Dec. 1827, & 23 Jan. 1828.
	D. Jones	—	29 April, 1828.
	Messrs. Jones, Griffiths, Johns, } and Freeman.....	—	3 March, 1828.
	Rev. D. Tyerman.....	Mauritius.....	24 June, 1828.
WEST INDIES	J. Wray	Demerara....	7 and 27 August, 1828.

HOME INTELLIGENCE.

ANNIVERSARIES.

NORTH EAST ESSEX DISTRICT MISSIONARY SOCIETY.

THE Second Annual Meeting of this Society was held in the Rev. J. Robinson's Chapel, Manningtree, on Monday, the 21st of July. Isaac Everett, Esq., of Wix Lodge, presided on the occasion. The Meeting was an exceedingly gratifying one, and was successively addressed by the Rev. Dr. Philip, from South Africa; Thomas Blyth, Esq., of Langham; the Rev. Messrs. Temple, Robinson, Muscutt, Freeman (Wesleyan), and Ashton. The Rev. Dr. Philip preached in the evening.

On the previous day (Sabbath) the Rev. Dr. Philip preached two sermons at the Rev. Wm. Hordle's Meeting House, Harwich, when very excellent collections were made.

CORNWALL.

THE Sixteenth Anniversary of this Society was held at Castle-street Chapel, Launceston, on the 10th and 11th of September, 1828. Sermons were preached, on this interesting occasion, by the Rev. Charles Hyatt, of London, and the Rev. John Edmonds (late Missionary from the East Indies), who had kindly engaged to the Directors of the Parent Society, when he took his pastoral charge, to devote six weeks in the year to promote missionary objects, and who had been sent as a deputation to the West of England. The Report, which was read by the Secretary, afforded gratifying evidence of the increasing prosperity of the Society. Various Resolutions, brought forward at the Meeting for business, at which the Rev. W. Moore presided, were moved and seconded, by the Rev. Messrs. Callaway, C. Hyatt, H. Watts, J. Edmonds, J. W. James, C. Hyatt, Jun., and J. Burfitt. The details given by the Rev. John Edmonds, relative to the awful idolatry and superstitions of India, which he had witnessed, were replete with interest, and appeared to affect every heart; and the whole of the impressive services evidently excited a greater degree of interest in favour

of the cause of Missions to the heathen, than was ever felt in that part of the country before.

SUFFOLK SOCIETY IN AID OF MISSIONS.

THE First Annual Meeting of the East Bergholt Association was held in the Rev. T. Muscutt's Meeting-house, on Monday evening, September 15th; Thomas Blyth, Esq., of Langham, in the Chair. The Meeting was addressed by the Rev. Messrs. Muscutt, Ashton, Cox, Robinson, Goodrich, Cresswell, and Chiefly; and, in a most interesting manner, by the Rev. John Campbell, of Kingsland.

On Wednesday evening, the 17th, a similar Meeting was held at the Rev. J. H. Cox's Chapel, Hadleigh, and was severally addressed by some of the previous speakers, and others.

On Thursday evening, the 18th, another Meeting, for the same object, was held at the Rev. E. Smith's Chapel, at Nayland.

SUSSEX AUXILIARY.

THE Fourth Annual Meeting of this Society was held at Brighton, on Tuesday and Wednesday, October the 14th and 15th, 1828.

On Tuesday evening a sermon was preached at the late Countess of Huntingdon's Chapel, by the Rev. J. A. James, of Birmingham. The Rev. J. Arundel and the Rev. J. Cooper engaged in the devotional services. The collection amounted to 40l.

On Wednesday morning, a public Meeting was held at the Old Ship; Thomas Walker, Esq., Treasurer, in the Chair; when a Report was presented, and Resolutions adopted. The Meeting was opened with prayer, and was delightfully animating. The speakers were—the Chairman; the Secretary; the Rev. L. Winchester, of Worthing; the Rev. J. Arundel, Home Secretary to the Parent Society; the Rev. J. A. James; the Rev. J. Reynolds, of Romsey; the Rev. W. Ellis; the Rev. T. Osbourne (Wesleyan); the Rev. B. Parsons (Countess' Connexion); W. Wigney, Sen.; and W. Penfold, Esqrs. The collections amounted to 267. 6s. 7d.

On Wednesday evening, the Rev. J. Rey-

nolds preached at Union-street Chapel: the Rev. W. Ellis, and the Rev. J. A. James, engaged in the devotional services. The collection amounted to 22*l*. Total amount of the Anniversary Services, upwards of 88*l*.

CHESTER.

On Sunday, the 19th of October, and two following days, the Fourteenth Anniversary of the Chester Auxiliary Missionary Society was held in that city. The services were attended by delighted and crowded auditories; and the impression produced by the powerful addresses of Dr. Philip and Mr. Edmonds will be long remembered. The collections amounted to upwards of 145*l*.

HERTS.

On Wednesday, October 22d, 1828, the Ninth Anniversary of this Society was held at the Old Independent Meeting-house, Ware, when the Rev. G. Clayton preached in the morning, and the Rev. J. Arundel in the evening. After the morning service, at the Meeting for business, a Report was read by one of the Secretaries, and the Meeting addressed by the Rev. W. Hull (Classical Tutor of Wymondley College), the Rev. J. Arundel, the Rev. W. Chaplin, the Rev. J. Wayne, the Rev. Mr. Ragsdell, and the Rev. Mr. Stow. The Rev. G. Clayton presided, and concluded the services of the morning with prayer. In the afternoon several friends of the Society had another meeting; on which occasion the Rev. J. Arundel stated, in a very powerful manner, the necessity of increased exertion, in order to enable the Society to carry on its operations in the various stations which it at present occupies. This Address produced a deep impression, and induced one noble-minded individual to make a donation of Fifty Pounds, in aid of the funds of the Society. The collections, after the morning and evening services, amounted to 19*l*. 11*s*.

LUDLOW.

On the evening of Wednesday, October 20th, a Public Meeting was held at Ludlow, Salop, for the purpose of promoting the cause of Christian Missions. The Resolutions adopted, and the addresses delivered, on the occasion, pointed out the miserable condition of the Heathen, and illustrated the necessity of increased Missionary exertions. The Rev. G. Redford, M.A., of Worcester, in the Chair. The Rev. Messrs. Blackmore, Bidlake, Whalley, Dunn, Barber, the Rev. Dr. Ross, and the Rev. Messrs. Rea, James, and Preece, took part in the service. The Collection in favour of the London Missionary Society, including the produce of a missionary box, was 10*l*. 15*s*. 2*d*.

INFORMATION OF NEW SOCIETIES.

GLAMORGANSHIRE.

A COUNTY Auxiliary Missionary Society, in aid of the London Missionary Society, for Glamorganshire, was established in September last, at Neath. The Rev. Eliezer Jones, of Swansea, was appointed Secretary. And we trust that the county of Glamorgan will not be found backward in efficient efforts to promote the interests of the Missionary Society.

DUDLEY.

On the 4th of September, a Public Meeting was held in the Independent Chapel, Dudley, for the purpose of forming a Branch Missionary Association connected with that place; the Rev. James Dawson in the Chair. Able and interesting speeches were delivered by the Rev. J. A. James, A. Mac Donald, J. Jones, Dr. Ross, and other neighbouring ministers. Sermons were preached on the Sunday preceding, by the Rev. J. Roaf, of Wolverhampton. The collections and subscriptions amounted to 74*l*. 3*s*. 5*d*.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of £5 or upwards, received from 1st to 31st October, 1828, inclusive.]

IN LONDON AND ITS VICINITY.

Legacy by the late Mr. W. H. Ogle	10	0	0
Kingsland Auxiliary Society,			
J. N. H., by D. Langton, Esq.	25	0	0
Maberley Chapel Auxiliary, by Mrs. Philip,			
on account	5	6	11

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bucks.—Chesham—Friends, by Rev. J. Hall	5	0	6
Wingrove and Aston Abbots, by Rev. T. Aston	9	1	7

Cheshire.—Macclesfield.—Mr. J. Rathbone.

Collections after Missionary Prayer Meetings.....	2 15 9
Collected by	
Miss Evans and Mrs. Chetham	2 5 1
Mrs. Wright and Miss Rathbone	4 2 1
Small Sums	0 11 4
	9 14 3
Less Expenses ..	1 3 10

8 10 5

Cumberland.—Carlisle.—Rev. Mr. Woodrow.

Collected by	
Mr. T. Woodrow	1 6 6
— Blaylock	2 6 9
— Donaldson	1 6 8
Miss Pallinson	1 18 3
Mrs. W. Woodrow	1 4 1
Young Men, per Mr. J. Blaylock	1 4 10
Subscriptions	3 5 9
	12 12 10
Less Expenses ..	0 5 4

12 7 6

Derbyshire Auxiliary Missionary Society—

A. N. Harrison, Esq., Secretary

35 0 0

Dorsetshire.—Blandford.—Rev. R. Keynes.

Ladies' Association	30 1 3
Subscriptions	7 7 0

37 8 3

Devonshire, South Auxiliary Society.

Beer Alston.—Rev. W. Whillans.—Subscriptions, and Collection after Sermon, by Rev. J. Edmonds.....

11 0 0

Tavistock.—Rev. W. Rooker.

Subscriptions, &c.	28 2 3
Collection after Sermon by Rev. J. Edmonds	9 2 0

37 4 3

Less Expenses ..

1 15 3

35 9 0

46 9 0

Durham.—Barnard Castle—

Rev. W. L. Prattman.

Subscriptions	3 12 6
Sunday-school Children	1 8 6
Collection after a Sermon by Rev. Mr. Fox	9 18 0

Collected by

Messrs. E. Raine and J. Temple	2 17 6
Streatham.—Collected by Mr. G. Richardson	2 0 0

19 16 6

Huntingdonshire.—Yaxley.—Donations, by

Rev. R. Philip

1 0 0

Kent.—Woolwich Auxiliary Society.—Mr. Read

Treas. on account.....

28 19 0

Lewisham.—Rev. W. J. Hope—

Congregational School.

The Pupils and Friends	5 0 8
Subscriptions	2 7 0
New Cross Chapel Missionary Box	1 17 6

9 5 2

Eltham.—Friends, by Mr. W. Wright.....

1 0 0

Lincolnshire.—Brigg Auxiliary Society—

Mr. W. Goodwin, Treas.

64 0 3

Louth.—Cannon-street Chapel.—Rev. J. Wall.

Missionary Boxes of

Mrs. Soper	0 10 3
Miss Sandford	0 14 8
Mrs. Forman	0 13 9
Miss Trowlove	0 11 11

Mrs. Bourne.....

0 8 6

— Tomlinson

0 5 1

Collection.....

20 0 2

23 4 4

Less Expenses ..

3 16 0

19 8 4

Horncastle.—Rev. J. Pain.

Collections by Rev. Dr. Philip and Rev.

R. Philip

19 5 6

Lancashire, West Auxiliary Society—

J. Job, Esq., Treas.

Wigan.—Contributions and Col-

lection.—Rev. A. Steill

31 2 0

Hindley.—Rev. Mr. Turner.

Master Ormerod's Miss. Box ..

1 19 3

Small Sums.....

0 8 10

Rainford.—Collection after Ser-

mon by Rev. Dr. Raffles.....

5 7 9

38 17 10

Subscription

1 0 0

Liverpool.—Bethesda Chapel—

Collections after Sermons by

Rev. R. S. M'All and

Rev. J. Kelley.....

118 13 0

A Little Girl's Missionary Box

1 1 4

Ladies' Branch.—Mrs. O. Hey-

worth, Treas.

42 9 4

Juvenile Society.—Mr. L. Hey-

worth, Treas.

11 2 0

173 5 8

Newington Chapel.—Collections after Ser-

mons by Rev. Dr. Raffles and Rev. W.

Ellis

15 10 0

Russell-street Chapel.—Collections after

Sermons by Rev. R. M'Lean and Rev.

J. Kelley

11 0 0

Great Cross Hall-street Chapel

—per Mr. J. Jones.—Subs. ..

8 3 1

Teachers and Friends to Sab-

bath-schools

0 12 2

Missionary Box

0 5 0

9 0 3

Great George-street Chapel—

Collections after Sermons by

Rev. W. Ellis and Rev. R. S.

M'All

103 9 3

Ditto—Public Meeting.....

41 17 1

Ditto—after Sermon by Rev.

R. S. M'All and the Lord's

Supper

27 11 6

Ladies' Branch.—Mrs. Raffles,

Treas.

77 16 5

Sunday-school Teachers—per

S. Job

8 18 7

Ditto Children ditto..

5 6 6

264 18 4

Mr. W. Cook.....

50 0 0

— B. Haigh.....

50 0 0

— S. Hope.....

50 0 0

— W. Kay

50 0 0

Rev. Dr. Raffles

25 0 0

Mr. T. Bulley.....

10 0 0

— J. Job

10 0 0

— T. Haigh

5 0 0

— J. Clarke

5 0 0

Miss Clarke

5 0 0

Smaller Donations

11 7 6

Miss Kay and Miss Warton's

Missionary Box.....

2 0 0

Mr. T. Wylie, from the Pay

Table.....

2 14 6

Miss Bulley's Missionary Box..

0 7 6

Messrs. Welsh and Hudson, re-

turn Freight.....

0 11 8

Thank Offering from S. M. R.,

towards the Deficiency, by

Mr. T. Bourne.....

5 0 0

North Meol's Branch Society,

Church Town and Southport,

by Messrs. Linaker and Great-

bach.....

33 16 6

Leigh—T. T. Heyes' Miss. Box

0 7 0

St. Helen's.—Collection after			
Sermon by Rev. W. Vint...	14	4	10
St. Helen's.—Missionary Box.	4	15	2
	335	4	8
	848	16	9
Less Expenses ..	9	4	0
	839	12	9

Mid-Lancashire Auxiliary Missionary Society			
Mr. B. Eccles, Treas.			
Bowland.—Rev. H. Driver and Friends...	2	18	0
Holden.—Collection after Public Meeting...	3	2	0
Haslingden.—Ditto...	8	19	0
Subscriptions	2	16	3
	11	15	3
Less Expenses ..	0	9	6
	11	5	9
	17	5	9
Less Expenses ..	0	0	11
	17	4	10

Monmouthshire.—Newport.—Coll.			
after Sermons by Rev. T. Gibson	18	17	8
Missionary Box and Scotch Toy...	0	9	6
	19	7	2
Less Expenses ..	2	1	10
	17	5	4

Northumberland.—Morpeth.—Presbyterian			
Chapel.—late Rev. G. Atkin	24	14	9

Nottingham.—Anonymous, by Rev. R. Alliot.	2	10	0
Ladies' Auxiliary Society.—by Miss Greaves,			
(on account) ..	25	0	0

Somersetshire.—Bristol Auxiliary Society—			
W. Skinner, Esq., Treas.	1525	14	5
Bristol Tabernacle Branch and Juvenile			
Missionary Society.—Mr. R. Ferris	73	3	10
Somersetshire Auxiliary Society.—J. Spencer,			
Esq., Treas.			
1825.			

Glastonbury.—Rev. W. H. Lewis.			
Collection after Sermon by			
Rev. J. Slatterie	1	17	8
Collected by Miss Rood ..	1	0	0
	2	17	6

1826.			
Collection after Sermon by			
Rev. H. Townley	3	7	0
Sunday-school Children ..	0	15	0
Juvenile Society	1	9	0
Collected by Miss Rood ..	1	1	0
	6	12	0

1827.			
Collection after Sermon by			
Rev. W. Henry	4	3	0
Juvenile Society	3	0	0
Collected by Miss Rood ..	1	1	0
Ditto, by Mrs. Lucy	1	0	0
	9	4	0

1828.			
Collection after Sermon by			
Rev. W. Ellis	2	10	0
J. B. Emery, Esq., don.	5	0	0
Subscription	1	1	0
Collected by Miss Rood ..	1	1	0
Missionary Box	0	6	8
	9	18	8

Milborne Port.—Rev. W. Richards.			
Subscriptions	2	0	0
Wells.—Rev. Mr. Wheeler.			
Collection after Sermon by Rev. W. Ellis	20	0	0
Shepton Mallet.—Rev. W. R. Baker.			
Collection	5	2	5
Collected by Mrs. Spencer ..	3	3	0
Subscription	2	2	0
	10	7	5

South Cheriton.—Rev. Mr. Gay and Friends	2	8	6
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Yeovil.—Rev. J. Jukes.			
Collection after Sermon by			
Rev. W. Ellis	6	11	0
Subscriptions	12	7	11
	18	18	11
Broadway.—Rev. J. Pike.			
Subscriptions	0	6	0
Coll. by Miss Standerwick ..	0	17	9
Collection	1	19	9
	4	3	6

Martock.—Rev. E. Smith.			
Subscriptions	14	11	0
South Petherton.—Rev. E. Paltridge	20	3	2
	121	4	8

Sussex Auxiliary Society.—Rev. J. N. Goulty,			
Secretary.			
Petworth.—Collection by Rev. T. Lewis	3	11	0
Horsham.—Rev. J. Harms	7	2	6
Worthing.—Rev. L. Winchester.			
Male Branch	6	16	2
Female Branch	8	2	0
Collection	2	0	0
Collected by			
Miss Burford	1	0	0
Missionary Box	0	5	4
	18	3	6
Less Expenses ..	0	3	4
	18	0	2

Hastings.—Rev. W. Davies.			
Subscriptions ..	12	6	6
Collection by Rev. T. Lewis ..	6	7	0
Collected by Mrs. Diplock ...	5	4	6
Sunday-schools	6	13	6
Missionary Boxes of			
Mrs. Diplock	0	5	0
— Todhunter	0	13	0
For the Education of Native			
Children in India.			
Rev. C. Rochart	0	10	0
For the Widows' Fund.			
Rev. C. Rochart	1	0	0
	32	19	6

Lewes Tabernacle.—Male Branch.			
Subscriptions	12	11	10
Collection	13	7	4
Sunday-school	0	8	8
	26	7	10
Less Expenses ..	3	3	5
	23	4	5

Female Branch.			
Subscriptions	27	13	7
Sunday-school	0	11	11
Missionary Box	0	4	6
	28	10	0

Brighton.—the late Countess of			
Huntingdon's Chapel.—Mr.			
Humber, Treas.			
Subscriptions	10	10	9
Collection	35	11	6
Monthly Subscriptions ..	10	14	5
Missionary Boxes of			
Miss H. Attree	0	6	9
— Ellis	1	1	6
Mrs. Heath	0	12	7
Mr. D. Pentecost	0	15	0
— Shackleford	0	8	8
Miss S.	0	4	7
Sunday-school.—Mr. E. Simms,			
Treas.	10	0	0
	70	5	0

Union-street Chapel.—Rev. J. N. Goulty.			
Anonymous	5	0	0
G. Batcock, Esq., don.	5	0	0
Ditto, for Widows' Fund	5	0	0
Subscriptions	23	12	0
Ladies' Branch	30	3	0
Missionary Boxes	24	1	2
Sunday-school Children	3	0	7
Collection	23	11	0
	119	7	9

Auxiliary Society.			
Subscriptions	6	6	0
Collection	20	6	3
	<hr/>		
	26	12	3
	<hr/>		
	329	12	7
Less Expenses ..	25	17	2
	<hr/>		
	*303	15	5
	<hr/>		
* Acknowledged of this Sum in former			
Chronicles	32	1	0
 Wiltshire.—Bradford—per Mr. R. Harris.			
Rev. Mr. Fleming's Congregation	16	0	0
Rev. Mr. Aldridge's ditto	5	5	0
	<hr/>		
	21	5	0
 Yorkshire.—Scarborough—Legacy by the late			
Miss Jane Doughty—Mr. Donner, Executor,			
(less duty)	50	0	0
 Scotland.—Buchan Female Bible and Missionary			
Society—for the Education of Native Fe-			
males in India—by Miss Mitchell	5	11	0
Dunfermline—G. J.	10	10	0
Stirling Missionary Society, in aid of Mis-			
sions and other Religious Purposes—by			
Rev. J. Smart	10	0	0
Ellon Bible and Missionary Society—			
by Rev. R. Penman	4	4	9
East Lothian Society for Propagating the			
Knowledge of Christianity—Mr. W. Hun-			
ter, Treas.	3	2	6
Peterhead Bible and Missionary Association			
—Mr. J. Anderson, Secretary	6	8	0
 Ireland.—Hibernian Auxiliary Missionary So-			
cietv—Rev. J. B. Grey, on account	150	3	0

Towards the Deficiency in the Society's Funds.

M.	3	10	0
Liverpool—S. M. R., by Mr. T. Bourne	5	0	0
Russia.—Petersburgh—Legacy by the late			
Mrs. Johanna Rennie, for the support of the			
Native Teacher, <i>Ebenezer Rennie</i> —Rs. 5000			
—Sterling	184	19	3

For the Education of Native Females in India.

Hastings—Rev. C. Rochart	0	10	0
Scotland.—Buchan Female Auxiliary Society ..	6	0	0
Ditto, Female Bible and Missionary Society.	5	11	0

Towards the Support of the Madagascar Schools.

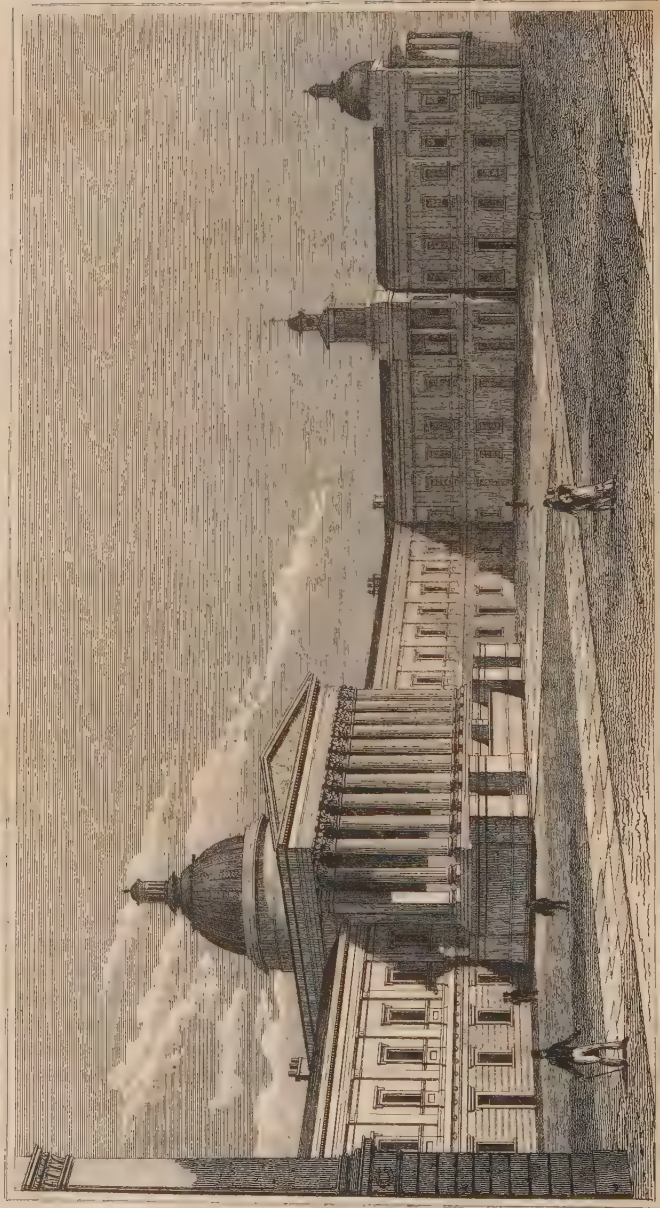
Wales, South, per Rev. T. Phillips.			
Neuaddwvd—Rev. T. Phillips ..	6	4	0
Penrhingaled—Rev. D. Thomas ..	2	0	1
Penygroes—Rev. J. Evans	1	0	0
Hawen—Rev. T. Griffiths	1	11	4
Haldybrenin—Rev. R. Jones	0	10	0
Horeb—Rev. S. Griffiths	1	7	0
Ebenezer—ditto	0	9	6
Llanybro—Rev. W. James	1	3	0
Rhydybont—Rev. W. Jones	1	0	0
Llanelli—Rev. S. Price	3	9	0
Mynyddbach—Rev. L. Powell	0	12	7
Pwllheli—Rev. T. Lewis	1	1	0
Llanbadernfawn—Rev. B. Rees ..	0	14	0
	<hr/>		
	21	1	6

For the Widows' and Orphans' Fund.

Shrewsbury—Rev. T. Weaver	5	5	0
Hastings—Rev. C. Rochart	1	0	0
Brighton—G. Battcock, Esq.	3	0	0

The Thanks of the Directors are presented to the following; viz.—

"A Friend," for 8 frocks and tippets.—Mr. Rutt, for a large parcel of books.—Mr. Andrews, for one year's "Times." Friends, at Ballymore, for a box of fancy articles.—W. C., for ditto, and a paper of beads.—A Friend, per Rev. T. Russell, for Scott's Life, Jay's Life of Winter, Shrubsole's Memoirs, Barker's Bible, the Evan. Mag. from the commencement, and about 40 other books.—Mr. Harrison, for Evan. Mag.



THE LONDON UNIVERSITY.

Published, Dec. 20, 1823, by W. Woodley & Sons, Stationers Court.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1828.

Brief Memorial

OF

THE LONDON UNIVERSITY,

Gower-street, Russell-square.

THE erection of a New University in London has excited the attention of the public at large, and particularly that of the friends of religion. We have, therefore, thought that a perspective view of the building would not be unacceptable, especially to our readers whose residence in the country prevents an actual inspection of the edifice. We also insert a paper, with which we have been favoured by a respectable correspondent, who is well acquainted with the origin and plan of the Institution, and who appears to be anxious to acquit its projectors from the charges brought against it by some pious persons, and which we, with him, believed to be totally unfounded. We submit his statement to the consideration of our candid readers; only begging permission to add two remarks: *first*, that if the Council of the University of London felt themselves at liberty to sanction *extra-mural* instruction (as our correspondent terms it) on the subject of Christianity, we see no sufficient reason why such instruction should not at

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once have been identified with the Institution, and incorporated with its general plan of education. Our *second* remark is, that, with the most friendly feelings to the University of London, we anticipate great national benefit, also, from the erection of KING'S COLLEGE;* and when the building makes its appearance, in some favoured spot of the metropolis, we shall feel happy in presenting our friends with a correct view of it, as also with a brief memorial of the steps by which the Institution has sprung up into existence in this age of improvement. Between the two Colleges, we trust, there will be no other rivalry but such as may subserve the great interests of learning, morality, and religion, in the country.

"University of London.

"MR. EDITOR;

"This important Institution, to which repeated reference has been

* We are sorry that, in utter ignorance of the fact, we inserted, in our list of Literary Notices for November, the name of a contemporary publication, purporting to be the plan of instruction put forth by King's College.

made in the 'Evangelical Magazine,' has so far advanced to maturity in what relates to the needful preparations for instruction, that its medical classes were opened in October, and those of general literature in November. The Introductory Lectures of each professor, to which there was a free admission of all respectable applicants, were indicative of that combination of zeal and talent in the different departments of knowledge, which augurs well for the future reputation and usefulness of the establishment; and there is reason to believe, from the influx of students, that all previous doubts as to its necessity, and objections as to its principles, are rapidly vanishing away.

"The course of instruction will, it appears, comprehend, as it was early intimated, the Languages, ancient and modern, European and Oriental; Mathematics, Physics, the Mental and Moral Sciences, History, Political Economy, the Law of England, and the Medical Sciences: in short, whatever is usually regarded as constituting general knowledge. I have no intention of pronouncing an eulogium upon the Institution; but cannot help, in this place, pointing out one of its advantages, in relation, more especially, to Missionary operations. Several of the most distinguished Missionaries of the different Societies, during their transient visits, on account of health or for other reasons, to their native country, have remarked upon the great cost and time necessary to the acquisition of Eastern languages, after the arrival of the Missionary at the place of his destination; and partial attempts have been made, and plans devised, for obviating this difficulty. I cannot but hail, therefore, the appointment of professors in Oriental languages in the new University, because, if our Missionary Societies should determine, as we trust they will, to give their students a year's preparatory instruction, at least, in Hindoostanee,

Sungskrit, or other languages, the opportunity of doing so is now afforded in an effective manner, and at a very cheap rate.

"It is obvious, from a reference to the various branches of knowledge proposed to be included in the University course of education, that *Theology* is not included; and I am aware that many pious persons have cherished objections against the Institution on this account. Probably, however, those objections originated in a want of due consideration, and have been perpetuated by a prejudice founded in misapprehension. It has been said, that religion is *excluded*. The use of this term, in the present instance, appears to me to be improper, if it is meant to be insinuated that the Council, or the supporters of the Institution, either have acted, or manifested any design of acting, in hostility to religion. There may be very substantial reasons in not *including* Theology in the system of education, without the existence of any feeling of opposition to any of its essential principles. Individuals have been noticed and denounced as infidels, who have taken an active part in its councils; it has, therefore, been presumed, that it is calculated to promote infidelity or irreligion. But it is forgotten that there are others whose names are sufficiently notorious in the Christian world, to whom they have a right to look for a counterbalancing influence, were it necessary to exert it, and to whom they would not look in vain; and the writer has, moreover, the private authority of one of its first founders, whose intimate and constant association with the Council, from the earliest period, and with the individuals of it before the Council itself was formed. I have his,—that is, Dr. Cox's,—authority for asserting, that no question respecting religion or theology was ever treated but with the profoundest regard to the general feeling of the Christian world; and that no reason ever

existed for the omission of Theology from the course of instruction, but a conviction that it would be alike impracticable to incorporate it advantageously into the system, and detrimental to its real interests were this attempted to be accomplished. The fact is plainly this: Oxford and Cambridge exclude Dissenters; the University of London proposes to include *all* within its fostering care. The plan provides the best education, at the cheapest rate, for Dissenters, Catholics, Jews, Churchmen, if they please; that is, for every human being who wishes for mental improvement, and who has as good a right to learning as the orthodox or heterodox churchman.

"But to obviate every possible difficulty, the Council have sanctioned Mr. Dale and the Clerical Professors, and Dr. Cox and the Rev. Joseph Fletcher, as Dissenters, in communicating *extra-mural* instructions to different classes of students, or others; the former in Divinity—the latter in the Evidences of the Christian Religion, Biblical Literature, and Ecclesiastical History.

"I beg leave, also, to inform your readers, that the *Library* is in rapid preparation; that many valuable donations in books have been presented; and that the Council are desirous that those who have libraries of their own, or who can otherwise afford it, should make contributions in this form. Books of reference, and books of History, are particularly requested."

should be left to suffer, in his last days, so much spiritual distress, may have been permitted for the encouragement of weaker believers; for if a Christian of such unquestionable consecration to God were allowed to want divine consolation at such a season, it can be no argument that he was destitute of divine grace, or uninterested in the divine favour.

A brother Deacon, a confidential friend, and fellow labourer of good Mr. Rust, died nearly nine years ago. I regret that there has never been any account of him recorded on the pages of your valuable publication. The appearance of such an account will, even now, I am persuaded, be highly gratifying to very many villagers in Holderness, to whom his labours were blessed, and by whom his memory is very affectionately revered; and will serve, I trust, under divine influence, to stimulate and encourage many others to whom he was personally unknown.

Mr. W. Bowden, of Hull, was the second son of the late excellent and devotional Rev. James Bowden, of Tooting, Surrey. The account shall be stated in the words of the Minister, who preached his funeral sermon, and favoured me with a manuscript of it soon after it was delivered. The Rev. G. Browne, then of St. Alban's, now of Clapham. The text was Nehemiah vii. 2—"He was a faithful man, and feared God above many." This was illustrated with the usual perspicuity of that excellent preacher. To show how suitably it applied to his departed friend, he proceeded to give some particular delineation of his character.

The sermon was preached at St. Alban's, Herts, on Lord's-day evening, March 14, 1819. Mr. B. said, "It is now about six months since, by the mysterious movements of divine Providence, there was conducted to this town, Mr. Wm. Bowden, of Hull. He was travelling for the benefit of his health. When he reached this place, disease had made such progress upon him, that he felt from the first indisposed to proceed further, and, soon after, his removal became impracticable. From that period he has been gradually yet progressively declining; and at length, after many weeks of tedious and painful confinement, first to the house, then to the chamber, then to the bed, he has gained a happy re-

MEMOIR OF W. BOWDEN, ESQ.

LATE OF HULL.

(To the Editor.)

IN the *Evangelical Magazine* for December, 1827, you have given us an *Obituary* of the late pious and devoted W. Rust, Esq., of Hull; which no person, at all alive to religious feeling, can read, I think, without being deeply affected. That such an eminent saint

lease from all his sufferings by the hand of death. This event took place on Friday, the 5th instant. I was no stranger to the deceased. For some years it was my lot to preach to that religious society of which he was long an active and honourable member. You will at once perceive (from the text selected) what was my opinion of the deceased. I speak the genuine conviction of my mind, when I say, that I know of no text more descriptive and appropriate. How far I am correct, you, my respected hearers, will be able, in some measure, to judge, after the details which it is my intention to lay before you. I am informed that, while yet young, he would retire regularly three times a day for the purpose of private devotion; and, at the age of sixteen, he publicly surrendered himself to God, by joining the church of which his father was pastor. Religion had the chief place in his affections. Many, with myself, will remember, not only the sanctity of his deportment, when joining in the devotional exercises of others, but the peculiar fervour of his spirit, when conducting religious worship himself. In his approaches to God, he displayed the humility of the creature, with the affection of the child, and the confidence of the friend. He never seemed more happy, more at home, than when in direct intercourse with heaven. Do not, however, think that because he was remarkably devout, therefore he was melancholy; on the contrary, he was always cheerful, cheerful, too, amidst scenes when the gaiety of the wicked would cease, and the laughter of fools would be madness. If 'out of the abundance of the heart the mouth speaketh,' then the heart of our friend must have been full of religious feeling. To discourse upon subjects relating to the kingdom of God, whether as established in the hearts of believers or spreading its influence on the earth, never seemed unsuitable to him. I have seen him step aside from the bustle of business, on a market-day, and converse with so much earnestness and delight on some religious topic, that it has been necessary to remind him that persons were waiting. You might have thought it the leisure of the Sabbath. He was regulated by circumstances; but when he found himself in the company of pious persons, he yielded to re-

ligious discourse, as the spontaneous effusion of his heart; and a little Bible, which he always carried in his waistcoat pocket, furnished him, when needful, with appropriate topic and reference. On other subjects he spoke but little. There was a reserve which indicated a constant watch upon the door of the lips; and few persons spoke less unadvisedly. In comparatively early life, he was chosen to the office of Deacon of the church under the care of his beloved pastor, the Rev. George Lambert. To his indefatigable diligence and activity, to his zeal, and humility, and prudence, in the discharge of this office I can bear personal testimony. It is now about twenty years since the district of Holderness,—a district stretching northward of Hull, by the sea-coast, and comprising a large number of small towns and villages,—first attracted the attention and sympathy of the friends at Hull, on account of the ignorant, neglected, and degraded state of its inhabitants. A small number of benevolent individuals united their efforts and their contributions, in order to convey amongst these poor villagers, that evangelical doctrine of which they were so awfully destitute. Amongst the results of their Christian endeavours, feebly commenced, little countenanced, but perseveringly and industriously pursued, may be mentioned the introduction of the Gospel into upwards of fifteen small towns and villages; the erection of chapels and the formation of Christian churches in most of those places; the settlement of two regular itinerants; and a manifest improvement of manners and character throughout the whole of the district. Our friend was amongst the earliest and most active who devoted themselves to this work of the Lord; and during this period of about twenty years, did he labour incessantly and indefatigably,—being out almost every Sabbath, riding frequently, after the market, on Saturday, or early on the Sabbath morning, fifteen or twenty miles; and preaching at two or three different places, distant, perhaps, from each other six or eight miles, besides taking the general direction and management of the whole. In this service he literally wore out his strength and spent his life. His last illness was brought on by cold and excessive fatigue, occasioned by riding sixteen miles after his morning service,

on a wet day, in order to attend at his place in the afternoon, as deacon, at the Lord's table. Besides being much employed in visiting the poor and the sick, he had, for about fifteen years, a prayer meeting at his own house, on a Friday evening. Here, surrounded by a little band of fellow-travellers, and such as were 'inquiring their way to Zion with their faces thitherward,' he kindled, or promoted, the flame of devotion, by his simple and affectionate addresses. Here he appeared like the father of a numerous family (for they were chiefly young persons who attended — 'the lambs of the flock,'), looking up to him for counsel and reproof. And so eminently did God bless these familiar and pious exercises, that his little meeting proved a very important nursery to the church. But we are far from having reached the limits of his exertions in the cause of Christ. He was Secretary to several societies connected with the spread of the Gospel, and an active Committee member of many more. Indeed, his parlour was like a constant Committee room, a religious office. Here you might meet with clergymen of the Established Church, and ministers of different denominations, applying to him as the organ, or agent, of various societies in town and country; officers and members of surrounding churches, soliciting his counsels; sea-captains and hawkers, his agents in the distribution of religious tracts at home and abroad; groups of villagers, paying their simple tribute of respect, or seeking assistance in their temporal affairs, from one on whose lips they hung for spiritual instruction on the Sabbath. There, too, you might meet with the widow and fatherless, the sorrowful mourner and the early inquirer, coveting and receiving his sympathy, his counsels, and his prayers; while his mantel-piece was strewn with letters of religious intelligence from all parts of the world. From this short sketch of the manner in which the time and talents of our deceased friend were occupied, am I not justified in contending that 'he was a faithful man, and feared God above many?'"

It is now time that I should direct your attention to the closing scenes in the life of our departed friend. It was in the month of September, that Mr. Bowden came to St. Alban's, much

shattered and weakened by disease, anxiety, and fatigue; for he had been then some months from home, and, as the consequence, labouring under considerable depression of spirits. His mental conflicts at this season, and for some time afterwards, were particularly severe and distressing. Scarcely could he find for himself, a drop of that spiritual consolation which he had so often and so copiously administered to others. Still, however, at intervals, a ray of joy and peace, transmitted from the word of God, shot across the gloom which overhung his mind. These passages seemed to afford him the sweetest relief, which treat of the love of Christ to sinners, of the efficacy of the atonement, of the richness and freeness of divine grace. He often feasted on such portions as the following:—"He came into the world to save sinners," "Able to save to the very uttermost," "We joy in God through our Lord Jesus Christ, through whom we have now received the atonement," "He ever liveth to make intercession for us," "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself to God, purge your consciences from dead works to serve the living God?" At length the cloud was withdrawn; and for some months before his decease he enjoyed an almost uniform tranquillity and peace, not unfrequently, especially towards the close, rising to a degree of exultation and joy. The lingering nature of his disease afforded a trial of his submission and patience, which never failed him. On the contrary, he often exclaimed, "It is all well." Perhaps his general frame of mind could not be better expressed than by a passage of Scripture frequently on his lips—"I wait for the Lord. My soul doth wait; and in his word do I hope."

The following sentences, which dropped from him at intervals, and which have been selected from many others, only because, at the time, they were committed to paper, may serve as a specimen of the strain of his conversation and the frame of his mind.—Being reminded, on one occasion, of the exertions he had been enabled to make in the service of his Lord, he said, "I rejoice if I have been able to do

anything for the cause of my dear Saviour; but if he has been pleased to render my services at all acceptable and useful, he shall tell of it, for I have nothing to speak of but my own sinfulness and unworthiness. If I should, through grace, be admitted into his kingdom, I shall go to receive, not a reward, but mercy." At another time he said, "If I might be allowed to regret anything, it is the loss of my voice. If I had a voice loud enough, I would tell all the world the love of the Saviour, and urge them to read the precious word of God. O that blessed book! every word is full of majesty. I would not have one word of that sacred book against me for a thousand worlds!" It being said to him, "What would you do, if the Lord Jesus Christ were anything else than God?" he replied, "O, dear Sir, he is *my Lord* and *my God*; if he were not, I should have nothing at all to rest upon." The following expressions were uttered by him at different times:—"I bless God I have a good hope. I joy in God my Saviour. He shines; yes, he does shine upon my soul. I shall soon join with those around the throne, in singing his praises for ever. My mind is in peace, I may almost say in perfect peace. I could have liked, if it had been the Lord's will to have stayed a little longer with you, my dear anxious wife, but it appears not to be his will; and I know all *his* will is love. Absent from the body, present with the Lord. He gives me joy. I would shout aloud and sing, but I have no voice. Then shall I sing more sweet, more loud; and Christ shall be my song. These praises will serve to make heaven sweeter: I look forward to the end of them with delight. Out of tribulation; yes, out of great tribulation—but I shall have a robe washed and made white in the blood of the Lamb. O that Lamb in the midst of the throne! I glory in the prospect of everlasting life. I am not afraid; I am not backward to die. The flesh says it is in some respects needful to remain, but the Spirit says it is far better to depart and be with Christ." The last Sabbath he spent on earth, he said, "Go, write to all my friends, and tell them their prayers are answered. The Lord hath done great things for me, one of the most unworthy of his creatures. Tell them He is *pouring*,—not *dropping*, but *pour-*

ing,—in his consolations. My cup runneth over." Then looking upwards, "O those millions, those happy millions! I shall soon join them in praising Him for ever and ever. Then I shall see the Lamb in the midst of the throne, as a Lamb that has been slain for my sins."

On the Wednesday his breathing became difficult. Being asked how he was, he said, "Going—going;—Glory—glory—only one or two steps more." In the night he was heard repeating, "O glorious hour, O blessed abode! I shall be near and like my God." He said to his sister, "Maria, you are very precious to me, and my dear wife is very precious to me; but my Jesus is more precious still. Yes, He is precious to my soul—my transport, and my trust. How I love the Litany of the Church of England, where it says, 'O Lamb of God, who takest away the sins of the world, have mercy upon us miserable sinners!'" Thursday night he articulated with great difficulty, but was heard attempting to repeat the following hymn:—

"Jesus, my Saviour, in thy face
The essence lies of every grace;
All things beside, which charm the sight,
Are shadows tipt with glow-worm light.
Thy beauty, Lord, th' enraptur'd eye,
That fully views it, first must die.
Then let me die; through death to know
The joy I seek in vain below."

Within a few hours of his departure, he frequently exclaimed—"Saints—Angels,—Hallelujah,—Glory." And when he grew still weaker, "Haste—Spirit—my Saviour"—probably attempting to give utterance to that verse—

"Haste, my beloved, fetch my soul
Up to thy blest abode;
Fly; for my Spirit longs to see
My Saviour and my God."

Mrs. B. said to him, "Are you quite happy, my dear?" If you are, lift up your hand." This he did immediately, crying with a full voice, "Victory! victory!" and presently ceased to breathe. He fell asleep in Jesus, on Friday, March 5, 1819, in the forty-sixth year of his age, and lies entombed in St. Peter's churchyard, St. Alban's.

"Blessed are the dead which die in the Lord."

A SOLEMN WARNING,

DRAWN FROM

THE HISTORY OF ANANIAS AND SAPPHIRA.

THESE two persons were struck dead for telling a lie! Death is a solemn event, even under the most favoured circumstances, and when the mind has been long preparing for it, by a season of affliction. Sudden death is still more solemn. The giddy and profane turn pale at it, and the circle in which it happens is for a moment overwhelmed with a feeling of awe;—but who can describe the condition of that man, who is cut off whilst in the very act of swearing or cursing, of lying or stealing, or any other crime? he is driven away in his wickedness, without a signal of the approach of the king of terrors—or time to cry, “Lord, have mercy upon me!” Alas! how many die in this sudden and unprepared manner! Some die intoxicated; others whilst sleeping on the bed of iniquity; and not a few expire with blasphemy upon their tongues. “Bless the Lord, O my soul, and all that is within me bless his holy name,” for not cutting me off when I was rebelling against him.

The sin of lying is very heinous, and is almost always connected with other sins, particularly the following:—A lie is frequently told,

1. *To prevent detection, or to avoid punishment.*

Thousands, and tens of thousands, are suspected of faults, and charged with them, and proved guilty; but do they make a frank and open confession of their deeds? No, they will rather invent lie upon lie, hoping, if possible, to elude the search of truth, or the pain of punishment. This species of falsehood may be traced through every gradation of age, and character, from a little girl to the man of hoary hairs, and from the playful school-boy to the hardened criminal; and I think it probable, that nearly every one who reads these lines, will feel his conscience flash in his face, and reproach him for this sin.

2. *Lies are told with an intent to cheat, or defraud, in the way of business.*

They are not called lies, when used in this way, but are considered a kind

of tact or manoeuvre, almost indispensable to the making of a good bargain. Hence it comes to pass, that truth, plain unvarnished truth, is the scarcest thing in the shop or market. False intelligence is circulated on 'Change, to affect the funds. One man praises his goods, and declares they are excellent, *super-excellent*, though he knows them to be defective; and another depreciates the very article he wishes to buy, and which he believes to be very good, in order to have it cheap. Thus, high and low, rich and poor, are endeavouring to get or to save money, by an artful mixture of truth and falsehood. No doubt there are splendid exceptions, but I am persuaded that comparatively few can look back, on a long and busy life, without recollecting instances of this kind, in which they have been guilty.

3. *Lies are told to gratify a proud and vain-glorious spirit.*

This may often be detected in the manner in which statements of facts are related. Statements both *verbal* and *written*: for whilst in the main, every particular is correct, yet the glare and the colouring, and the emphasis, produce a wrong impression; so that the truth itself is conveyed in a way calculated to mislead.

4. *A lie may be told to injure the reputation, or depreciate the talents, of another.*

It may be spoken in accents of pity, or sorrow—or in the tone of contempt, or astonishment. Much of what is said on these occasions may be true, but so distorted, by little exaggerations, or omissions, as to be a species of the most injurious falsehood. The reader will understand what is meant.

The sin of Ananias and Sapphira was greatly aggravated by the circumstance of their being husband and wife.

This is the nearest of all relations, and it ought to have made them peculiarly watchful over each other's spiritual welfare. Thou shalt not suffer sin upon thy neighbour, much less upon thy wife or thy husband. The original intention of the Creator, in giving man a wife was, that she might be a help meet for him; and there are some happy instances recorded of its being so. Manoh's wife was a true helpmeet; for when he was discouraged she cheered him. Good old Zacharias and Elizabeth walked together in all

the commandments and ordinances of the Lord blameless; but it was vastly different with Adam and Eve, and with Ananias and Sapphira. They helped one another to draw down the vengeance of God. Ah! fatal helpers. "How is it," said Peter to Ananias, "that ye have agreed together to tempt the Spirit of the Lord?" This agreement, this preconcerted plan, was a dreadful aggravation of their crime. It was not a sudden attack of the enemy, but a deep laid scheme, devised and arranged, as they thought, with consummate art. O, let every family be united by the bonds of truth and love; but never, never agree to violate the divine commands. Domestic broils are frightful things. The disagreeables which sometimes take place in families are most disreputable to the married pair. A whole congregation is disgraced when a man and his wife fight or quarrel; and the case is made worse, if it be published abroad by one of the parties. Every thing should be done, which can be done without sin, to promote domestic comfort; whilst, at the same time, faithfulness and truth should preserve us from conniving at the faults of those who are as dear unto us as our own souls.

Is there the least appearance of an inclination to depart from the truth? then let conjugal affection prompt us; yea, let the love of Christ prompt us, to sound the alarm; and let the history of Ananias and Sapphira prevent us from "*agreeing together*" to dishonour God, injure our neighbour, or ruin ourselves.

Ananias and Sapphira were flaming professors of religion.

Yes! they were flaming professors of religion! and were struck dead for telling a lie. It appears that their hesitating sin was pride, and the circumstances of the times afforded them a fair opportunity for gratifying it. A prominent feature of primitive Christianity was benevolence—unbounded benevolence. Those who possessed wealth considered it an honour and privilege to minister to the wants of their poorer brethren; "for the multitude of them that believed were of one heart and of one soul, neither said any of them that aught which he possessed was his own; but they had all things common, and as many as were possessors of lands or houses, sold them,

and brought the prices of the things which were sold, and laid them down at the Apostle's feet, and distribution was made unto every man according as he had need." Such acts of love, and devotedness, would no doubt be considered as decisive proofs of discipleship, and would greatly endear the benefactors to their brethren and sisters in the faith. Here comes the temptation. "A certain man named Ananias, and Sapphira his wife, sold a possession, and *kept back part of his price*, his wife also being privy to it, and brought a certain part and laid it down at the Apostle's feet. But Peter said, Ananias, why hath Satan filled thy heart to lie unto the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? thou hast not lied unto men but unto God." And Ananias, hearing these words, fell down and gave up the ghost."

It is worthy of remark, that what he sold, and what he gave, was his own; and surely no man ought to give away what belongs to another; but there is reason to fear that all who profess and call themselves Christians, are not strictly honest on this point. Reader! remember that "God hateth robbery for burnt offering;" and that offering is no better than robbery, which is offered on the altar of benevolence, but ought to have been paid to the creditor. Be just before you are generous; for you have no right to give away one farthing, until you have ascertained that you have sufficient to pay your lawful debts.

As this property was all their own, it would have been very noble if they had brought a *fifth* part of it, and laid it down at the Apostle's feet, saying, "We have sold our land, and wish to devote this portion to the service of God." But no! this would not have gratified their pride. They wished to rank among the chief disciples. They wished to stand on a level with Barnabas, who *gave all*. Hence this lie was conceived, and this act perpetrated. Ananias seems to have been the author of this deception, yet Sapphira cordially acquiesced in it; for she, coming in about three hours after her husband's fatal end, Peter said unto

her, "Tell me whether ye sold the land for so much?" And she said, "Yea, for so much; and straightway she fell down and yielded up the ghost, and the young men came in and found her dead, and carrying her forth, buried her by her husband."

PRACTICAL OBSERVATIONS.

1. The sin of lying is one of the first sins discoverable in children.

Before their sweet little cheeks reddened with shame, we can discover falsehood on their tongues. Sometimes the servants teach them to tell lies to avoid blame; at other times, parents teach them, by promising what they never perform, and what they never intended to perform; and in this and various other ways a foundation is laid for making thorough liars. History and experience teach us that harsh and cruel treatment has a tendency to engender a false and deceitful spirit. Under the native princes of Hindostan, the people were proverbial for lying; and the negroes of the West Indies are proverbial for it now; so, by parity of reasoning, the harsh and tyrannical conduct of some parents almost compels their sons and daughters to become liars.

Righteous, and just, and holy God; thou who canst not lie, help me to watch over my offspring, so as to check every tendency to deceit and falsehood; and do thou so impress the hearts of all my dear young friends with the excellency of truth, that they may evermore shun the appearance of evil!

2. The sin of lying is one of the last sins which is conquered.

It clings to our nature through life; and, like the leprosy in a house, the walls must be taken down, before it is completely removed.

It is fashionable, in some circles, to utter falsehood, rather than give offence; therefore the servants are instructed by their employers to tell lies; but if, afterward, they should turn from liars to thieves (an easy transition), and rob their masters and mistresses, they would have themselves chiefly to blame. The beginning of sin is like the letting out of water—none can tell what may be the event; but every one who wishes to be clear from the blood of his fellow-creature, should cautiously avoid leading him into sin.

There are many complimentary liars;

"The flatterer gives praise which is not due; professes kindness which is not real, and elevates all to a pitch far above truth, and thus becomes a liar." Beware of the flatterer!

Unnumbered lies are spoken in common conversation, without the least remorse; and vast numbers are spoken also in jest, which, though known to be false, are greeted with applause—yea, and by men called Christians.

Perjury, the worst kind of lies, is very common; and wicked men who are engaged in wicked works, "find falsehood exceedingly convenient, if not indispensable, to their success." A smuggler will invent five hundred lies, and confirm them by an oath, rather than be detected; and if neither lies nor oaths are sufficient, who can say what he will next attempt, to escape the arm of justice?

We conclude, that the persons referred to in this particular, are not disciples of that holy Saviour, who is emphatically "the truth;" but is it not very affecting and humbling to think that real Christians should bear any resemblance to them? Yet, it must be acknowledged, that even in the bosom of true Christians, there are feelings remaining which are gratified by a species of falsehood; and these feelings are rarely, if ever, completely subdued. If any man think this is a mistake, let him begin at home, and examine well his own heart.

3. Although the sin of lying is little regarded by the generality of mankind, yet God has marked it with peculiar abhorrence.

Ananias and Sapphira were struck dead for it. The Bible denounces the most awful curses upon it. Every black catalogue of sinners has a liar marked in it—and in the glorious presence of Jehovah a liar cannot dwell. O, no! such a monster in heaven "would be a gazing stock, a spot on the beautiful aspect of that happy world, a curse to himself, and a nuisance to its exalted inhabitants." Reader! dost thou delight in lies? then remember, and forget it not, that without a great and happy change, thou wilt not be permitted to enter the heavenly city; "for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Shall not these considerations lead you to exa-

mine yourself most carefully, respecting the state of your soul? How can you be happy a moment until you have obtained the favour of the God of truth? Would you not tremble if you were told that you must be the associate of whoremongers, and murderers, and idolaters, for ever and ever? It is said, that *great fear came upon all the church, and upon as many as heard of God's judgments on these ancient offenders*; and ought not every one in the present day, who hears or reads these things, to be deeply affected under a consciousness of guilt?

4. It is possible for a man to appear very zealous for God, and very kind to the poor, and yet be an arch-deceiver.

When Ananias brought his money and laid it down at the Apostle's feet, little did he think that his iniquity would be so soon detected, and little did the beholders imagine that he would so quickly sink into the arms of death, as a judgment for his hypocrisy. Ah! it is a fearful thing to trifle with the all-seeing God. He cannot be deceived, and will not be mocked.

"Nothing but *truth* before his face,
With honour can appear."

Therefore, let us all carefully and prayerfully examine our motives, desires, and intentions. Perhaps many may read this paper who are engaged in acts of public or private benevolence. Take heed, dearly beloved, lest in the disposal of your own property, or when acting as the almoners of others, you encourage feelings similar to those which were cherished in the hearts of the unhappy pair, whose history we have been considering. Deal faithfully with yourselves. Press home the matter to your consciences. Give sin no quarter. Be ye perfect, even as your Father in heaven is perfect.

5. There are many ways which lead to ruin, but only one which leads to glory.

A man may pride himself on not being a liar, and yet foster some other sin, equally fatal to his soul. Every man has his *own* besetting sin. We turn every one to his *own way*. A drunkard may despise a thief; a prodigal son may turn away with contempt from a sordid miser; and the Pharisee, who gives alms to be seen of men, may shun even the sight of his own brother, who is an abandoned

profligate. Thus the constitutional sins of men may be very different, yet they all lead down to hell. But, beloved Reader, be assured there is only one way to heaven, and that is *by believing on the Lord Jesus Christ, the Son of God*. Look unto him this hour for divine assistance, and he will enable you to depart from every sin, to forsake every refuge of lies, to renounce all dependence on sinful-self and righteousness, and make you happy for ever. He will keep you as securely as he kept Noah in the ark when the world was drowned; and on that dreadful, glorious day, when every liar shall be publicly denounced, and sent down to the lake which burneth with fire and brimstone, he will give you an abundant entrance into his heavenly kingdom. Amen.

Your affectionate
ADMONISHER.

OBSERVATIONS ON PROPHECY.

To the Editor of the *Evangelical Magazine*.

SIR;

As I was lately perusing the valuable work of the Rev. Mr. Davies, entitled, "*An Estimate of the Human Mind*," &c., I was powerfully impressed with the passage which I have transcribed, and the distinct exhibition of which, on your pages, may prove advantageous to some of your readers. Much has been recently said and written on the subject of Prophecy, which appears to the sedate and devout student of the sacred Scriptures to be little better than loose conjecture. It is pleasant to find some relief in such "*words of truth and soberness*," as the following extract seems to display.

Yours respectfully,
C.

"The region of prophecy, partly illuminated with beacons, by which faith might steer its course through a dark and tempestuous current of time, and the divine word might receive its confirmation after the accomplishment of the predicted events, but still covered over with much obscurity, to prevent the unwarrantable intrusions and the rash pervagations of bold presumption,

had been always a department of revealed knowledge peculiarly attractive to the minds; and not unfrequently fatal to the safety, of imaginative adventurers. The Jews, to whom the prophecies were more immediately addressed, have almost universally misapprehended their nature, and by a process of literal and carnal application, to the exclusion of all spiritual import, scornfully rejected, and continued to reject, the Messiah, who was to be the end of the law, and to whom all the prophets gave witness. Thus, the literal interpretation of what was obviously intended figuratively and emblematically to represent spiritual blessings of a most exalted order, was the stumbling-block upon which the ancient Jews fell; and we fear that a similar misapplication in reference to a different economy—the economy of millennial glory—has led astray from the path of soberness and truth, in a scriptural exposition, many of those who are most anxious and practically zealous, in the conversion and restoration of the same interesting people. What portion may be true of the theories, which, under various modifications, have been carried down from the very first ages of Christianity, and illustrated among the moderns principally by Mede and others, respecting the second advent of Christ, and the grand line of operations by which *His* kingdom shall be universally established upon earth; whether He will, indeed, personally appear and conduct his restored people in one glorious host into Palestine, and there reign over them with unprecedented pomp and triumph, as many suppose; or whether, under the gorgeous veil of prophetic imagery, is conveyed nothing more than a magnificent display of divine power, in establishing the kingdom of grace upon earth, which seems to be the more general opinion;—we cannot possibly determine. We would, therefore, by no means condemn the speculative incubrations of ingenious and learned men upon these interesting topics, if stated with something of that modesty and diffidence with which Newton proposed his conjectures. We condemn only the dogmatism of a heated imagination, in laying down schemes, which, on account of the obscurity and inadequacy of the premises, must, at the very best, be in many of

their details utterly uncertain; and when attempted to be fully developed, are found to involve difficulties and contradictions, which must be regarded as principles of evident self-destruction. Amidst these rich and flowery regions of inspiration, fancy, under the guidance of reason, may be allowed to range and speculate, but not to pronounce and legislate, until the unquestionable light of facts has dissipated their remaining obscurities. In the mean time, they have enough of what is palpable and distinct, to embody the visions of faith, to animate the expectations of hope, to kindle the flame of love, and to rouse to higher energy the efforts of practical zeal.

"There can be no doubt that days of unrivalled glory are before us; that the cycle of ages is rapidly running its round; and that the revolutions of time will soon introduce the period, which will establish a new era of light, and righteousness, and peace."

"Until this bright epoch in the history of our fallen world shall commence, however, let us adhere to the plain, and simple, and practical exposition of the word of truth, and guard against being imposed upon by the illusive halo, which our own imagination may have thrown around its scenes."

REVIVAL OF RELIGION IN WALES.

To the Editor of the Evangelical Magazine.

MY DEAR SIR;

IN the present state of our churches, I cannot help hoping that the following account from Wales, which has been lately received by one of my members from her aged father, "an old disciple," will be both acceptable and useful; and hope it will be in time for the December Magazine.

Yours most respectfully,
G. GREATBATCH.

Denbigh, Oct. 30, 1828.

"Mr. Greatbatch, and yourself, and all our friends at Southport, will rejoice to hear of the great revival of religion that hath taken place lately in this neighbourhood. It began in a place called Gwytheren, twelve miles from this town, in a parish containing about

five hundred souls. The Sunday-schools have been eminently useful in bringing a reformation among them; by the instruction of their teachers, the young people were brought to see the sinfulness of attending wakes, fairs, &c., which have been the ruin of many. The families have been brought to see the duty and privilege of worshipping God in their families; believing that the Lord would pour his wrath upon all households that call not on his name. By degrees the word preached, had a great effect upon the hearers, and the members of the small church of Christ in that neighbourhood began to pray earnestly in private, and in their families, and in their public worship, for an outpouring of the spirit; and the Lord answered their prayers. In the beginning of August last, nine persons offered themselves to be admitted members of the church; the deacons and members there could not help weeping for joy, to see what they so earnestly prayed and longed for coming to pass. From that day to this, every week, several persons have come forward seeking the way to Zion. From the first week in August, to the present time, above eighty persons have joined themselves to the Church of Christ at Gwytheren. The work of the Lord is going on wonderfully and delightfully—it is a little heaven below. You can better imagine, than I can describe, the happy scenes;—rich and poor—parents and children—young and old—young men and maidens—subscribing with their hands that they shall be the Lord's. What a glorious spring and summer, after a long and dreary winter! Many of our ministers take great pleasure in visiting this delightful spot, and are obliged to exclaim, '*What hath God wrought!*' I have the happiness to inform you that this heavenly flame has caught two or three of the neighbouring churches and congregations; and we here are waiting for the same visitation. The members of our church, about three hundred, assemble *one night in every week*, at the chapel, to pray for the same outpouring of the Holy Spirit amongst us. I hope I shall have occasion to send you word, before long, that our poor prayers are heard, and that many shall be brought to the glorious liberty of the sons of God. It will give me the greatest pleasure to hear of this great work going for-

ward in Southport, and cold Lancashire; yea, all over the world.

"Your affectionate Father,
R. W."

A PRAYER FOR THE AGED.

DEAR MR. EDITOR;

THE infirmities of old age demand our tenderest sympathy. Men who have been giants in their day, become almost as feeble as infants, and those who have led the devotions of multitudes, are at last scarcely able to lip out a prayer. The frailties of their bodies seem also to affect the powers of their minds, so that every faculty is more or less impaired; and whilst the ear trumpet, the spectacles, the crutch, and the large elbow chair, are called in to support and comfort our beloved fathers, still they decay, and droop, and die. I sometimes gaze on such venerable ruins with tears, and the involuntary ejaculation rises in my bosom—*"O Lord, when my heart and my flesh fail, be thou the strength of my heart and my portion for ever!"*

One of these honoured persons lately complained to me of a defective memory—of wanderings in prayer—of incapacity to collect his thoughts, when addressing God, &c. &c. "Do put a few thoughts together," said he, "to aid me in this sacred exercise." In compliance with the wishes of my venerable friend, the following prayer was drawn up; and as there are hundreds of people in similar circumstances, and many of them read your Magazine, I beg your insertion of it in that valuable publication, in hope that it may assist some aged persons in their devotions.

R. K.

St. Petersburg, Oct. 1827.

A PRAYER FOR THE LORD'S DAY MORNING.

HOLY, holy, holy, Lord God Almighty! adored be thy name for raising me up to behold the light of another Christian Sabbath. Compose my thoughts this morning. Fill my soul with reverence while I approach thy footstool. Banish every vain and trifling subject from my mind. Animate, encourage, and comfort me, that I may offer up an acceptable sacrifice. I am a sinful man, O Lord, and I

desire to address thee in the words of the Publican—"God be merciful to me a sinner." When I consider my unworthiness, I may well tremble before thy glorious majesty; but O, how is my soul comforted with the sweet assurance that thou sittest on a throne of mercy, saying, "Come unto me and I will give you rest!"

I praise thee for appointing one day in seven, as a season for spiritual improvement to man; when, after the busy and anxious labours of the week, he may hear thy word and prepare for heaven. How many are blessing thee for this merciful appointment! What multitudes will worship thee this day in thy earthly courts! and I would gladly unite with them, but I can derive no benefit from it. Thou hast, in thy adorable Providence, taken away my hearing; permit me not to repine at this affliction, but I beseech thee, O Lord, to overrule it for my eternal good. Condescend to meet me in my own chamber. Commune with me from off thy mercy-seat, and cheer my heart with thy life-giving presence. Though I cannot hear the preacher's voice, yet I can listen to thy holy dictates. O speak peace to my soul. Let me hear thee say, "Son, be of good cheer, thy sins are forgiven thee." May thy spirit bear witness with my spirit, that I am a child of God—that thou art my reconciled Father—that the Lamb of God hath taken away my sins—that I stand with acceptance in thy sight—and that when my spirit leaves this frail body, thou wilt receive me to mansions of glory. If thou wilt thus shine upon my soul, then shall this day be as one of the days of heaven; and prove a delightful pledge of the rest which remaineth for thy people above.

Gracious Father! I bless thee that, amidst increasing weakness and infirmities, I can yet see to read those precious books which I possess. How merciful hast thou been to me to give me such sources of consolation! What could I do without them? O sanctify every page which I read! Open my understanding to comprehend more clearly all thy revealed will in the holy and blessed Bible; and, especially, grant me more enlarged views of thy love to man. Help me to dwell with rapture on the scheme of redemption, in which thou appearest *just*, and the

Justifier of him who believeth in Jesus. Surely it was amazing love which prompted thee to give thine only begotten Son as a Saviour for a guilty world. O! I hope to praise thee for ever and ever for this unspeakable gift. May that blessed book which unfolds these glad tidings circulate among all nations! Make it increasingly delightful and profitable to my own soul. May its invitations encourage me—its promises support me—its precepts guide me—and its threatenings make me more and more afraid of sin!

Accept the praises of my heart for thy favours to my beloved family. Thou hast spared me to a good old age, so that I have seen my children's children! How can I sufficiently bless thee for this mercy! Lord, thou lodest me with kindness. O that my gratitude bore some proportion to thy favours! I commend, to thy paternal care, the sons and daughters of my children. May they abound in every thing which is lovely and of good report, and grow in favour with God and man! Let every generation of my posterity fear thee; and in that dreadful day, when the trumpet shall sound and the dead shall be raised, do thou place me, and all who are dear to me, near thy own right hand.

Pour out thy Holy Spirit on all the congregations of thy people; and where only two or three are gathered together in thy name, manifest thyself unto them as their redeeming God. Clothe thy Priests with salvation; grant them a tender solicitude for the welfare of immortal souls. Let them not forget, that if any perish through their neglect, they will give account thereof at the last day. May this consideration make them very earnest! Cause their sermons to be like a fire, and like a hammer, which breaketh the rock in pieces; or like a two-edged sword, which shall pierce the conscience, and divide asunder the sinner and his sins. O my God! thou didst prick thousands to the heart on the day of Pentecost; repeat this blessing to day. Let every preacher and every hearer feel thy power; then shall there be joy in the presence of the angels of God, over multitudes of sinners brought to repentance.

I pray, O Lord, for those who turn their back upon thy holy temple, and waste the sacred hours to their soul's destruction. Thousands there are of

this description. Convince them of the injury they are doing themselves. Open their eyes to see how greatly they dishonour thy law, and what a stumbling block they place before their families and the world. Touch their hearts with deep contrition for the past, and cause them to seek mercy, and break thy laws no more.

For the glory of thy name, arise, O Lord, and pity the drooping churches. Call forth holy and devoted men, like Luther, to revive the purity and zeal of former times; and may every one who names the name of Christ, depart from all iniquity!

I pray for kings, and all who are in authority. Make them a terror to evil doers, and a praise unto such as do well. Be very gracious to our sovereign the King. Give him heavenly wisdom to rule his vast dominions, and let thy power and thy mercy defend him by night and by day. Make him an unspeakable blessing to the millions of his subjects; and may prosperity, both temporal and spiritual, be the characteristics of his reign!

May thy kingdom come, and thy will be done, in earth, as it is in heaven, and all things that have breath, praise thee the Lord. Remove every hindrance to the spread of thy Gospel. Let all the nations hear that Jesus Christ came into the world to save sin-

ners. I rejoice in the cheering thought that all who believe in the Lord Jesus Christ shall be saved; but how shall they believe in him of whom they have not heard, and how can they hear without a preacher, and how can they preach unless they are sent? O, send forth thy servants to every land, and make them eminently successful! I bless thee for putting it into the hearts of so many to go. I bless thee that others are preparing to follow their blessed example; and I bless thee for giving me both the disposition, and ability, and opportunity, to cast in my mite for the furtherance of so glorious a cause. Prosper thy work abundantly, O Lord!

And now, merciful Saviour, into thy hands I commit my spirit; receive me graciously, and love me freely, and never leave me nor forsake me. I cannot expect to live many more years in this dying world, but while the lamp of life holds out to burn, may it shine and burn to thy glory! May my soul love thee; my thoughts fix on thee; and my tongue proclaim thy praise! Assist me to spend this holy day in the delightful anticipation of heaven—make it so holy, so pleasant, so solemn, as I would wish the closing scene of life to be,—and to Father, Son, and Holy Ghost, shall the glory be ascribed for ever. Amen.

POETRY.

A NEW YEAR'S EVE.

(Extracted from Bernard Barton's Poem of that Name, just published.)

ONCE more, "A NEW YEAR'S EVE!" My strain began
 With sober thoughts, with such it well may end;
 For when, oh! when, should these come home to man,
 With such a season, if they may not blend?
 My gentle reader, let an unknown friend
 Remind thee of the ceaseless lapse of time!
 Nor will his serious tone thy ear offend,
 If love may plead his pardon for the crime
 Of blending solemn truth with minstrel's simple rhyme.

"I would not trifle merely, though the world
 Be loudest in their praise who do no more;"
 A standard is uplifted and unfurled;
 The summons hath gone forth from shore to shore;

In thought's still pause, in passion's loud uproar,
Thine ear has heard that gentle voice serene,
Deep, but not loud, behind thee and before;
Thine inward eye that banner too hath seen;—
Hast thou obeyed the call? or still a loiterer been?

Canst thou forget who first, on Calvary's height,
Lifted that glorious banner up on high,
While heaven above was wrapped in starless night,
And earth, convulsed with horror, heard the cry,
ELI, ELI, LAMA SABACHTHANI?
Look back upon the hour of grief and pain;
For THEE He came to suffer, and to die!
The blood he shed must be thy boon or bane,
Let conscience answer which! He hath not died in vain.

Christ died for ALL. But in that general debt
He bled to cancel—dost not thou partake?
Is *thine*, too, blotted out? Oh! do not settle
Upon a doubtful issue such a stake?
Each faculty of soul and sense awake;
Trust not a *general* truth, which may be vain
To thee; but rather, for thy Saviour's sake,
And for thy own, some evidence attain:
For thee, indeed, he died—for thee hath risen again.

Are thy locks white with many long-past years?
One more is dawning which thy last may be;
Art thou in middle age, by worldly fears
And hopes surrounded? set thy spirit free,
More awful fears, more glorious hopes to see.
Art thou in blooming youth? Thyself engage
To serve and honour HIM, who unto thee
Would be a guide and guard through life's first stage,
Wisdom in manhood's strength, and greenness in old age?

REVIEW OF RELIGIOUS PUBLICATIONS.

LECTURES, EXPOSITORY AND PRACTICAL, ON
THE BOOK OF REVELATION. By the late
REV. ROBERT CULBERTSON, Leith. New
Edition. 3 vols. 8vo. 1*l.* 1*0s.*

William Oliphant, Edinburgh; and James Duncan,
London.

THE two last volumes of this work have been before the public for several years. At the time of their publication they were reviewed in some of the Scottish periodicals with a degree of commendation answerable to their merits. The work has been lately reprinted, with the addition of a third volume, chiefly practical, on the first three chapters of the Apocalypse. The whole forms one of the best commentaries on that very profound and important portion of Holy Writ, which it has been happiness to peruse. When we express this opinion, we speak advisedly. We do not regard the Author as having been a man of very original views, though evidently accustomed to think for himself; but rather as having been

a most patient and laborious student of the Book of Revelation; having read, to a very great extent, the writings of those who preceded him in attempting to methodize and unfold its mystic drama, and as having brought to his difficult, but very important task, a singular share of calmness and discrimination—of careful research and sound judgment. There never appears the boldness of imagination, that seeks to startle with wild and fantastic theories; nor the brilliant fancy that is often found to invest opinions with a charm, though destitute of evidence and argument to recommend them; but in the absence of these qualities the work is all the sounder and safer, as a guide in one of the most difficult fields of scriptural exposition. When the Author carries us along with him, it is by addressing our judgment, and advancing satisfactory reasons to show that he is in the right; and when, at any time, we are led to dissent from his views, we are compelled to acknowledge the caution with which he handles the subject,

and the candour with which he confesses the difficulties in which it is involved. Though his work was written previously to the recent agitation of the millennial hypothesis, Mr. C. takes occasion to notice, at some length, the controversy to which in former times it gave rise. His remarks are characterized by his usual moderation and fairness; and in the leading views which he brings forward, we, on the whole, concur. While Mr. C. has availed himself of the help which previous commentators and critics could afford him, he has more than once given striking proofs of independent thinking, and of superior ingenuity in the statement of his views. We refer more particularly to his remarks on the name of the Beast, on which he proposes an explanation, which, as he mentions, was suggested to him by a brother in the ministry, but which he has in the text wrought up into a highly plausible theory of his own. We shall quote the passage at length, as one that well deserves the examination of students of Apocalyptic prophecy. We may premise, that Mr. C. proceeds on the principle, that in the delineation of the character of the Beast there is a reference throughout to the conformity observable between the Antichristian apostacy and the most prominent features of the civil and military government of Rome. In the number of the Beast, he conceives it probable that there is a particular allusion to the warlike and rapacious character of the ancient commonwealth.

"To see how the number 666 can be supposed to symbolize the feature of character to which we have referred, it is also necessary to remark; 1st, That those powerful armies by which the Romans became the terror and the scourge of the world were composed of distinct bodies of men, called legions; 2nd, When the Roman legion had its full complement, it consisted of 6000 men; 3rd, In each legion there was a proportionable number of officers, placed in a due scale of gradation, for the maintenance of order and discipline; and 4th, There is the strictest agreement between the number of the Beast, and the number and the degrees of rank among the officers of the legion.

"As the observation last mentioned is of special importance for the elucidation of this text, it is necessary to specify the degrees of rank, the number which belonged to each of these degrees, and the full complement of officers in the legion. With respect to the first, or the degrees of rank, they were only three. Between the lowest non-commissioned officer and the colonel of a modern regiment, there is a long-extended scale of gradation. But though the Roman legion had the appearance of a considerable army, and though the highest posts were open to the meanest private soldier, there were only

three degrees of rank among the officers. These were the military tribunes, the centurions, and the decani. With respect to the second, or the number of individuals belonging to these parts in the scale of gradation, the military tribunes were only 6; and as they all held the same degree of rank, in order to prevent disputes among themselves, and any confusion or contradiction of orders, they assumed by turns the command of the legion. The centurions, as their name is sufficient to intimate, had each a subordinate command of 100 men; and as, in 6000, there are 60 hundreds, the number of the centurions could be neither more nor less than 60. The decani were in immediate subordination to the centurions, and had each of them the command of 10 soldiers, and as in 6000 there are 600 tens, the number of the decani in the legion must have been 600. After this particular statement of the number in each class, I need hardly mention that the round sum was the same with the mystical number of the Beast, viz. 666.

"Here we have the most perfect agreement, both in the particular statements and in the general sum, with the different numbers we were directed to count. In all the calculations of the Greeks, the first of the three letters employed in this mystical number, stood for 600, which agrees with the decani; the second for 60, which agrees with the centurions; and the third for 6, which corresponds to the number of the tribunes. The one account is thus fairly balanced with the other.

"This method of calculating has one obvious advantage over the extraction of the square root, that it does not leave any fractional parts. The nearest root of 666 is no doubt 25; but as there is still a remainder of 41, interpreters have been puzzled how to dispose of it. It may likewise be mentioned, that though the number 666 may be stated by a thousand different combinations of the letters of the Greek alphabet, there is no method, besides the one employed in this text, which can at once express the round sum and the number which belonged to each class of officers in the legion. And that there is an allusion here to the legion, stronger presumptive evidence, I think, can hardly be expected than this last consideration is fitted to suggest. And if there is an allusion to the legion, or, in other words, if there be an allusion to the military character of the Romans, then, agreeably to the principle of interpretation which must be adopted in order to explain the preceding verses, the allusion is intended to symbolize a corresponding feature of character in the beast of the earth, viz. the insatiable thirst of the Papal church for blood, and spoil, and conquest."

We can, with great confidence, introduce

this able work to the attention of the public, and especially to the notice of students of prophetic Scripture. It is a laborious, well-digested, sober treatise, on one of the most difficult portions of Sacred Writ.

THE LAST DAYS: *a Discourse on the Evil Characters of these our Times; proving them to be the "Perilous Times" of the "Last Days."* By the REV. EDWARD IRVING, A.M., Minister of the National Scotch Church, Regent-square. 8vo. 12s.

R. B. Seeley, and W. Burnside.

THAT Mr. Irving is an industrious man, must be obvious from the labours which he devolves upon the public press. When he is blessed, however, with an increase of that "wisdom which cometh from above," we firmly believe that his industry will be exerted with far more advantage to his fellow-creatures. Now, indeed, it is mournful to observe that recklessness of consequences which distinguishes his present authorship. Could an induction be made of all the fanciful theories, erroneous statements, palpable contradictions, inconclusive reasonings, and arrogant assertions, put forth by Mr. Irving, during his past sojourn in the British metropolis, it would furnish one of the most amusing articles that ever saw the light. From the most moderate church pretensions, he has ascended, as on eagles' wings, to a loftier height than ere was occupied by my Lord of Canterbury; from Arminianism, avowed, and ardently contended for, with no small contempt for the orthodox, he has passed onward to a Calvinism which holds a reprobation distinct from the punishment of human guilt; which makes God, in a moral as well as in a physical sense, "the doer of all things;" which can jeer, with indecent mirth, at those who regard the law of the Ten Commandments as still binding upon those whom Christ has made free; and which professes to explain the hidden mysteries of that adorable Trinity, which inspired men were contented merely to reveal. And, then, all the cameleon-like hues of his theology have come upon him, not in the ordinary way of study and research, but by distinct revelation. Hence his extreme vehemence in denouncing all who cannot see with his eyes, and who have not been favoured with the same extraordinary aids.

Before examining the body of this volume, we are compelled to linger for a moment on the "dedication." It is certainly a unique production, and it were well, indeed, if this were all. Inconsistency and folly might be lamented, but disingenuousness requires to be firmly rebuked; especially when, from a false vantage ground, it looks down with an air of supercilious contempt upon men whom it has ventured to arraign and condemn for

no other cause but that of speaking the truth. Our readers, then, may just observe, that, when Mr. Irving preached his famous sermon before the London Missionary Society, in which he contended against all existing Missionary Institutions, and advanced the absurd doctrine, that Missionaries ought to receive no support, save from the savage tribes amongst whom they are called to labour,—it was gently hinted, from many quarters, that his own pecuniary arrangements with the managers of the Caledonian Church were but a sorry illustration of his hard, unfeeling, and impracticable doctrine concerning poor Missionaries. Mr. Irving, it appears, has felt the gentle hints in question, and now, after all these years, resents the indignity.

"The merchant shepherds—the hiring pastors of this day," observes Mr. I., "taunted me and scorned me, when I laid down the spirit of the apostolic Missionary; but they knew not, in the multitude of their uncharitable speeches, that I learned it in my own experience, and had proved it all in my own person." "While I make these statements in justification of God's providence, in honour of Christ's headship of the church, and in refutation of my most calumnious enemies, who, God forgive them! under the guise of religious publications, do poison the ear of simple and honest-hearted people with all manner of falsehood, malice, and evil speaking. I do feel, within myself, that I was a very unworthy minister, and ill-furnished for my high calling, when I first set foot in this metropolis of the kingdom." And who are the persons whom Mr. I. stigmatises as "merchant shepherds," and "hiring pastors?" We suspect that he does not know what he says, nor whereof he affirms. But "we do him to wit," that the ministers most closely identified with the London Missionary Society, are neither "merchant shepherds" nor "hiring pastors." We would at once disabuse him of a prejudice under which he labours, by assuring him, that in ninety-nine cases out of a hundred, they act to this day upon the noble principle of their non-conforming ancestors, by avoiding all pecuniary stipulations, and taking, from year to year, without any fixed salary, the free-will offerings of their people. Mr. I., indeed, would make us believe that, when he came to London, he did the same. If this be not his intention, why rage about "merchant shepherds" and "hiring pastors?" Why say so much about "disinterested principles," and about preaching "the Gospel without being burdensome?" In one word, why represent the whole matter as if one sentence about money had never fallen from the lips of any one in the entire negotiation? Pray, did not Mr. Irving know of that "rule of the Scottish Church, not to ordain without an

assurance on the part of the people, calling the minister to give him a livelihood?" If he did, and if the elders of the Caledonian Church did actually enter into a legal obligation to raise him a certain annual stipend, what means all his boasting, when he ventures to tell the public, that he had "learned in his own experience, and proved in his own person," all that in his Missionary sermon he had recommended to the adoption of Missionary Institutions. We do not, in the abstract, blame Mr. I. for the pecuniary stipulations made by the Scottish Church, on his behalf, at his settlement; but we do say, that if the charge of "merchant shepherds," and "hiring pastors," is to be bandied about, it will fall much more appropriately on himself than upon any of those men at whose door he would so uncharitably leave the imputation.

We might pass over Mr. I.'s most vain and boastful paragraph about the grantees that used to frequent the Caledonian Church. It looks very much as if he were taking a last lingering farewell of his expiring popularity. Happy should we be, could we be persuaded that much good had come to his quondam auditors; and still more happy should we be, were we satisfied that they were attracted by spiritual considerations to the Caledonian Church. But "of this honour," Mr. I. "will boast, and none shall prevent" him "boasting of it, in that spirit of foolishness for Christ's sake, in which Paul boasted before the churches of Achaia." We would just remind Mr. I. that it was not of his popularity that Paul boasted, in the regions of Achaia; but rather, that, being somewhat *unpopular* amongst the Corinthians, he had not taken any bond, salary, or pecuniary acknowledgment for his labours, from a people proverbially mean and ungenerous.

In the concluding part of the dedication, we have a schedule of the doctrines, by the "larger openings" of which Mr. I. and his flock were rewarded, after they had been "honoured to do service to God and the commonwealth." "The doctrine especially of the blessed Trinity, and the offices sustained by the persons thereof in our salvation, I desire," says Mr. I., "for my church and for myself, to acknowledge, was then opened to us, and remained no longer, as it is to most, a believed but unknown mystery. Next, the doctrine of the Gentile apostacy, as exhibited in the Papal superstition, and in Protestant liberalism, was made instrumental, under God, to deliver the Church from the false hope of converting a world which standeth ripe and ready for judgment; and did set us free from the spirit of expediency—that spirit which now worketh in the religious world. To a right understanding of the present condition of the Church, and its immediate judgment, we were greatly helped by attaining unto the mystery of bap-

tism, as constituting a people in covenant, and responsible for the privileges of the covenant. This doctrine, which the infatuated Church either fondly adopts, or maliciously represents, as 'baptismal regeneration,' is, in fact, the only one which puts a difference between us and a heathen nation. I bless God, in behalf of my people, that he did open to us the mystery of the grace, the privilege and the obligation of the baptismal covenant. Next, in the order of God's mercies to us, we have to acknowledge his instructing us in the true humanity of Christ; or rather, I should say, that he has enabled us to stand and suffer reproach for the *most catholic and orthodox doctrine; that Christ took human nature in the fallen, and not in the unfallen, state*; which, to my horror and amazement, I do find those theological babes of the religious world ready to renounce. Where will their renunciations stop? They will end where it is *expedient* for them to stop; but so long as it will bring more reputation, more rank, and more money, they will renounce whatever displeaseth public opinion."

We pass by Mr. I.'s demonstrations of the Trinity, as savouring of that "philosophy falsely so called," which the apostles condemned, and which laid the foundation of most of the early departures from apostolic doctrine. We leave him to enjoy his notion of the baptismal regeneration of the *elect*, at least till we have time to notice his "Homilies" on this subject. We will not wait to snatch from his prophetic glance the spectacle of "a world ripe and ready for judgment." But we must be permitted to pause for a moment over the last article of his newly acquired belief. It is so awful that we almost tremble to look at it. Had it come from Dr. Priestley, or Mr. Belsham, we should have been but little surprised; but when we see it proceeding from the pen of a divine, famed for his hyper-orthodoxy, it does utterly confound us. "CHRIST TOOK HUMAN NATURE IN THE FALLEN, AND NOT IN THE UNFALLEN, STATE." What blasphemy! What! that substance which was "conceived by the power of the Holy Ghost," stigmatized as only a fallen nature! How infinitely offensive to the spirit of Christ must be such a view of "the holy child Jesus." If this pernicious tenet had any foundation in truth, how could the incarnate Redeemer have said, "The prince of this world cometh, and hath nothing in me?" Or how could he have become the Redeemer of others, himself the partaker of a fallen nature? We know the paltzy argument by which this wretched theory is bolstered up. "If Christ had not been the partaker of a fallen nature, how," say its advocates, "could there have been any suitableness in temptation on the one hand, or virtue on the other, in resisting it?" We suppose, then, that our first parents were

partakers of a fallen nature, when the serpent approached our mother Eve in Paradise; and henceforward, we must conclude that there is no virtue in God, because he is necessarily holy, and because he cannot be tempted with evil. O what a grievous affliction to the Church is the propagation of such crudities; yea, and worse than crudities, most abominable heresies! And then all, too, who cannot embrace them, are induced to be thus pertinacious, from "expediency," or with a view to "bring more reputation, more rank, and more money." What shameful injustice is this! Is there one truly Christian minister in the land, who would abstain from publishing his views of divine truth, out of simple regard to the frown or approbation of his fellow-creatures? Who made Mr. I. a judge over his brethren? Without the credentials of an apostle, he assumes more than all the authority of one; yea more, he interferes with the prerogatives of Omniscience. And, perhaps, it might be found too, that he gets as much money as most of his brethren; and surely it is not his fault if he has not equal rank and reputation. Of this we are sure, that when he would exalt himself, he is not very tender of the reputation of others.

We had intended to furnish a brief outline of the subjects contained in the body of this volume; but really, after plodding our weary way through the whole of the seventeen Sermons of which it consists, we find it next to impossible to exhibit to our readers any thing like an analysis of the work. We may observe, in general, that the entire work is founded upon 2 Tim. iii. 1-6. With his accustomed rashness, Mr. I., in explaining the meaning of the words, "last days," remarks, that "there are, and there can be, only two opinions with respect to this point; the first, that they are the last days of the Jewish; and the second, that they are the last days of the Christian, dispensation." Now in his sense of the word *last*, we are strongly disposed to conclude that the Apostle means neither. The enlightened CALVIN observes, that the phrase applies to "*the whole state of the Church of Christ*." For when the Scripture speaketh of the latter days, it compareth the shadows of the law, and the perfection which was hoped for at the coming of the Redeemer, together. Now ever since the time that our Lord Jesus fulfilled whatsoever was requisite for the salvation of the world, we are in the latter days. They began after the Apostle's time, they continue at this present, and shall remain even to the end of the world.* It might, indeed, be easy to show that the French Reformer was right. As Mr. Irving, however, understands the language in a *limited* sense, though without

one sound canon of biblical interpretation on his side, he makes it his business to find out the limited period to which the Apostle refers; and having satisfied himself that the present age is that period, he has nothing more to do, but merely to depict all the crimes which the Apostle enumerates in the men of this generation. And, strange to tell, he seems to discover them all, or most of them, in the bosom of Christian society, and in those very institutions which have been connected with that great and manifest revival of religion which has taken place during the last thirty years. That Mr. I. has presented many just views of the state of society, that he has exposed many palpable evils amongst professing Christians, we are by no means disposed to deny; but of his work as a whole, we are compelled to say, that it is a glaring specimen of special pleading—a painful and distressing effort to make Scripture, reason, common sense, and Christian charity, bend to a preconceived notion. Mr. I. finds the "LOVE OF SELF," in the desire which has sprung up, since the days of Whitfield and Wesley, for a style of preaching more pointed, practical, and useful, than obtained before. "Men speak of a sermon," says he, "in the same language, and perhaps with the same gesture of the hand, smiting the body in the same place, with which they speak of a dinner—'It did me good, Sir; I felt the better for it!'" COVETOUSNESS Mr. I. discovers, mainly, in "the world called religious." "You have only to be present, and hear what is the first subject of conversation in all their meetings, and the great theme of their delight: is it not the state of their funds? What the great end of their speeches?—The increase of donations and subscriptions. What the great labour of their travellers, and what the proof of their success?—The amount of their gatherings. What the qualification for honourable office?—The amount of our contributions. What the great fear and apprehension?—Lest the funds should fall off. What, in short, the bulwark of their strength, and the anchor of their hope, and the assurance of their faith? If these things do not betray a covetous spirit in this religious world, I know not where it is to be met with elsewhere."

The sin of "boasting" Mr. I. dexterously detects in the subscription lists and reports of our religious institutions, and in the attempt made by some to prove that God hath done great things for us in the present age. Really, in all good truth and fidelity, we do not know such another boaster in London as Mr. Irving. He may not be aware of it; but if he is not, we pity him the more. We cannot, however, follow him through those labyrinths of error and misrepresentation with which his pages abound. Were he not profoundly

* See Calvin's Sermons on 2 Tim. iii. 1.

ignorant of the state of Christian society amongst us, he could not allow himself so seriously to calumniate his brethren. But if he remains in his present ignorance, and yet continues to fulminate his abuse on those who have so long, and many of them so honourably and successfully, borne the burden and heat of the day, he will add to the crime of ignorance, that of wilful obstinacy and injustice. Let him descend from his lofty, or rather imaginary, height; let him mingle, like the other ministers of the Scottish connexion, with our pastors and churches; let him throw aside that air of awful dignity by which he surrounds himself; let him inhale fresh breezes of charity; let him preach in our dissenting pulpits; (and what is he that he should not?) let him mingle, as time may permit, in our private circles; let him pour forth his heart to God in prayer with us;—and we will venture to predict, that many of those signs of the last times, at least as they now appear to his jaundiced eye, will vanish away, and the Christian heavens will again brighten up, and become more cheerful and serene than ever. A man that lives at a distance from his brethren, is in danger sometimes of attributing qualities to them, which, on a nearer view, he would instantly perceive had no existence.

We do entreat Mr. I., in the spirit of love, to review many of the dangerous sentiments advanced in this volume; and particularly what he has said on the subject of the moral law, pages 408, 409, 410, 411. "Is not," he observes, "the principle and fountain-head of holiness in the Holy Ghost? And is the Holy Ghost not in the believer? And if the Holy Ghost be in the believer, what more would ye have, as the pledge and security of the believer's holiness? Would ye have the Holy Ghost laid under the law of the Ten Commandments? How absurd this is, will the better appear if you will reflect upon what the Ten Commandments are. They are not the form of holiness to the

unfallen, nor to the redeemed, but to the fallen man." The whole paragraph, of which this is a part, is really a fearful specimen of withering and desolating error. We wish Mr. I. would, in this matter, refer to the fathers of the Scottish Church, of whom he boasts so much; but most of all do we wish that he would read his Bible with greater care, and consult Antinomian authorities, whether oral or written, less. We know not where his speculations may end, but we are under many apprehensions. May he learn wisdom ere it be too late!

A NEW YEAR'S EVE, and other Poems.
By BERNARD BARTON. 8vo. 9s.

Hatchard and Son.

WE are truly glad once more to meet our friend Barton in his accustomed walks. He always brings with him the atmosphere of heaven, and amidst the regions of poetry, so often polluted, causes us to breathe a pure and refreshing air. He has dedicated his volume to the excellent and devoted Bishop of Winchester, a gratifying and honourable sign of the diffusion of a more enlarged and Christian spirit, and one more worthy of both Churchman and Dissenter, than a feeling less kind and friendly. Among the Quakers there have been many movements of late, in the direction of Christian charity, which we cannot but attribute, under God, to a better acquaintance with the inspired records, and with the principles, obligations, and spirit, of the Christian faith. The "New Year's Eve" surpasses, in all the real qualities of poetry, most, if not all, of Mr. Barton's former productions. We have furnished our readers with one specimen, in the poetic department of the present number, and we shall here give them another in the beautiful lines entitled, "CHRIST WALKING ON THE SEA," which illustrate a most splendid FRONTSPIECE, drawn and engraved by MARTIN;—

"The multitudes, miraculously fed,
Had to their distant homes been sent away;
Jesus had sought, apart, the mountain-head,
'Mid nature's solitude to pray:
In darkness and, in storm had closed the day,
And on the water of Gennesaret
The bark which held his faithful followers, lay
Tossed too and fro;—their Master comes not yet!
Can He, who fed the crowd, his chosen few forget?

Believe it not:—though heaven above be dark,
And ocean stormy, still his love and might
Are with the inmates of that little bark;
And, in the fourth watch of that fearful night,
A heavenly form, arrayed in vestments bright,
Treads, with unfaltering feet, the billowy tide:
The moon has risen, and sheds her silvery light
Full on that form which toward them seems to glide,
As if the winds to chain, and all their fears to chide,

Can it be human? One of mortal mould
 Could walk not thus the waves in majesty!
 Fear strikes the timid, awe o'ercomes the bold;
 As, underneath that shadowy moon-lit sky,
 The glorious vision silently draws nigh,
 Shining more brightly from surrounding shade;
 'It is a spirit!' in their fear they cry:—
 Soon does their Master's voice those fears upbraid,
 'Be of good cheer,' he says; 'Tis I, be not afraid!'

Peter goes forth to meet him: but the sound
 E'en of the sinking tempest's lingering breath,
 The clouds of night yet darkly hovering round,
 The parting waves his only path beneath,
 Recal to him but images of death,
 And fear had sank him:—but with outstretched hand,
 His Lord exclaims, 'O thou of little faith!
 Why didst thou doubt?' his hope and faith expand;
 And by his Master's side he walks as on dry land.

Oh! well might they before whose eyes were trod
 The deep's unyielding waves, then worship Thee;
 Confess Thee of a truth the Son of God,
 And bend in prayer and praise the reverend knee;
 Should theirs, alone, such rites of homage be?
 Forbid the thought! unseen of mortal eye,
 E'en in this day, on life's tempestuous sea,
 Thou walk'st its waves when stormy winds are high;
 Thy people's guide and guard: nor wilt thou pass them by!

As to thy loved disciples in their bark
 Thou showedst thyself upon the fearful night,
 E'en now when waves are rough, and skies are dark,
 Dost thou, in condescending love, delight
 To manifest thy saving arm of might
 For such as look to thee alone for aid;
 To those who walk by faith and not by sight,
 Yet visible in sorrow's dreariest shade,
 And heard proclaiming still, 'Tis I, be not afraid!'

Then wind and wave are hushed, and all is calm;
 Light from above breaks forth, the clouds are riven,
 And for the cry of fear, the grateful psalm
 Of joy and praise is to the spirit given:
 No more the bark is tempest tossed or driven,
 But, as in the delightful, tranquil scene,
 The parting clouds ope vistas into heaven;
 For fear and doubt spring faith and hope serene,
 And holy peace presides where horror late hath been.

Saviour, Redeemer, and Incarnate Word!
 Since Scripture hath declared that every knee
 To thee shall bow, each tongue confess Thee 'Lord,'
 In mercy or in judgment, grant, that we
 May in the hour of mercy bow to Thee!
 If not—in judgment, gracious Lord! arise;
 And on the wave of trial's stormiest sea,
 Beneath the gloom of sorrow's darkest skies,
 Come as thou camest of yore to Thy disciples' eyes."

We can speak of the spirit, sentiment, poetry, and general execution, of this volume, in terms of decided approbation. As a Christmas or New Year's Gift, for intelligent young people, nothing could be more suitable.

EVANGELICAL BEAUTIES OF THE REV. HUGH BINNING, M.A., *Minister of Govan by Glasgow*; with an *Account of his Life*, by Rev. JOHN BROWN, Whitburn; and Recommendation, by Rev. Dr. M'CRIE and Rev. J. BROWN, Edinburgh. 1s. 6d.

THE Author, from whose works this judicious selection is made, lived during the Covenanting period in Scotland. Though comparatively little known since, he was, for learning, genius, and piety, one of the most distinguished ministers of the age; an age abounding in great and good men. His course on earth was short, but it was bright and useful. No one can read his writings, without perceiving upon them the stamp of a mind of no common order,—a mind distinguished by great originality of thought, and an exuberance, and even splendour, of imagination—a mind highly gifted by nature, enriched by literature, cultivated by study, and, above all, deeply imbued and hallowed by the most exalted piety. We have often wondered, that amidst the revival of works which had seemed long dead and forgotten, no one had thought of bringing into notice the works of Binning. We are sure they need only to be known, to be approved and admired. We do not say too much for them, when we say that they will not suffer on a comparison with Leighton, to whom they bear the greatest resemblance. The name of M'Crìe and Brown, whose high commendations of them are prefixed to this little volume, will be reckoned ample vouchers of the truth of what we have asserted. We hope the selection from them, which has been made with so much judgment, by the venerable Editor, and which is now presented to the public, will not only prove acceptable and useful itself, but will be the means of drawing the attention of Christians to the original works from which it is drawn.

TIME'S TELESCOPE FOR 1829; or, a *Complete Guide to the Almanack: containing an Explanation of Saints' Days and Holidays; with Illustrations of British History and Antiquities, existing and obsolete Rites and Customs, Sketches of Composition, Chronology, and Contemporary Biography. Astronomical Occurrences in every Month; comprising Remarks on the Phenomena of the Celestial Bodies: and the Naturalist's Diary: explaining the various Appearances in the Animal and Vegetable Kingdoms. With numerous Engravings on Wood, from Drawings by eminent Artists. Published Annually.* 9s.

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THIS has always been a highly amusing and instructive publication; but the present

Number far excels all the former ones. We can give it a most cordial recommendation, as one of the most amusing works of its kind we have ever read. The Frontispiece, from a landscape by D. Teniers, is exquisitely beautiful, and the Wood-cuts come very near to engravings upon copper or steel.

WORKS RECENTLY PUBLISHED.

1. *The Scripture Diary, for 1829*: comprising Daily Portions of the Scriptures, in the Order of their History, for Reading the whole Bible within the Year; together with useful Selections from the Calendars, various Notices respecting the History of the Sacred Writings, British Versions, Present State of Christendom, and other interesting particulars of Ecclesiastical Intelligence. The Second Edition; and now published in size for binding, if required, with any of the Almanacs. Price One Shilling.

N.B. This original Work is prepared without any regard to the peculiarities of Sect; and is, therefore, confidently recommended to persons of all Religious Denominations.—It will be found specially valuable by Heads of Families, Ministers, Superintendents and Teachers of Sunday Schools: while it will also suit the purposes of an excellent "Christmas Box," or "New Year's Gift," for young Persons.

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3. *Paternal Discipline of Affliction*; the substance of Two Discourses; together with "Self Scrutiny," the substance of a Discourse, delivered at St. Thomas's Square, Hackney. By Rev. HENRY FOSTER BURDER, M.A. 1s.

4. *The Interpositions of Divine Providence*; selected exclusively from the Holy Scriptures. By JOSEPH FINCHER, Esq. 12mo. 6s. This valuable work is intended to follow up the admirable design of the Author's former Publication, entitled "The Achievements of Prayer." We hope, in our next Number, to give a fuller notice of a work which is fitted for extensive utility.

LITERARY NOTICES.

An aged Minister, who has been a constant Reader of the Evangelical Magazine from its commencement, wishes, through the medium of its pages, to direct the attention of Publishers and serious Christians, to some very useful Publications of the last Century, which he thinks have been unduly neglected. It has given him no common pleasure to perceive the revival in the Religious World of a taste for the substantial sterling divinity of the Puritans and Nonconformists; but it will increase that pleasure very materially, if the writings of some of those who immediately succeeded them, and which are in few respects inferior, shall be rescued from the unmerited oblivion into which they have been allowed to sink. He begs leave to mention the following, as a specimen of the Class of Books he refers to:—Muir's (a Minister in Paisley) Parable of the Sower; and Christ's Cross and Crown. Bradbury, on the Joy of the Christiana finishing his Course; Christ on the Throne; and an excellent piece on Justification. Hadan's (London) Sermons, on Christ the Foundation, on Family Worship, on Faith, and Works. Taylor, Richard, (London) Two Volumes of Sermons, on Justification, on Law and Gospel, on Evil Thoughts, on the Covenant of Grace, &c.

In the Press, and speedily will be published, a New and Improved Edition of "Gospel Truth accurately Stated and Illustrated," by Messrs. Boston, Erskine, &c. Compiled by Rev. John Brown, Whitburn.

RELIGIOUS INTELLIGENCE.

QUESTIONS AND ANSWERS RESPECTING WAR.

Question.

Shall the sword devour for ever?

Does the sword always ensure safety to him who wields it?

Has he that commences hostilities always just cause of complaint?

Will a just cause of complaint justify War?

Have disputed points been always equitably settled by the sword?

Does War settle the disputed point at all?

Is it impossible to devise means by which national differences might be amicably adjusted, and the appeal to the sword be avoided?

Shall War always continue to desolate the earth?

Is War consistent with the Gospel of Christ?

NO;

Answer.

Swords shall be beaten into ploughshares, and nations shall learn War no more.

They that take the sword shall perish with the sword; for where there is slaughter both parties cannot be safe.

He is generally influenced only by the passions of anger, envy, or ambition.

A just cause of complaint does not make War a just means of redress.

That cannot be an equitable arbiter of differences, which decides by might and not by right.

It is settled afterwards by negotiation.

Nations might institute a tribunal to which all points in dispute should be referred, on the same principle as disputes between individuals are decided.

He maketh War to cease to the ends of the earth.

The spirit, doctrines, and precepts of the Gospel forbid War.

"THE POOR YE HAVE ALWAYS WITH YOU."

THAT season of the year is now arrived, when HEADS OF FAMILIES should look over their wardrobes, and see what cast-off clothes, and also what blankets, &c. they can spare for the destitute poor, *thousands* of whom, men, women, and children, are bitterly suffering for want of clothing.

SCRIPTURE MEMENTOS ON THE SUBJECT.

To Christians:

"Thou shalt not hide thyself from thine own flesh."

"He that hath two coats, let him impart to him that hath none."

"Did I ever send away the naked without clothing, and was he not warmed with the fleece of my sheep?"

"I was naked and ye clothed me.—Inasmuch as ye did it unto the least of my brethren, ye did it unto me."

To the Ungodly and Gripping Professor.

"Weep and howl, ye rich men—your garments are moth-eaten."

"I was naked, and ye clothed me not—depart from me, ye cursed."

Serious Questions.

Is not clothing the truly deserving poor a Christian duty, and an appointed way of testifying our love to the Redeemer, and one test by which our characters and eternal destiny will be determined? I am convinced no one who believes the Bible can doubt it.

What have I got? an old coat, a hat, a shirt, a blanket, or a few children's things, *now almost moth-eaten, rotting.* I will send them to the Benevolent Societies, or bestow them personally, or my children shall carry them, and taste the rich feast of charity.

APPOINTMENT OF A MINISTER TO ALBION CHAPEL.

THE United Associate Synod met at Edinburgh, on the 10th of September, and took into consideration calls from the congregations of Haddington, Monkwearmouth, Balerno, and Albion Chapel, London, in favour

of Mr. John Young; when it was agreed that Mr. Young should go to Albion Chapel, vacant by the death of the late Rev. James Gray.

PLAN FOR THE EXTENSIVE AND PERMANENT CIRCULATION OF APPROVED RELIGIOUS WORKS.

"Much good has been done by the publication of useful Evangelical books at a moderate price, and in a style adapted to modern readers. But few persons are aware of the great facilities which the plan of stereotyping affords, as to securing both the correct publication and the permanent circulation of books at a cheap rate. I would therefore state that, for about the same additional cost as the composition of a book, stereotype plates may be cast, which will last for a great many years, and from which impressions may from time to time be printed as they are wanted. Thus, at an expense for composition equal to that of two editions upon the ordinary plan, any number of editions may be published, for many years to come, and the expense of keeping a large stock of printed paper be avoided.

"I am very happy to observe, from the Reports of the Religious Tract Society, that this plan has been successfully adopted by some of the friends to that Institution, and that the Committee have thus been enabled to issue several valuable works, for which their ordinary means would have been totally inadequate without that assistance.

"The following important works have been thus published:—The History of the Church of Christ—The Writings of the British Reformers—Doddridge's Rise and Progress of Religion—The Bible the Best Teacher—Brooks's Precious Remedies—Bunyan's Holy War—Thoughts on the Importance of Special Prayer for the General Out-pouring of the Holy Spirit, by the Rev. J. H. Stewart, M.A.—Adam's Private Thoughts—Bunyan's Barren Fig Tree—Orion on Eternity—and Boston's Four-fold State.

"Who can calculate the amount of good which these books have done, and will be the means of effecting for many years?

"I hail this as a promising beginning; and, with the hope that some individuals will be induced to follow this good example, I will mention a few works, the titles of which I trust will catch the eye of some benevolent persons, and lead them to offer the amount necessary for stereotyping one or more of them to the Committee:—

Albaine's Alarm to the Unconverted

Baxter's Saint's Pocket Book

Baxter's Call to the Unconverted

Baxter's Saint's Rest. By Fawcett

Baxter's Dying Thoughts

Beveridge's Private Thoughts

Boston's Crook in the Lot
Brooks's Mute Christian
Apples of Gold
Bunyan's Broken Heart, Excellency of
Doddridge's Sermons to the Young;

—on Regeneration

Edwards, Jonathan, on Justification

Fuller's, A. Gospel its own Witness

Flavel's, Mystery of Divine Providence

Grosvenor's Mourner

Gurnal's Christian Armour, abridged

Gillie's Historical Collections, abridged

Hall's, Bishop, Balm of Gilead, and other

pieces

Hervey's Meditations and other Works

—Selections from his Letters

Henry's Pleasantness of a Religious Life

Hopkins, Bishop, Selections from

Howe, on Delighting in God

Keach's Travels of Godliness and Ungod-

liness

Leighton, Archbishop, on Peter

Mason's Select Remains

Newton's Cardiphonia

Owen, Dr. J., on the Glory of Christ

—Indwelling Sin

—Temptation

—Spiritual Mindedness

Patrick's Devout Christian

Robinson's Scripture Characters, abridged

Rutherford's Letters, Selections from

Romaine's Walk of Faith

—Life of Faith

—Triumph of Faith

Shaw's Immanuel, or True Religion, &c.

Serke's Remembrancer

Soudder's Daily Walk

Sibb's Bruised Reed

Venn's Zechariah

Vincent's Spirit of Prayer

—

In the Christian Church there are many

individuals who owe much to religious books:

they were the means of first leading them to

the Saviour's feet; or were first instrumen-

tal, through the divine influence, of impart-

ing to their minds peace and joy in believing.

How can such persons better prove their

gratitude, than by placing these works within

the reach of thousands more, for many ge-

nerations, that they may participate of the

same benefits? Surely such a thank-offer-

ing might, through the thanksgiving of

many, redound to the glory of God.

If one individual could not defray the

whole expense, he might do part, and raise

the rest among his friends. Perhaps, if an

express subscription were opened for stereo-

typing works approved by the Committee,

many might be inclined to promote this im-

portant object, who have not yet subscribed,

and others might increase their present con-

tribution: If you were to scatter a few

thousands of these letters among your

friends, I believe the effort would not be in

vain.

The Committee of the Religious Tract Society, in complying with the request of their Correspondent, beg to recommend this plan of assisting the Society to general attention; it will afford them great pleasure to receive offers for the above, or any other religious works; which they will immediately examine, and report if adapted for publication by the Society. The expense of stereotype plates may be calculated at 5*l*. 6*s*. a sheet.

PROVINCIAL

CAUSE OF CHRIST AT STAINDROP AND BARNARD CASTLE.

At Staindrop, in the county of Durham, on Wednesday, the 18th of June, was celebrated the Anniversary of the Independent Chapel in that town; when the following Ministers preached. The Rev. John Ely, from Rochdale, in the morning, from Romans x. 15; the Rev. Thomas Stratten, from Sunderland, in the afternoon, from Isaiah xxxii. 2; the Rev. John Eagleton, from Huddersfield, in the evening, from Galatians ii. 21. The sermons were excellent and appropriate, and the collections in aid of the funds of the Chapel liberal.

On the following day, at Barnard Castle, the Rev. Samuel Jackson, late of Rotherham College, was ordained as co-pastor with the Rev. W. L. Prattman, of the Independent Church assembling in Newgate-street. The Rev. T. Stratten delivered the introductory discourse; the Rev. James Jackson, from Green Hammerton, asked the usual questions, and offered the ordination prayer; the Rev. J. Eagleton gave the charge to the minister, from Colossians iv. 17; the Rev. W. L. Prattman concluded the morning service with prayer. In the evening, the Rev. J. Ely preached the sermon to the people, from Hebrews xiii. 17. The congregations were numerous, and very deeply impressed with the solemn and affecting services of the day. In the course of the service, the following account of the introduction of Nonconformity into Barnard Castle was read:

"It may afford gratification, perhaps, to some present on this interesting occasion, to be informed that Nonconformity had an early introduction into this town. The celebrated John Knox married the sister of Sir George Bowes, of Streatham Castle, in this parish, Knight Marshal to Queen Elizabeth, who valiantly defended Barnard Castle against the rebellious Barls of Northumberland and Westmorland; and it is not improbable that the stern Scottish Reformer preached the Gospel in this town, or in the vicinity. Certain it is, that the cause of Nonconfor-

mity was introduced into this town upwards of two hundred years ago, by the pious and benevolent Lady Isabella Bowes, wife of Sir William Bowes, and daughter of Judge Wray. She was a liberal patroness of the puritan ministers. Her influence was exerted to obtain the liberty of such pious and conscientious ministers, as had been silenced for Nonconformity to the Established Church, and then to place them in those situations she deemed to need their zealous efforts. Her ladyship gave one thousand pounds a year towards the maintenance of preachers under her patronage. On the decease of her husband, his body was sent out of Nottinghamshire for interment among his ancestors in the church at Barnard Castle. Her domestic chaplain, Mr. Dike, attended the funeral; and on his return, represented to her ladyship the very ignorant and irreligious state of the town, then destitute of a resident preaching minister. She was anxious that he should take up his residence here, for the good of souls; but he declared he durst not venture among so sturly a people. He recommended the courageous Richard Rothwell, who came here; and his zealous labours were attended with such success in this neighbourhood, that he obtained the appellation of the Apostle of the North; and many came from a great distance, and admitted the order and number of his congregation. In 1614, the Parliament sent the Rev. John Rogers to be the minister of this parish, whose continued labours were a great blessing to the town and neighbourhood during sixteen years. He was ejected on the restoration of Charles the Second. Lord Wharton then presented him to the rectory of Croxlin, in Cumberland, from whence he was ejected by the black Bartholomew Act, which, for their Nonconformity to the Establishment, deprived of their livings upwards of two thousand of the most pious, learned, and conscientious ministers in any age or country. Mr. Rogers returned to the neighbouring village of Startforth, and preached in the Manor-house there, which belonged to his brother-in-law, Mr. Alderman Barnes, of Newcastle; also at Darlington, Stockton, Teesdale, Weardale, &c. After enduring many labours, persecutions, and privations, he died in 1680, aged seventy-eight. He was intimate with Sir Henry Vane, who sometimes rode from Raby Castle to attend his pious labours. His son, the eminent Rev. Timothy Rogers, one of the ministers of the Old Jewry, London, was born in this town; and a near relation of his wife, Mr. Butler, was a great benefactor to the parish-clergyman. One of Mr. Rogers's successors was Mr. Lisle, who preached at Startforth, Cotherstone, Langley-dale, Wolsingham, and Hedly Hope. The Rev. Messrs. Warden, Ord, Shield, Prattman, &c. were ministers in succession.

ORDINATIONS AND OTHER INTELLIGENCE.

August 14.—The Rev. Joseph Benson, A.M., late student at Rotherham College, and afterwards at Glasgow, was ordained to the pastoral charge of the Independent Church at Northallerton. Mr. Hamilton, of Leeds, delivered an introductory discourse, from 2 Cor. viii. 1–5, and then proposed the questions usually put on these occasions; Mr. Jackson, of Green Hammerton, offered the ordination prayer; the charge was given by Dr. Boothroyd, of Huddersfield, from 1 Tim. iv. 16; and the sermon to the people was preached by Mr. Scales, of Leeds. The Rev. John Arundel, of London, preached the preceding evening; and the Rev. John Eagleton, of Huddersfield, the evening of the ordination, to numerous congregations. This being the first service of the kind held in the town, an unusual interest was excited among the people, who appeared deeply affected by the simple yet solemn and instructive manner, in which they witnessed the minister introduced to his office.

We have no record of the preaching of any Independent minister in the above town before 1796, when the Rev. W. Norris, who was employed to itinerate in the North Riding of Yorkshire, by an Association in London, commenced visiting it once a fortnight, on the week days. After the chapel at Thirsk was erected, in 1804, the ministers supplying there, preached occasionally at Northallerton; but it is probable that no interest would have been established here, had not Mr. Trowsdale, a deacon of the church at Whitby, then under the care of Mr. Arundel, removed to the neighbourhood, for the purpose of co-operating in the work. One of his ministerial friends having providentially become acquainted with a Dissenting gentleman in London, a native of an adjacent village, an application was made to him for pecuniary assistance, which was granted, and that to an amount beyond the usual scale of even Metropolitan liberality; which being added to the handsome donations of Mr. Trowsdale, and the contributions of the congregation, has furnished the means of defraying the principal part of the expense incurred in providing a commodious chapel, parsonage, and cemetery. The chapel was opened January 1, 1819; when sermons were preached by Messrs. Arundel, Eastmead, and Norris. Great praise is due to the students of Airdale College, who endured many laborious journeys, for five years, in supplying it; and now that an approved pastor has been settled in the place, under favourable auspices, it may be hoped that the future history of this church will detail the prosperity flowing from the blessing of God on patient continuance in well doing.

Green Hammerton,

J. JACKSON,

Aug. 23, 1828.

The Anniversary of Chennor, Oxon, and the ordination of the Rev. Samuel Allen, over that Church and Congregation, took place on Thursday, April 24, 1828. Rev. B. Sugden, of Stokenchurch, read Scriptures and prayed; Rev. J. Howes, of Goring, introductory discourse, and asked the usual questions. The Minister elect and Deacons having severally replied, the Rev. Peter Tyler, of Haddenham, prayed the ordination prayer, with laying on of hands, accompanied by the Rev. R. Stodhart, of Mulberry Gardens; Rev. W. Harris, of Wallingford; Rev. J. Howes, and Rev. B. Sugden. The Rev. R. Stodhart delivered the charge; Rev. Mr. Terry, of Prince's Risbro', concluded the morning service with prayer. The Rev. J. Harrison, of Wooburn, and the Rev. W. Harris, preached in the afternoon and evening. Rev. Messrs. Tyler, Sugden, Hopcroft, and Allnutt, engaged in the devotional exercises.

On Wednesday, November 5, the Rev. W. Byrne was ordained over the Independent Church, Ross, Herefordshire, formerly under the care of Edward Williams, D.D. Rev. J. Chapman, of Bromyard, commenced with reading and prayer; the Rev. C. Davis, of Hereford, stated the nature of a Gospel Church, and asked the questions; Rev. G. Redford, M.A., of Worcester, gave the charge; Mr. Wellsford, of Tewkesbury, preached to the people; and Mr. Owen, of Chepstow, concluded with prayer. Mr. Rees, of Huntington, preached on the evening of the same day.

OPENINGS OF NEW OR ENLARGED PLACES OF WORSHIP.

On Tuesday, April 15, a neat and commodious place of worship was opened at Uttoxeter, Staffordshire, for the church and congregation under the pastoral care of the Rev. John Cooke; on which occasion two discourses were delivered by the Rev. Dr. Raffles, of Liverpool. The Rev. Messrs. Edmonds, of Shelton; Brook, of Tutbury; Salt, of Lichfield; and Clark, of Cheadle, engaged in the devotional parts of the services. After these services, and a sermon by the Rev. James Gawthorn, of Derby, on the following Sabbath evening, upwards of fifty-one pounds were collected towards defraying the expense incurred in the erection of the chapel.

June 26 and 27, 1828, a very neat and commodious place of worship, thirty-six feet by twenty-seven, was opened for divine worship at Newton Nottage, Glamorganshire. Interesting sermons were delivered on the occasion, by J. Davies, Neath; J. Williams, Tyncoed; D. Lewis, Aber; J. Evans,

Three Crosses; E. Jones, and T. Davies, Swansea; J. Rowlands, Cwrnlynfell; J. Hughes, Meiridy; D. Jenkyns, Brychwad; E. Griffiths, Gywer; W. James, Cardiff. The interest began here, by the labours of the Rev. H. Herbert, about two years ago; now a church is formed, and an attentive congregation attend. Thanks are respectfully returned to the Rev. Robert Knight, the Rector of the Parish, for granting a piece of ground for the above place, for the term of 999 years, which is vested in the hands of trustees. Newton is a healthy spot for bathing; many do visit it in the season; and it is likely in a short time to be a populous place on account of a pier-head that is building there. It is hoped, therefore, that this house of God will prove a lasting blessing, and that many will have to say at the last day, We were born here.

WESTPORT CHAPEL, MALMSBURY.

This place of worship, after having undergone considerable enlargement, was reopened on Friday, the 11th of July; when three impressive and appropriate discourses were delivered on the occasion. In the morning, by the Rev. Rowland Hill, from 1 Thess. ii. 13; in the afternoon, by the Rev. W. Winterbotham, of Shortwood, from Philippians iii. 20; and in the evening, by the Rev. William Jay, of Bath, from Rev. xxi. 22. "And I saw no temple therein." The other parts of these interesting services were conducted by Messrs. Fleming, of Bradford; White, of Cirengister; (Baptist) Rees, of Chippenham; Seymour, of Grittleton; (Baptist) Larter, of Highworth; Donney, of Trowbridge; Taylor, of Dursley; Haythorne, of Stroud; (Wesleyan) Slater, of Wotton Bassett; and Whitta, of Chalford. Upwards of twenty ministers attended; and while many, who, from no local interest or attachment, could say it was "a pleasing and profitable day," the friends of this "Zion," seeing her as they had done, "sitting in sackcloth and ashes," could add with mingled feelings of gratitude and joy, that their hopes respecting her had not been annihilated; and, relying on the promises which relate to the extension of the Redeemer's kingdom, could exult in the thought that this was no solitary instance of God's sanction and blessing on ministerial diligence, fidelity, and zeal.

St. Mary's Chapel, Broadstairs, Kent, having been enlarged and repaired, was reopened for divine worship, according to the forms of the Church of England, on Friday, July 11. The Rev. H. Townley, late of Calcutta, preached in the forenoon, from 1 Cor.

x. 31; and the Rev. Tho. Young, of Margate, from 2 Cor. v. 17, in the evening. The devotional exercises were conducted by Mr. Rybolt, of Margate; the Rev. Messrs. Townsend, of Ramsgate; Aston, of Buckingham; Harris, of Epsom; and Paul, late of Chinnor, in Oxfordshire, who has accepted the ministerial charge. In this very ancient place of worship, was formerly an image of the Virgin, supposed to possess great miraculous powers; and held in such high estimation, that all vessels passing the North Foreland lowered their topsails to it. May the exhibition of him, who is the "express image of the Father," prove a blessing, deep and extensive as the ocean that washes the shores of that delightful watering place!

The new Independent Chapel at Aberystwyth was opened August the 6th and 7th. Seventeen ministers attended the Meeting and five short sermons in English, and ten in Welsh, were delivered on the interesting occasion. The Independent interest at Aberystwyth is but in its infancy. It was begun, by the blessing of God on the labours of the Rev. A. Shadrach, the minister of the place. The new chapel, which was invested in trustees, for the use of the congregation, in April last, has been erected by the indefatigable exertions of Mr. Shadrach, and the liberality of the religious public in England and Wales. The debt that remains upon the chapel at present is about 36%; and about 40% more must be laid out to complete the building, which will be done, it is hoped, without delay.

The Independent Chapel, Tewkesbury, was opened on Sunday, August 31st, when two excellent sermons were preached by the Rev. W. Thorp, of Bristol, and the sum of fifty pounds was collected. This place of worship has been rebuilt at the expense of about nine hundred pounds, by using the best of the old materials; and is now capable of containing from five to six hundred people, and has every provision for the erection of side galleries. The congregation and their friends in the town, have already raised five hundred and fifty pounds towards this expense, and hope, by a weekly society, to raise fifty pounds per annum until the whole is paid. Their minister, the Rev. H. Welsford, will solicit the kind aid of the Christian public in the neighbouring towns.

On Tuesday, Nov. 18, the Independent Meeting-house of Thaxted, under the pastoral care of the Rev. Joshua Sewell, was opened for public worship, after having

undergone considerable alteration and enlargement. The Rev. J. Clayton, jun., and the Rev. J. P. Dobson, of London; and the Rev. Algernon Wells, of Coggeshall, preached on the occasion. The devotional services were conducted by the Rev. Messrs. Frost,

Wilkinson (Baptist), Morrison, Hunter, and Dorrington. The congregations, considering the unfavourable time of the year, were numerous, and the collection, principally from strangers, amounted to upwards of 55*l*.

OBITUARY.

THOMAS WALDO MASSETT.

THOMAS WALDO MASSETT, the subject of the present memoir, and son of Mr. Massett, grocer, High-street, Borough, though religiously educated, did not discover any particular seriousness, until a short time previous to his last illness, which terminated his life, in the 22*d* year of his age. His first impressions appear to have been produced by the sudden and most unexpected news of the death of his eldest brother, in the bloom of youth, and amidst the most flattering earthly prospects. Soon after, he appeared under convictions of sin, which state of mind discovered itself by his embracing every opportunity of hearing the Gospel, and attending religious meetings. He always united with the family in devotional exercises, and made occasional remarks upon serious subjects; but his expressions never amounted to more than hope, in reply to any questions put to him, with regard to his interest in the Saviour.

In the early part of 1827 his health began to decline, when country air was tried, trusting it might prove beneficial. After several changes, the disorder appeared to gain ground; and upon returning home, he communicated to one of his sisters, that under a sermon he had heard at Chatham, he had seen himself in a new light; but lamented that the impression did not remain as he could have wished. One day, while lying upon the sofa, his sister S. coming into the room and finding him weeping, said to him, "O, Waldo, you must not be low-spirited, the Lord can raise you up again." He answered, "I am not weeping, dear, on that account (alluding to his affliction), but causes will sometimes occur to a reflecting mind." On another occasion, his father observing that he ate heartily at dinner, said (referring to his appetite), "Is this, my dear Waldo, for death or life?" He answered, "If for death, father, I trust for eternal life." Thus, by degrees, the Lord was enlightening his mind, and the close observer perceived it. About three months before his death, his sister W. inquired respecting the state of his mind. He answered, "Tolerably comfortable: I trust the Holy Spirit has begun a good work in my soul." His

sister said, "What a happiness! When had you first reason to think so?" He then communicated to her, as he had to his other sister, that he had never seen himself such a sinner, as under a sermon he had heard on the Evil of Sin.

From this time, he felt new desires and inclinations, for, though the races, while he was at Chatham, which formerly he could not have resisted, were within the compass of a walk, he had no wish to see them. After this he was much confined to the house, and only heard one sermon during three months, on account of the languor and chills to which he was subject. This one sermon, however, left impressions, as he appeared much interested, while joining his dear mother in referring to it. The book he read most at this time, was "Brooks on Assurance," lent him by a pious friend. He now returned home for another physician's opinion; and, after three weeks, was again ordered into the country, where, through weakness rapidly increasing, he was in three days confined to his bed, from which he could never be conveyed home. On the following day, he remarked to his sister W., who was sitting by his bed-side, "Death will be a release." She replied, "Yes, there is happiness beyond the grave." He answered, "Oh that I knew that happiness would be mine!" His sister then, alluding to Mr. Swain's Life, just before read, said, "You must not make the experience of another the standard of your own, lest you be discouraged." He then said, "Before God, I have been as great a sinner as ever Mr. Swain was." His sister said, "And you have as great a Saviour;" adding, "you feel now, Waldo, differently from what you once did,—resigned, I trust, to the will of God?" He replied, "Yes, I trust I do." His sister said, "You have yielded yourself up to Christ; you would be his: the Saviour died for you." At the mention of these words, he burst into tears, and said, "Oh! I have found him,—I have found him, to the joy of my heart." This was about four o'clock in the afternoon of October 9*th*, and from that time there was little cessation of prayer and praise, until seven o'clock, when a young friend, looking forward to the Chris-

tion ministry, entered. To him, in a most energetic manner, he communicated the foundation of his hope and the cause of his joy. He said to him, "Time has hung heavily, but now time will be too short to utter all his praise. I shall never more be alone. We have both been taught the value of Christ upon a sick bed. His young friend said, "My dear Waldo, while time lasts, pray." He then repeated Montgomery's hymn on Prayer. At parting, knowing that he was going to Cambridge, Waldo said, "Good bye, I shall see you no more on this side Jordan, but I shall look for you at the right hand of God." On his father's entering the room about eight o'clock the same evening, he exclaimed, "My dear father, I have found him! your prayers have been answered."

'And now I've tasted Canaan's grapes,
'And now I long to go
Where Jesus does the vintage keep,
'And all the clusters grow.'

Father, I have tasted a grape; I have had a cluster.

'I'll praise my Maker while I've breath,
Some time after, he said, "If a man speak unto God, shall he not be swallowed up?—astounding! we may not only speak unto him, but he encourages us to come boldly to a throne of grace. The things of time and sense are all vanity. Ten thousand worlds like this are not worthy to be compared with that blessed world to which I am hastening. Dear Polycarp and dear Blandina are there, if there is recognition of persons. In what rapturous strains they must sing the praises of Jesus! How may we be ashamed when we think of the sacrifices they made." On the following day, a minister, who called to visit the family, after offering a prayer on his account, expressed great satisfaction at the conversation he had had with him. On the same day, he repeated,—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.
A blessed plunge! poured against—drawn from Immanuel's veins! This fountain cured me, as the Jordan did Naaman. What hath God wrought!—it is a blessed change—we need no other, but to be with the Lord! To be able to say with that dear saint (Newton), 'Packed up and ready to go, Lord! How blessed to dwell with him. Father, do you hear—(his father was sitting behind the curtain, writings unknown to him). Let us praise him! When my poor body is in pain, the Lord is in my mind, and that supports me.
Love so amazing, so divine,
Demands my soul, my life, my all."

What, though we linger here below, he will soon call us to his arms. Oh! the blessed welcome. Oh! Father, to join the everlasting song with my feeble voice! but it will not be feeble then. To sit down at the marriage supper of the Lamb, to feast for ever! We should dwell as long as we can on the blessed theme of redemption." On one occasion he said, "I am accepted in the beloved." At another time, he sang nearly five hymns with his father, in succession; one of these was—

"Come, let us join our cheerful songs,
With angels round the throne," &c.

He sang sweetly, and said, "I seem to sing with new powers." He then spoke softly: his father said, "What do you say, my dear?" He replied, "Heaven is a prepared place, for a prepared people; it would not suit the wicked. Oh, that I had one here who could sing hymns!" His father said, "Do not I sing?" "Ah! but it exhausts you," he said; "I want to keep it up: singing seems to come the nearest to devotion. Did you not talk, some time since, about singing with the heart? We must have another hymn.

'Other refuge have I none,
Hangs my helpless soul on thee.'

His father said, "My dear, you should have a little sleep, if we are to sing again." He said, "I see my interest in the Saviour's atoning blood. He has taken away the fear of death, which is a snare. I ascribe all that has been effected to Jesus. The pains of my body are of a consuming kind; but I have an interest in his precious blood. He has loosened my tongue, and he enables me to speak with rapture to his praise. He desires not the death of a sinner. He does not willingly afflict; these afflictions have a blessed tendency to bring us unto Christ. He hath saved me from everlasting death, to everlasting life. I do feel my need of Christ. I have no fear of death. What shall I render?" One of the dear friends, at whose house he resided, and who was an eye-witness of the rapturous joy of the 9th of October, said it was as if the fettered tongue had been marvellously unloosed, that he should show forth the praises of God, who had called him out of darkness into his marvellous light. And though, in a few days, a greater degree of calmness was evinced, he was always ready to address any friend who visited him. He said, though he spoke less of the Saviour's love, his enjoyment was not diminished, and he trusted it never would be.

On the following Sabbath, our friend remarked it was the Lord's day, and he still enjoyed that peace which our dear Lord left as a legacy to all his followers, evincing the happy state of his mind to all around, and gently reproving some, who expressed doubt

with regard to their faith in Christ, saying, "You that have been so long travelling the road to Zion, should not doubt." His patience was very great; and those who visited him were much benefited, and magnified the Lord with him. The dear sufferer gratefully felt the kindness of ministers, and others, who visited and attended him; and was, by their means, much strengthened and encouraged to look forward to the blessed land of light and love. On one occasion, he said, "Pray, my dear father, for an easy dismission, that nothing may interrupt my joy. I am afraid my dear mother will not be resigned." He again exclaimed, "Oh! unspeakable pleasure! I shall soon enter upon heaven with its raptures. Grace begun below. Glory perfected above." At another time, his cough being troublesome,—"None of these interruptions by and by," adding, "then shall my raptured soul my Jesus see." To his father he said, "I find it difficult to give you up, and embrace you no more; I am mistaken, I shall embrace you for ever—

'Yes; we shall quickly pass the night,
To the fair coasts of endless light.'"

On another occasion, he said, "I do not wish my appetite to return, I wish my spiritual appetite to increase." To his youngest brother he said, "Stephen, in health value your mercies." At another time, he exclaimed, "Blessed Jesus! manifest thyself still more to thy waiting servant." The next time his mother had an opportunity of praying with him, she supplicated that the Lord would still farther manifest himself to him; when he said to his sister W., he feared his mother was not satisfied as to the manifestation of the divine favour he enjoyed; but the enemy was foiled, when his mother explained to him, she only prayed, in conformity to his own prayer, for an increase of his present enjoyments. His sister said, "You do not doubt?" He replied, "I have no doubts that are permitted to destroy the composure of my mind; blessed be the Lord!" At one time, being seized with excessive bodily pain, and thinking it dying agony, he cried, with hands extended to the utmost, "Shall I see the splendours of thy throne, my Lord, this night?" adding, "Why are thy chariot wheels so long in coming?" After the pangs had subsided, he said to the dear friends who kept the house (knowing they were much exercised believers), "A few more tossings, and you will be safely landed. He will never leave you, nor forsake you." Within a few days of his removal, he said but little, through extreme weakness, except when addressed; but the same delightful calm continued. To a minister, who visited him, and asked him if Christ was precious to his soul; he replied, "He is my hope, my trust, my

guide, my rock:" and between the dear patient, and one who saw him most frequently, there were the most endearing interchanges of Christian affection.

On his brother-in-law saying, one evening, "You will, Waldo, in all probability, be landed before any of us;" he replied, "I am persuaded of that; I shall not be long." And to a dear friend, who had come from a considerable distance to see him, and at whose house he had been in the early part of his illness, he bore the same testimony, and with much solicitude expressed his affection for the family. To his nurse, a pious woman, who attended him most assiduously, and asked how the Lord had revealed himself to him; he said, "I will tell you:—about three months since, I heard a sermon on the Evil of Sin; convictions entered my heart; I felt the weight and burden of sin; and saw my state as a sinner in the sight of God. Before, I went astray, lived far from God, and loved the distance well. Though conscience would speak at times, and I was often affected to tears, yet I had no clear view of the Saviour's having taken away my sins, until the afternoon of October 9th." Upon her remarking, "The blood of Christ cleanseth from all sin;" he said, rapturously, "He is precious. I know he died for me. I have told you my heart sins, and I would tell you what a Saviour I have found." He often expressed the joy he felt, while she read the "Pilgrim's Progress" to him; and at one time said, "How precious Christ was to Bunyan! and through him to me." One night, as she was reading to him an account of the death of several pious persons, he said, "How delightful it is to hear of their joyful dismission! Soon, very soon, I shall join them." "Yes," she remarked, "there will be no more pain or sorrow." "No," he replied,

" 'There we shall see his face,
And never, never sin.'"

Being asked, after extreme suffering, how he felt, he said, "Happy! happy in Jesus!" At another time, "Longing for the coming of my Lord." On the night before his departure, upon her saying to him, "Well, my dear friend, how do you feel?" he replied, "Quite free from pain, and my mind quite happy. Jesus is still precious to me, and will soon come and take me to himself." She said, "Blessed be God, he has not permitted the enemy to worry or tear you." He answered, "No; Christ is all, and in all. I thank you for all your kindness to me. We shall not be parted long. You will soon follow to join the happy throng, and crown him Lord of all." On the day of his death he was visited by two ministers, upon whom he smiled with seeming joy, though sinking in the arms of death. He asked if anything could be given to relieve

his breath. The minister answered, "My dear, it is the signal for your departure to glory! We have done with you. The angels are waiting. The Lord has you now in his especial keeping. You are now nearly through the valley." About two hours before his dismission, he had a severe struggle for breath for a few moments. As soon as he had utterance, he cried, with a loud voice, "Lord Jesus, receive my spirit!" He then lay composed, breathing shorter and shorter, but was enabled to raise his redeemed arms, and with much strength to utter the memorable words—"Come, Lord Jesus, come quickly; why tarry thy chariot wheels? Take me, my beloved, up into thy chariot." His father said, "Soon, my love, soon no more pain, no more sorrow." He replied, "And no more sin." His dear mother, in kissing him, rather prevented his respiration. He said, "But for this," alluding to that circumstance, "I could kiss you for ever," which were the last words addressed to his mother. A female friend then repeated, *I will meet at his father's death*

"Guide me, O thou great Jehovah!"

When she came to "Land me safe on Canaan's shore," he added his hearty, impressive, and truly cheering, "Amen!" His father then kissed his cheek, and though it was thought his sight was gone, was convinced he knew him, by his saying, with the sweetest serenity, "Good night, dear father!" He shortly after fell asleep in Jesus, about nine o'clock in the evening of the 8th of November, 1827, while his father, in social prayer, was commending him to the care of the Saviour, and supplicating for him an easy dismission.

The dear youth chose his funeral text soon after he had a clear discovery of the Saviour's love—"Unto you that believe he is precious." Two sermons were kindly delivered from the passage for the benefit of the young: one by Dr. Collyer, Hanover Chapel, Peckham; and the other by his father's pastor, the Rev. T. Griffin, Prescott-street.

MR. DANIEL LOWNDS.

MR. DANIEL LOWNDS, late of Knightsbridge, London, was born December 18th, 1768. Not having enjoyed the advantages of a religious education, he was, by the natural liveliness of his disposition, led into many of the follies and vices of youth. The theatre and the card-table were his delight, and his mind was much tainted with the sentiments of Payne, and other infidel writers. This course of sin he pursued till he was about thirty-four years of age, when he was led to examine into the truth of the princi-

ples he had so long advocated with earnestness. He first heard the Gospel in Tottenham-court Chapel: there the word produced deep self-dissatisfaction, and awakened the slumbering energies of conscience; but, he received very little comfort for a time from it. Subsequently to this, he attended the ministry of a clergyman of the Church of England, at the Lock Chapel, and ultimately joined the Independent Congregation at Shepherd's-market, May-fair, in the year 1806; and continued a member till his death, a period of twenty-two years, ten of which he sustained the office of Deacon, discharging with firmness and fidelity the important duties of that trust. For some years he was the subject of severe and distressing disease, which frequently deprived him of the enjoyment of mingling his devotions with those of the saints in the house of God, for weeks and even months together; and on many occasions has he appeared in the sanctuary, when the state of his bodily health would have been deemed a sufficient reason for his remaining within his own chamber; thus proving "how amiable were tabernacles of the Lord" in his esteem. He had been active in the service of sin, and he felt that it would have ill become him to be slothful in the vineyard of the Lord. His health was, indeed, in a very considerable degree impaired, by the exertions which he repeatedly made. In addition to which he caught a severe cold while canvassing the neighbourhood in which he resided, preparatory to the establishment of the Kensington Auxiliary Bible Society, in the year 1814. On the Sabbath preceding his death, he felt a strong desire to attend the public ordinances of the sanctuary, but was too unwell. He retired to rest earlier than usual that evening. The next morning he was considerably worse, and expressed his conviction that the attack would terminate in dissolution. On the Thursday evening it was quite evident, not only to himself but to all the members of his family, that the fatal dart was uplifted to strike the final blow. Between eleven and twelve o'clock that night, he requested all the family to assemble; they did so, and then, as though the dying embers had kindled with a fresh vigour, and blazed forth for the last time, he commenced one of the most interesting conversations that can well be imagined. Taking each of them by the hand, he gave them that advice and counsel which were well calculated to guide them through the path of life, produce peace and happiness in their own minds, and bring honour to the cause of God. He affectionately enforced the necessity of attending to their own soul's best interests—of conscientiously discharging their relative duties—of a due attention to the cause of the Redeemer, particularly that part of it connected with Shepherd's-market Chapel, for

which he ever felt a lively interest,—observing, “It has been long dear to my heart, and I trust every possible exertion will be made to maintain a preached Gospel within its walls.” Having thus addressed the family, he requested the eighty-fourth Psalm might be read, which being complied with, he commented on particular passages, as applicable to his own feelings and experience. He then offered up a short and affectionate prayer for each member of his family—for the cause of God at Shepherd’s-market—for the continued prosperity of a little religious interest which he was the principal instrument of establishing in the village of Hagbourn, Berks, a place for many years the strong hold of Satan, but now blessed by the preaching of the Gospel, and by the establishment of Sabbath schools; and he had the satisfaction to see some who had been “enemies of the Cross of Christ,” walking consistently as members of the church. After praying earnestly for the extension of the Redeemer’s kingdom, he committed his own soul to his faithful God and Saviour, and sunk down on the bed completely exhausted: this was about one o’clock. He continued much in the same state till about four o’clock, when it was clearly manifest to all, that death was making rapid advances. He, however, remained perfectly sensible till the last, and spoke within a very short time of his departure, which took place at forty minutes past eight o’clock on Friday morning, June 13th, 1828, in the sixtieth year of his age. Without a struggle, a groan, or a sigh, he thus sweetly fell asleep in Jesus; nor did his gracious Saviour once desert him, not allowing even the slightest cloud to obscure for one moment the heavenly hemisphere. It would lengthen this article too much to attempt a repetition of the very many encouraging and Christian-like sentiments he was constantly advancing, expressive of the calm serenity of his mind: it is sufficient to say, that they breathed a steady confidence in him in whom he believed, and a firm reliance on his faithfulness who had done so much for him, and who never fails in aught he promises to his people. One of his favourite hymns, and parts of which he was often repeating, was “Sweet the moments rich in blessing, &c.” A short time before his dissolution, he said, “These are indeed sweet moments to me.” His life of suffering here has for ever ceased; his happy soul, released from its tenement of clay, has taken possession of the mansion prepared for it above,—the bright morning of everlasting day has shed its radiance on his glorified spirit; and we may, with satisfaction, say of him,

“Happy soul, thy days are ended,
All thy mourning days below;
Go, by angel guards attended,
To the arms of Jesus go.”

His remains were interred in the family grave, New Bunhill-fields, Islington, on Friday, June 20th, by the Rev. J. Forsayth, who preached his funeral sermon, the following Lord’s-day, at Shepherd’s-market, from Psalm xxxvii. 37—“Mark the perfect man, and behold the upright, for the end of that man is peace.” A funeral sermon was also preached at Hagbourn, by the Rev. Wm. Harris, of Wallingford, from Genesis v. 24—“And Enoch walked with God; and he was not, for God took him.” Many of the congregation were dissolved in tears; for they mourned because they should no more see the face of him who had been their friend.

MRS. SOPHIA TOMS, OF PALMOUTH.

THE interesting subject of this memoir was the second daughter of the late T. Nicholas, Esq., of Trenaith, in Cornwall, whose distinguished honour and happiness it was to be devoted to God, in heart and life, from the days of her youth. When about fifteen years of age her mind became very seriously and deeply impressed with divine things, under the ministry of the Rev. J. Wildbore, of Penryn, where the family then resided; and from that period, when she openly appeared on the Lord’s side, to the end of her days, she walked in the paths of wisdom, and was enabled, through grace, to adorn her Christian profession by a conversation becoming the Gospel of Christ. In the retirement of the closet, she regularly sought communion with God. The appropriation of one hour, morning and evening, daily, to the sacred exercises of reading the Scriptures, meditation, and prayer, she considered an imperious duty, and a delightful privilege, which nothing but illness, at any time, prevented; and so intent was her mind on the realization of that sweet intercourse with God which such exercises are connected with, that she would not suffer her retirement to be disturbed by any call, unless it was of the most urgent nature. And not less exemplary was her attendance on the public services of the sanctuary, as displayed in the regularity of her filling up her place in the house of the Lord, comparatively regardless of the weather, and the distance too, which at one time was considerable; but she was also studiously concerned to be in waiting for the commencement of the worship; thus testifying her regard to the service entire, and her expectation of reaping that benefit from it, which seldom, if ever, in such cases, fails to be experienced.

In the year 1824 she entered into the marriage state with Mr. Toms, Chemist, at Falmouth, who had been for some time a member of the same church with herself, under the ministry which was first blest to her soul’s advantage. For about eighteen

months subsequent to this union, she enjoyed a good share of health; and amid the cares of an increasing family she was cheerful and happy; but her constitution, which was never robust, now began to be visibly undermined by disease, of a cancerous nature, as was feared, affecting one side of her tongue; and though not at first particularly alarming, it subjected her to considerable inconvenience, and, at times, to much pain and suffering; all which, however, she was enabled to bear with more than ordinary patience: and such, through grace, was her submission to the divine will, throughout her protracted state of affliction, that nothing like a murmur was ever heard to escape her lips, from first to last. The complaint having increased considerably towards the close of the year 1826, she was prevailed on to consult the most eminent of the faculty in the metropolis, and the danger, if any, having been, in their opinion, at that time, remote, she returned home without undergoing any operation, contrary to what had been anticipated; and the flattering hope was indulged by herself and friends, that the disorder would be effectually subdued, and eventually removed, by the means which were prescribed and adopted. Things went on favourably for a season, but, within twelve months, the disease had made such progress, that the afflicted sufferer, at the instance of her beloved partner, in October, 1827, was prevailed on to undertake another journey to town, when, almost immediately on her arrival, she did not hesitate to submit to an operation, under the eye of Sir Astley Cooper, which, in the words of a physician, who was in attendance, she bore with such fortitude and tranquillity, as few, very few, women, or men either, could be found to evince. It was now considered, that the bitterness of death was past; and before the month of December closed, she was restored to the bosom of her family and the embraces of her friends, to their inexpressible joy, under the impression that a radical cure, under the divine blessing, had been effected. But, alas! the cheering hope was hardly realized, ere it began to disappear, as the morning cloud, and the early dew, which soon passeth away. In travelling from London, a slight degree of cold was taken, which might be considered as the first unfavourable symptom that succeeded the operation, but still feeling comparatively well; and the day after her return being the Sabbath, nothing could restrain her from visiting Penryn, to enjoy again the privileges of the sanctuary, and present her thank-offering to the God of her mercies in the place, where, for about twenty years, she had been an esteemed member. The season she enjoyed; and at the close of its solemnities, while receiving the congratulations of her Christian friends, the hope was

mutually indulged that they should long enjoy together such times of refreshing from the presence of the Lord: it pleased him, however, who is too wise to err, and yet giveth no account of his matters, to appoint, otherwise; so that, on one more occasion only the departed saint was permitted to mingle her supplications and thanksgivings, publicly, with those to whom she was united as a church in the bonds of Christian affection. Her cold was slightly increased by going to Penryn; and she was confined to the house for two or three weeks, in consequence of the indisposition it occasioned. In the course of the month, however, she grew better, and again visited Penryn, without experiencing any particular inconvenience or bad effect; and little was it thought at the time, by herself or friends, that it would be, as it proved, the last opportunity of assembling with the saints below. A glandulous tumor soon made its appearance, which, after several weeks of painful suffering, was lanced, and the discharge was of such a nature, as to induce a belief that the jaw-bone was affected, and, in proof of the apprehension being but too well founded, shortly after several portions of it exfoliated, attended with excruciating sufferings beyond description: some faint idea may be formed of their dreadful nature and duration, by her saying one day to a Christian friend; *if she could but have one half-hour's ease*, it would fill her mind with adoring wonder, and her heart with thankfulness. But amid this fiery furnace, attended with wearisome days and sleepless nights, the influence of Christian principles, in supporting and comforting her soul, excited the admiration of all around. When at length she was brought to the settled conviction that her recovery was past hope, and which was only within a fortnight of her decease, she said to herself, and *what have I now to think of?* The silent inquiry was hardly made, ere, to use her own language, when speaking of the circumstance to a Christian friend, her dear husband, and sweet babes, a little boy and infant girl, rushed into her thought, and almost overwhelmed her spirit; "but soon," she added, "yes, very soon, I was enabled to give them all up to my covenant God; and then I found I had nothing to think of but heaven." And very remarkable it appeared to all in attendance, how from that time she appeared to have done with every thing below. The day following, she requested her beloved partner to read the 90th and 39th Psalms, remarking, at the 7th verse, "O, how sweet and precious! what should I do, had I now a Saviour to seek? Jesus is all my desire." At another time she remarked, that her opinion was exactly described in the 54th hymn, 2d book, of Dr. Watts, "My God, the spring of all my joys," &c. She also found great

comfort in the 540th hymn of Dr. Rippon's Selection. The next day, she requested the 5th chapter of 2d Corinthians to be read, which was followed by prayer; at the close of which she exclaimed, "O-precious, precious, precious!" observing afterwards to a friend, that she had been so happy during the night preceding, as to feel constrained to weep for joy; adding, the support and comfort which had been given her of God, would not suffer her to think he would leave her, even in death. To the same friend she said, at another time, "O, 'tis a hard thing to be a Christian; yes, I say it again, it is a hard thing to be a Christian;" adding, "I hope I am not deceived when I say, I have found Jesus precious to my soul; yes, and he is precious." Soon after, she said, "I am going where the weary are at rest;" and waving one of her dying hands, continued, "it is all peace within, all peace within." The day before her eyes closed on all terrestrial scenes, she said to her sorrowing partner, "We soon must part; but though I die, the Lord still lives, and his blessed will be done—we shall meet again to part no more—"

O, glorious hour! O, blest abode!

I shall be near and like my God."

The night was a distressing one, as to bodily suffering, but throughout, her mind was tranquil. Early the following morning, Friday, April 25, 1828, her heart and strength rapidly failed, hemorrhage took place, and her voice was lost in death; but her mind was still serene, and her perfect consciousness was apparent by her endeavour to present her dying hand to her beloved partner, as he approached to commend her departing spirit into the hands of the Lord Jesus; and the petition that she might have an easy dismissal appeared to be heard and answered, for, in a few minutes, without a groan or struggle, with her hand in her dear husband's, her happy spirit took its flight to those celestial regions, where the blest inhabitants hunger no more, nor thirst any more; neither doth the sun light on them, or any heat, and all tears are wiped away. The solemn event was improved the Sabbath after the interment, by her pastor, from Eccles. iv. 2, to a crowded and deeply affected auditory. May the writer and the reader be followers of all those who through faith and patience inherit the promises. Amen!

REV. — EVISON.

THIS young Minister, for some time pastor of the Congregational Church at Clapton, but laid aside from ministerial duty, by debilitating disease, for a considerable period prior to his death, departed this life, on Friday, the 5th of December, 1828.

THE REV. WILLIAM HAWARD, LATE PASTOR OVER THE INDEPENDENT CHURCH, RENTHAM, SUFFOLK.

ON July 30th, 1828, it pleased God to remove, by death, the worthy person above mentioned, after a short and painful affliction; and after he had faithfully and diligently laboured twenty-one years in the service of the church and congregation committed to his care. His upright, peaceable, and useful life, procured for him, not only the deserved respect of his friends, but also of the neighbourhood generally, in which he resided. He was cut off "in the midst of his days," and of his usefulness; but, while his friends greatly lament the loss they have sustained, they would bow with humble submission to a wise and righteous Providence, and say, "Thy will be done."

As the deceased was a widower, his five surviving children, two sons and three daughters, the youngest of which is ten years of age, are left *parentless*, and also *dependent on a benevolent public*. Should individuals, on reading this, feel disposed to afford them assistance, any communications will be gratefully received, and faithfully applied, by the Rev. Rowland Morgan, Vicar of Rentham; the Rev. John Dennant, of Halesworth; or the Rev. Thomas Pinchback, Woodbridge, in the above county.

MRS. NICHOLSON.

DIED, on October 15th, after a few days illness, at the house of her daughter, Mrs. Meredith of Aldford, Cheshire, Mrs. Nicholson of Hainault House, Chigwell, Essex, relict of the late Rev. Isaac Nicholson, formerly Curate of Congleton, and afterwards Tutor of Cheshunt College, and Minister of Pell-street Chapel, St. George's, East.

It is due to the praise of the great Disposer of all events, and to the pious zeal of our departed sister, to acknowledge that, while she resided at Chigwell, the ark of the Lord rested in her house; the poor had the Gospel preached to them freely, nearly twenty years, which many of the inhabitants of Chigwell and its adjacent villages can thankfully testify.

At the house of the deceased, too, the Committee of the Local Bible Society were kindly permitted to hold their quarterly and annual meetings. Thus did the pious widow cast her mite of service into the treasury of her Lord, who, we doubt not, will own it at the great day of retribution.

REV. J. S. BROOKSBANK.

THIS valuable Minister died, of consumption, on Lord's day, December 7th, 1828, aged 35.

MISSIONARY PRAYER MEETINGS, 1829.

On the First Monday Evening in every Month.

EAST.				CENTRAL.		
TIME.	PLACE.	TO PRAY.	ADDRESS.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.		Rev. Messrs.	Rev. Mess.
Jan. 5.	Zion Chapel	Fletcher & Roberts.	Drake	Barbican	Price and Palmer	Townley
Feb. 2.	Bloomsb. C.	Hyatt - M'All	Stodhart	Jewin-st.	Dobson - Dean	Tidman
Mar. 2.	Shadwell	Williams - Sanders	J. Fletcher	Silver-st.	Wright - Mummery	Clayton
Apr. 6.	Mile End-r.	Miller - Denton	Hyatt	Pavement	Townley - Wood	Dr. Bennett
May 4.	Queen-st.	Zi. Ch. Mi. - Evans	Reed	Artillery-l.	Palmer - Young	Mummery
June 1.	Old Grl.-la.	Williams J. Fletcher	Vautin	Albion Ch.	Tidman - Price	Dean
July 6.	Bethnall-g.	Evans - Reed	Miller	White-row	Moase - Clayton	Dobson
Aug. 3.	Stepney	Stoddart - Hyatt	Robertson	Poultry	Dean - Townley	Price
Sept. 7.	New-road	Vautin - Miller	Sanders	Aldermanb.	Dr. Bennett - Wall	Wood
Oct. 5.	Mulb. Gar.	Saunders - Avila	Zion Minis.	Devonsh. sq	Young - Tidman	Moase
Nov. 2.	Bruns. Ch.	Robertson Kirknes	Williams	Hare-court	Clayton - Dobson	Wright
Dec. 7.	Rose-lane	Reed - Vautin	Evans	Broad-st.	Wood - Dr. Bennett	Palmer

SOUTH.				WEST.		
TIME.	PLACE.	TO PRAY.	ADDRESS.	PLACE.	TO PRAY.	ADDRESS.
		Rev. Messrs.	Rev. Mess.		Rev. Messrs.	Rev. Mess.
Jan. 5.	Parish-st.	Gibbs and Arundel	Rose	Craven Ch.	Greig - Stevenson	Leach
Feb. 2.	Guilford-st.	Deering Bodington	Hill	Gate-street	Dr. Winter - Ivimey	Morris
Mar. 2.	Unicorn-y.	Harper - Hunt	Bodington	Fetter-lane	Smith - Wells-st. M	Greig
Apr. 6.	Kennington	Knight - Mann	Gibbs	Shep. Mark.	Woodrow - Elvey	Broadfoot
May 4.	Jamaica-r.	Dr. Rippon - Knight	Hunt	New-court	Broadfoot - Stevenso	Wells-s. M.
June 1.	Horselydn.	Arundel - Gibbs	Dr. Rippon	Orange-st.	C. s. M. - Dr. Winter	Ivimey
July 6.	Carter-lane	Bodington - Rose	Arundel	Eagle-st.	Wild-st. M. - Smith	Stevenson
Aug. 3.	London-rd.	Hunt - Sur. Supply	Deering	Adelphi	Leach - Broadfoot	Woodrow
Sept. 7.	Union-st.	Mann - Harper	Sur. Supply	Well's-st.	Morris - Greig	Elvey
Oct. 5.	Surrey Ch.	Rose - Dr. Rippon	Mann	Leather-la.	Elvey - Sh. Mar. Mi.	Ch.-st. Mi.
Nov. 2.	Col.'s-rents	Sur. Sup. - Deering	Harper	Swallow-st.	Well-st. M. - Leach	Dr. Winter
Dec. 7.	Maze Pond	Hill - Arundel	Knight	Robert-st.	Ivimey - Ch.-st. Mi.	Smith

* The Services in this District commence at Seven o'Clock.

If any Minister appointed in this List be unavoidably prevented from attending, he is expected to provide a Substitute.

N. B. The Services to begin at a Quarter before Seven o'Clock.

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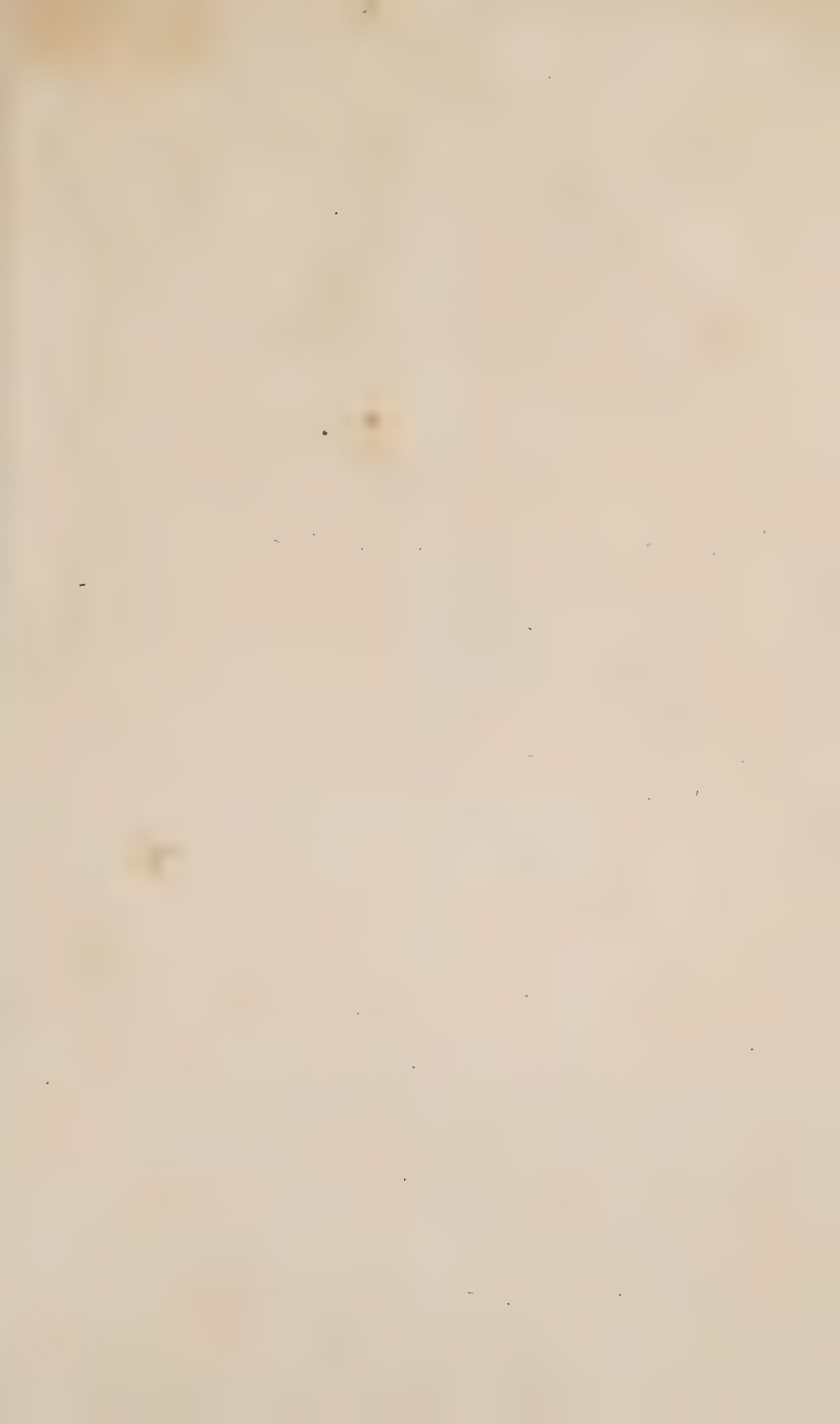
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March	— Thomas Williams.
April	— James Slye.
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July.....	Rev. Dr. A. Waugh.
August	— David Jones.
September ..	— Dr. Henderson.
October	— John Stewart.
November ..	— John Morison.
December ..	— John Styles.

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